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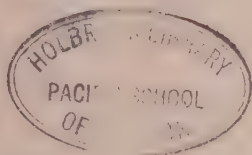
REV^D RICH^D ELLIOTT.

DEVIZES.

THE
EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

1824.



THE PROFITS OF THIS WORK
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OF DIFFERENT DENOMINATIONS,
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P R E F A C E.

THE extraordinary increase which has taken place in the Periodical Literature of the day, could not have failed to diminish the sale of the Evangelical Magazine, had not its plan been strictly Catholic, and the application of its funds unquestionably benevolent. The experience of another year has but served to convince its conductors of the propriety of adhering, with conscientious strictness, to the views and intentions of its early friends, many of whom have long since been gathered to their fathers, while others yet survive to perpetuate in the Work the temper and character by which it was originally distinguished. It is highly gratifying to those who are employed in conducting the Magazine, to receive from month to month continued assurance of the public favour. To deserve the commendation of the candid and pious of every Denomination has been the great aim of the Editors of this Periodical from the very commencement of their labours; nor would they be found ungrateful for the liberality and kindness with which their well-meant service has been received by the Christian world, both at Home and Abroad.

In venturing to solicit the vigorous support of new and old friends, the Committee of Management pledge themselves that nothing shall be wanting on their part to give the fullest possible effect to their labours. Every improvement which can be made in the Work, consistent with preserving its genuine spirit, shall receive most anxious attention. By a discreet and impartial selection of *Biographical matter*;—by a watchful regard to the subject, spirit, and general style of the *Essays*;—by an endeavour to secure a *Review of Books* analytical, discriminative, and candidly critical;—by a marked circumspection in the *Obituary department*;—by the greatest possible assiduity, in obtaining an early and interesting supply of *Religious Intelligence*;—and by a growing attention to the form and substance of the *Missionary Chronicle*, the Conductors of the Evangelical Magazine hope to commend their labours to the Religious Public at large.

It is intended to bestow on Ireland, in her present unhappy circumstances, peculiar attention. While her politics will altogether be shunned, her moral darkness, the bigotry of her priests, and the means of her permanent improvement will not be overlooked. It is surely high time for a Protestant people and a British press to bestir themselves, and to rally round the glorious standard of the Reformation.

It is with no common regret that the loss of another Editor is recorded, in the removal by death of the Rev. JOSEPH JEFFERSON, late of Thirsk, and many years pastor of the Independent church at Basingstoke. A very full Memoir of this excellent and learned individual will appear in our January Number, for 1825, in which it will be seen that our loss and that of his beloved family and flock, was to him immediate and eternal gain.

It is delightful to find, that the charitable objects of the Magazine continue to be prosecuted with undiminished ardour. Could our readers at large but listen to the expressions of gratitude which are poured into our ears from many a widowed heart, they would not fail to support the Magazine, were it only for the misery it alleviates and the comfort it promotes.

During the current year, the Committee of the Distribution of Profits have, in addition to their usual liberality to the necessitous Widows of Evangelical Ministers, presented to the London Missionary Society the sum of £500, for the express purpose of enabling that Institution to commence a fund for the support of the Widows of its honoured Missionaries.

May the blessing of the Eternal continue to rest upon a Work which has done so much to promote knowledge, to diffuse charity, to relieve distress, and, above all, to hasten the coming of Christ's kingdom among the far distant nations of the Gentiles! Amen.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JANUARY 1824.

MEMOIR OF THE REV. WILLIAM MOORHOUSE,
OF HUDDERSFIELD, YORKSHIRE.

THE history of honourable and holy men, "who have spoken unto us the word of life," claim the notice of survivors; not only when replete with striking incidents, amounting almost to miracles; but also when nothing has occurred very unusual in that sphere in which they moved. In such records we learn those things which are useful, if they be not astonishing; things more powerfully influencing the spiritual happiness or misery of human life than the achievements of science, the deeds of heroes, or the power of kings.

The Rev. W. MOORHOUSE was born Aug. 15, 1742, O. S. at Shephouse, near Penistone, Yorkshire; his parents being plain, respectable people in the cloth business, to which also their family was brought up. His father, Mr. Elkanah Moorhouse, having by self-application, when learning was not widely diffused, acquired competent proficiency, taught his children early in life the common branches of education; so that his second son, William, in addition to other things, had read through his Bible at little more than five years old; a circumstance not very common at that time, nor even now, when the sacred records are so abundant, and knowledge is increased. Mr. E. M. although by marriage nearly related to Roman Catholics, was strongly attached to the Church of England, training up his

family in the same principles in which he also had been strictly educated; his father never allowing more than one of his household to stop from church on the Sabbath, to attend upon domestic affairs of absolute necessity.

Mr. W. Moorhouse's religious impressions took place when he was very young, as is generally the case with those destined by Heaven for ministerial usefulness; but by what means they were first excited does not fully appear; most probably they arose from attending the meetings of the Wesleyan Methodists, who then first began to flourish in Yorkshire; for in a family belonging to that denomination, he resided as a cloth-maker five or six years. About this time he frequently, on the Sabbath, walked to Huddersfield and returned, a journey of twenty-five miles, after hearing the Rev. H. Venn, vicar of that place, who was truly "a burning and shining light," where "gross darkness covered the people;" of whose ministry he was a warm admirer, and Mr. V. saw in his young hearer the presages of future eminence and usefulness. Soon after this period, Mr. M. commenced business for himself, and by industrious frugality had so fair a prospect, that many of his acquaintance blamed him for relinquishing it, as he soon did, for the Christian ministry, especially as he was recently married. This served,

however, to exhibit the purity of his motives, and cut off all "evil surmisings." His affectionate wife was Sarah, daughter of Mr. Roebuck, one of his neighbours: by her he had six children, two of whom survive him; one has been eighteen years in the ministry at West Melton, near Rotherham. Mr. M.'s second wife was Frances, the relict of Mr. Haigh, near Huddersfield; she died July 23, 1807.

He was many years connected with the Methodists, being noticed for his superior abilities in leading their prayer-meetings, and preaching occasionally for them, till his views on the *five points* became thoroughly changed; especially on the doctrines of Redemption and man's Free Will. This extensive alteration arose—not from a fickle temper, a whimsical love of novelty, or a cavilling spirit; much less from party ambition; but from deep conviction and diligent study of the Scriptures, to which, doubtless, the enlightened ministry of Mr. Venn and of Mr. Thorpe, then at Musbro', near Rotherham, and whom he occasionally heard, greatly contributed. Such was Mr. M.'s reputation and influence, that a division occurred among the Wesleyans, part of the society encouraging him to preach his new Calvinistic doctrines in his own house and the adjacent places, and many flocked to the standard. He was soon invited to preach in Huddersfield, where on New Year's day, 1772, he opened a new chapel, erected under the encouragement of Mr. Venn, who being soon to leave the town, and knowing that many in his congregation were disposed to forsake the Church establishment, gave them, with a liberality very uncommon, his cordial sanction, recommending Mr. Moorhouse as their minister. Mr. V. also printed an affectionate pastoral Letter to the people, dated the very week that the chapel was opened. The election of a preacher among the new Dissenters was by vote of all who subscribed half a guinea to the build-

ing, which caused no small canvassing and exertion for three candidates, Mr. M. obtaining the situation by a majority of only *one* vote, and that a casting one. His competitors were Mr. Dawson of Cleckheaton, and Mr. Crosley of Booth, with whom he always lived in the greatest friendship. It is something singular, that *after* his election as minister by the congregation, a church was formed, who unanimously called him to the pastoral office, in which he continued among them above fifty years, with great acceptance and success.

About twelve years after his settlement, he was severely tried by an extensive and deadly schism in his church, occasioned by erroneous sentiments, which threatened to spread around the rising cause wasting and desolation. Several leading members were cut off in a short time for openly denying the divinity of Christ, and other essential truths of Christianity. Mr. M.'s powers were thus summoned to defend, publicly and privately, the peculiar doctrines of the gospel with continued energy; and though it does not appear that any of those expelled were ever restored, those who remained derived great advantage from this affair, by being in an extraordinary manner established in "the faith once delivered unto the saints." This is an instance wherein, by a violent temporary attack, "the cause of God and truth" finally gains a lasting triumph, as Mr. M. never had afterwards a similar disturbance.

Had his natural talents received a learned education, they would probably have shone with lustre; for his perceptions were remarkably clear, quick, keen and lively; his imagination very active, his judgment deep, solid and firm; not to be shaken with trifles nor dazzled by specious appearances. But seminaries of learning to train young men for the ministry among Dissenters were then scarcely established, and all his attainments resulted from diligent self-application, aided by occa-

sional instructions from the Rev. Titus Knight of Halifax, his bosom friend; who, though likewise self-taught, well understood the original languages of the Scriptures, and possessed a strong genius. The old Yorkshire Academy, founded by the benevolence of W. Fuller, Esq. and other gentlemen of London, had indeed existed some years under the care of the Rev. J. Scott; but probably its wise regulations precluded the admission of young men who, like Mr. Moorhouse, were previously married. Amidst all these disadvantages, serving as powerful stimulants to his uncommon exertions, he acquired a taste for science, and possessed no despicable share of general knowledge, which often enabled him to illustrate divine truth in an admirable manner. The question may be admitted, whether an academical education would have rendered Mr. M. as an *individual*, a more useful minister in his peculiar sphere; yet feeling by experience the want of it, he exerted himself to the utmost that others might enjoy it, and was one of the first patrons of the Dissenting College at Musbro', near Rotherham, now under the watchful and efficient care of the Rev. Messrs. Bennett and Smith. From a paper in his own writing, he appears to have been deputed to draw up a plan when that important Institution was first formed; a plan dictated by good sense, sound religion, and judicious discrimination. At Anniversaries and Committee meetings he frequently addressed the students, giving that advice which did equal honour to his head and his heart.

Between Mr. M. and Mr. Venn existed a very affectionate intercourse, as appears from the following epistle, written when the former was newly settled at Huddersfield, and the latter had removed to Yelling. The document is worthy of being rescued from oblivion, because exhibiting, by a noble instance of Christian charity, the kindness of a father anxious for the welfare of a son in the gospel of

Christ; abounding also with most important counsel to ministers in general, and highly calculated to silence the unmerited outcry against Calvinism, as an illiberal and licentious system. Doubtless Mr. V.'s Calvinism was derived from the venerable Articles of the Church of England; Mr. Moorhouse thought much as Mr. Venn, and however high the latter might be in doctrine, he wrote that valuable practical book, "*The Complete Duty of Man.*"

"Yelling, Sept. 26th, 1772.

"DEAR SIR,

"It gives me great pleasure to hear you express your sense of your own inability for your present office and station, for God only imparts his Spirit to the humble; and when, with the prophet, we cry out, "I am a child and cannot speak,"—when we feel the truth of our case, our prayer will come up before the Lord, and he will have the glory of his own gifts.

"The work of a minister requires much labour, much reading, much prayer, and much of the Spirit which was in Christ; much labour in preaching, in exhorting, in improving, after we have watched for and obtained opportunities of introducing profitable discourse; much reading of the word of God, and some of the most excellent writers, to whom he gave heavenly wisdom; for by this means are communicated to us new views, and new discoveries of a deeper and more spiritual nature, though the truths are the very same. And we shall not grow *stale* and unedifying to our people, by repeating the same doctrine in almost the same words; but be led to treat of a variety of subjects, all having the same tendency, to make sin appear an infinite evil; to make Christ appear an infinite Benefactor; to engage the heart actively for him, without any selfish reserve. Our office requires much prayer in secret; because the word of God, and much less the work of his servants, will be of little service to us, unless we constantly, not only before we read, but in reading, present ourselves before the Lord as blind Bartimeus, earnestly begging for more of that eye-salve, that divine unction, which teaches us all things. And after such solemn and heart-felt exercises, we shall come into the pulpit as Moses did from the mount, and the people will see something of a glory put upon us, and feel from the fulness of our matter, the liberty of our speech, the clearness of our ideas, and the authority with which we deliver ourselves, that "a prophet of the Lord is among them."

"And after all [this, we have still need of patience. Many will be of a carping temper; many self-conceited and headstrong, laying stress upon points,—to say the most, of 'doubtful disputation'; many will be ready to divide, and many leave us for that very thing which the Lord himself enables us to do for his sake; I mean, delivering the truth without the least respect of persons. I am, you know, a Calvinist by principle, as well as yourself; and I rejoice to hear you preach doctrines practically and experimentally; in this way only the Lord will bless you. Many Calvinists are most unscriptural in their manner of preparing their doctrine, and therefore without success in their work. God frowns upon their way of handling his own truth; a way which exposes it to the world, and makes it suit the taste of a hypocrite.

"It is with concern for that poor, aged man, Mr. W——, that I hear of his proceedings at Huddersfield. I would advise you never to speak against him or the Methodists, only speak against their errors, without mentioning any names; for I have often grieved to hear much precious time spent in exposing their errors in private company by name, when all present were free from them. Better, much better, is it to establish the truth by strong proofs from Holy Writ, and leave it to Mr. W. or the Baptists to make their pulpits places to rail in.

"God's name be praised that your church is in a flourishing condition. It has my daily prayers. Remember us also at the throne of grace. I shall be glad to hear from you as my successor to a people whom I shall always love, and hope to meet one day in glory. From your affectionate fellow-labourer in the Gospel.

H. VENN."

Evidently influenced by such counsel, Mr. M. laboured diligently in his station, and "much people was added unto the Lord." Resulting from very laborious thought, his opinions as a Calvinist, and as a Dissenter from all established religions, were not hastily taken up; of course, not to be hastily abandoned; and no one more easily or visibly led a congregation into those sentiments which were equi-distant from uncharitable feeling, Pharisaical pride, and Antinomian licentiousness. On the awful doctrine of the Trinity he very seldom ventured to treat after the schism in his church, when he

saw it shamefully abused and misrepresented; and he preferred abiding by the mere words of Scripture, without speaking of "persons," "modes of subsistence," "eternal generation," &c. all which expressions he disliked, as often furnishing subjects of ridicule for corrupt minds, and matter of perplexity to many who are honestly searching after truth. Without defending or imbibing *all* the doctrines of Calvin, (who would undertake this?) he advanced his own sentiments in a full, faithful, and fearless manner; unwilling to explain away, to disguise, or to soften down his principles to the prejudices of men, as if they contained a system of which Christians should be ashamed. He wished the Calvinistic system, so far as he held it, to stand or fall by its own merits; nor did he at all fear any consequences fairly resulting from it; knowing that truth, so far from suffering by the severest scrutiny, would shine with greater splendour, "as silver tried in a furnace of earth, purified seven times."

As a Christian professor, Mr. M. appeared to great advantage. His convictions of sin were early and powerful; resulting from enlightened and extensive views of the law and attributes of God; his knowledge of the human heart, especially of his own, was drawn from deep personal experience, and from an intuitive penetration into the characters and actions of men; his devotion was simple, sincere, humble and regular. Having seen and felt much of the fickleness and deceit of man, he always suspected sudden, extraordinary, and flaming professions of superior holiness in religion; and would say of himself, "I think I am one of the greatest sinners, and my labours seem very unprofitable." His close friendships were few, and select; but, on his part, inviolably faithful; preserving him from innumerable difficulties: and such was his character for integrity, that several wealthy individuals made him their *almoner* at

A NEW YEAR'S MEDITATION.

discretion, thus distributing frequently large sums of money. According to his circumstances, his own charity was also active, for he had a feeling heart; and an instance among many is known of his taking the entire charge of an orphan boy about three or four years old, left by the Rev. S. Midgley, a Dissenting minister, near Penistone, Yorkshire; nor did his contributions and solicitations for the aid of others cease till the youth was comfortably settled in the world. Thus, in various ways, he "delivered the poor that cried, and the fatherless, and him that had none to help him; and caused the widow's heart to sing for joy."

The ever-busy tongue of slander, anxious to scatter upon him "the poison of asps," once ventured, (what will it not venture?) seriously to attack Mr. M.'s moral character; but was soon glad to retire silenced, ashamed, and confounded, nor did she ever after dare to raise her voice against him. Among his own people, such were his veracity and punctuality, that it became proverbial for them to say, "If Mr. M. promise, we have him safe;" and he was exceedingly displeased, even in things of minor importance, to see so many careless of their word and engagement.

(To be concluded in our next.)



A NEW YEAR'S MEDITATION.

[From an American publication.]

ATTRIBUTED TO DR MASON.

ALL men are travellers upon earth, whose days are as a shadow. View them in every situation and condition, and you will find this to be an irrefutable truth. Here verily we have no abiding place. Through this world we merely pass, as the way to another. If we become strongly attached to life, as if it would always continue, —if we strike our roots deep in the earth, flattering ourselves that we will successfully resist the attacks of time, we prepare for ourselves bitter sorrow, and agonizing regret.

Sin hath produced this melancholy state of things. By it, we are put under the ban of God's empire, and wander up and down among the tombs in this dying world, not knowing how soon his arm will reach us, and bring us before him to account for our deeds. We are driven from the presence of God, into the world cursed for our sakes, and must toil among thorns and thistles for our support and convenience. Every thing around us is subject to change, and transient in its nature. Lover and friend are removed from us, and our acquaintance drop into darkness. Generations have already gone to the land of forgetfulness, and generations are going. All that we see, all that we experience, all that we anticipate, prove that here we have no home; but are travellers on the earth, whose journey is abridged by a thousand circumstances, and who are rapidly and unceasingly hastening to their permanent habitation.

Such is human life! an eventful journey to eternity! What manner of persons ought we then to be in our conversation and conduct? This is an interesting inquiry, worthy of our most reverent and steady attention. To answer it will be the object of the present meditation.

1. As travellers on earth, whose days are as a shadow, and none of whom abideth, we ought habitually to look forward to eternity, our home. There, two kinds of abode await the whole race of mankind; one of perfect happiness, and the other of unmingled misery. Between the two, a great gulf is fixed, so that they which would pass from heaven to hell, cannot: neither can they pass to heaven that would come from hell.

Our future state we ought ever to bear in mind in all our pilgrimage. The information Scripture gives us on this subject, is clear, explicit, and interesting. It admits of no doubt: it allows no hesitation on our part. We ought to live with a wise reference to eternity: for what will it profit a man

if he gain the whole world, and lose his soul; or what shall a man give in exchange for his soul? To forget the future whilst enjoying the present, in our temporal affairs, is improvident and criminal; and with it always brings along its punishment. To do so in our eternal interests, displays the extreme of folly, of debasement, and of sin. It discovers a lamentable derangement of our intellectual powers, an unpardonable ignorance of our true state here, and a wilful want of preparation for entering on a future state. To stay here or go hence, is not a matter of choice to us. We are subject to HIM who called us into being, and who bids us at pleasure return to dust. Shall we say we will not think of our home? Or shall we conduct ourselves as if resolved to banish every idea of this home from our minds? Rather let us pray, 'Lord make us to know our end and the measure of our days, what it is!' As we pass on, along the road of life, we ought habitually to muse upon the end of our journey, looking towards it with steadfast eye; never losing sight of it; dwelling upon it again and again, till it be familiar to us, the first subject of meditation in the morning when we rise from our beds, and the last in the evening before we fall asleep. Thus doing, we will be often asking ourselves, what will the end of these things be, in which we are engaged? We will examine ourselves narrowly, and give heed to our ways, lest we stumble and fall.

2. As travellers to eternity, we ought to be solicitous about the way which leads to a happy home, to everlasting salvation. Inattention to his way leads the traveller into by-paths, where he wanders oftentimes, until he perishes, far from his abode. It is not material what way a man takes, if he only *thinks* it the right way. There is but *one* way to heaven. It is narrow, beset with difficulties, ascending a steep and rugged hill. The pilgrim who essays to reach its summit, is oftentimes wearied with toil, and almost

abandons his design; but by faith he sees the prospect before him, and is revived.

For our direction we have the Scriptures of the Old and New Testament. With these in our hands, and the Spirit who dictated them in our hearts, we need not dread falling into any essential mistake. But they who abandon this directory, and grieve the Holy Spirit by resisting his operations, have no guide. They soon stray, and continue straying in the paths of error. Their passions mislead them; the world beguiles them; Satan leads them captive at pleasure. Flowers may apparently spring up under their feet. The scenes they behold may be beautiful; the country through which they pass full of delights. Soon, however, darkness descends upon them, and age destroys their susceptibility of pleasure. The end of their journey appears full before them. It is not thee, Oh Jerusalem above! Thy gates do not unfold to receive them. Mountains rise up before them, enveloped with mists; dark mountains, which they reach—on which their feet stumble, and they fall—no more to rise. Such is the end of thousands, sad and melancholy. Such will be the end of all who do not seek to know the right way, the way God has revealed. That way is Jesus Christ, who hath purchased salvation for all who believe in him, and practise holiness. There is salvation in none else; for there is no other name given under heaven among men whereby we can be saved! All who come unto the Father by him, shall in no wise be rejected; but whosoever denieth the Son, denieth the Father also, and there is no life in him. Words cannot be more explicit than those of Scripture on this subject. Scripture must, then, be read with attention and perseverance; the preached word heard with reverence on every occasion; fervent and unceasing prayer offered up to God, that what we read and hear we may understand and practise; and living faith, the gift of

God, must be exercised. If we neglect the means of salvation, and do not believe the testimony of God concerning his Son, we cannot be solicitous about the way to heaven. If we say we are, we deceive ourselves we are merely sporting to our own undoing. If we are in earnest like a traveller lost, we shall eagerly ask of all we meet, what course we must pursue. We shall consult all the guides we find, and follow all the rules prescribed. We shall distrust ourselves, our prejudices, our passions, the conclusions of our own judgment, because we realize that we are lost and ignorant of our way; and shall yield ourselves to the guidance of God's Holy Spirit.

3. As travellers to eternity, we ought to guard against every temptation on the way, so that we do not forget the end thereof, or stray in by-paths which lead to the chambers of death. With these temptations the world is filled. They are diversified, as well as numerous; admirably adapted to the passions and appetites of sinners.—Riches, honours, and pleasures, are all calculated to make us think ourselves at home in this world, and neglect the way of salvation through Christ.

This world, since the fall, has become a grand destroyer of our race. The god of this world blinds the minds of men, so that they see not their true state. He begets in them a love of the world above every thing else, so that they abuse, instead of using it. Thus that which in itself is good, through sin is become an instrument of evil. The world abounds with beauties and delights, exhibiting a diversified scenery of magnificence, usefulness, and elegance. Were our hearts right with God, we might enjoy whatever it affords without danger. But since we are sinners, we must guard against it, lest it usurp the place of God in our hearts, and thus become a source of ruin to ourselves.

How preposterous would it be for a traveller to be seduced from the remembrance of home, by the natural

beauties of the country through which he passes; or to think the place where he lodges for a night, on account of its pleasant situation, to be his abiding place! Equally preposterous is it for us to be tempted by what we see in the world, to consider it our permanent abode. We are travellers, and as such, we ought to make the completion of our journey our business: as such we may indeed indulge ourselves, but that only in those things, which will not make us forget ourselves. Hence we may learn to determine not only how far we may relax ourselves from the business of life by amusements, but also what amusements are innocent or guilty. Let men only realize that they are travellers to eternity, and that their duty is to finish their journey, so that they may rest in heaven; and idle, frivolous, time-killing amusements will no longer be advocated or enjoyed by any. Innocent amusements, or amusements which may be commenced and concluded by prayer, are only to be resorted to, for the purpose of unbending the mind, that it may afterwards resume its serious labours. They are like flowers that regale the senses, but cannot support or quicken our frail bodies. Other amusements strengthen natural corruption, and are unfit for the life of a traveller. They lead us from the right and narrow way to heaven, into the broad way, down to the chambers of death. Let none presume to dally with temptation in any shape or form. Let not thine heart, traveller to eternity, decline to its ways. Go not astray in its paths, for it hath cast down many wounded, yea, many strong men have been slain by it. Its house is the way to hell. They that go down into it never return.

4. As travellers to eternity, we must bear with fortitude and patience the troubles and trials we may meet on the road. In a world like ours, inhabited by sinners, there is necessarily more misery than happiness. If we one day meet with the sunshine of prosperity, the next may be veiled with the clouds

of adversity. In youth our morning may be clear, in age our evening may close in blackness of despair.

Wicked spirits roam about, and in the midst of us, seeking whom they may mislead; and wicked men ridicule and pester all who live as travellers ought to live. Our own passions, worldly cares, reverses of providence, all increase the difficulties and dangers of our way. We may sometimes have neither bread to eat, nor raiment to put on. After toiling all day, enduring inclement weather, how many return to an abode, open in every part to the winter's blast, and having little fuel to warm them with its heat, or cheer them with its blaze!

These are in part the difficulties and dangers which beset the journey of life. For these we ought to be prepared, as soon as reason permits. On them we ought to calculate as we advance in years, that thus, when they happen to us, we may meet them aright. We must be armed with courage to resist, and patience to bear, whatever befalls us, or otherwise we never can complete our journey to our own comfort. We ought to remember, that prosperity or adversity cannot long affect us; that our journey is short; that it is of little consequence what our accommodations are, provided we have in prospect an happy end.

Of ourselves we have not the necessary qualifications thus to act, but must obtain them from God. We must take the shield of faith, and the sword of the Spirit, putting on for an helmet the hope of salvation. To relax our vigilance, to yield to fear, to despond or despair, is not only unmanly, but criminal. Ah, how many madly shorten their course, because of its difficulties, and rush uncalled into the presence of their God! How many give way to discontent, to repinings, to jealousy, to a thousand corroding cares, and spend their lives in making themselves miserable here, and preparing for themselves ruin hereafter! These things are inconsistent with our real state. We

must bear up under every trial, displaying a holy resolution. We must enlist under the banners of Jesus, to fight successfully. We must follow the star of Jacob, if we do not wish to stray. We must trust in the Lamb of God for strength to hold out unto the end. We must be contented with our lot, whatever it may be, realizing that we brought nothing with us into the world, and can take nothing out of it into eternity.

5. As travellers to eternity, we ought to assist each other on every occasion, that our journey may pass on pleasantly, and end happily. Like natives of the same place, who, meeting in a distant country, delight in each other's company, and aid each other, so ought we to act. We are all descendants of the same ancestors, partakers of the same flesh and blood, travellers to the same eternity. We have all the same God for our Creator, the same Jesus for a Saviour, the same Spirit for a sanctifier. We are all dwellers on the earth, subject to the changes of time, and liable to the stroke of death. Every circumstance in our nature, our state, our prospects, ought to unite us to each other. We ought to feel for each other's woes, and rejoice in each other's welfare. We ought to instruct, comfort, and cherish all we can: to do unto others as we would wish to be done to ourselves, under similar circumstances. We ought cheerfully to contribute of our worldly substance for the relief of the destitute; never to hold back, but yield to the impulse of pity and compassion. The commands and directions of Scripture to the exercise of benevolence, of kindness, of alms-giving, are more frequent than any other. If we realize our situation as travellers, we shall fulfil them with promptness, thankful that we have any thing to give. We shall be all of one mind, having compassion one of another, loving as brethren, being pitiful, courteous, not rendering evil for evil, nor railing for railing, but contrariwise, blessing.

Thus ought we to conduct ourselves in this world; travelling the journey of life, steadfastly looking to eternity as our home; solicitous about the right way to heaven; believing in Christ as that way; guarding through grace against every temptation to forget the end of our journey, or seduce us from the right way to heaven; bearing every trial and trouble with fortitude and patience, and mutually assisting each other as we advance. Such is the manner of life which we ought to lead from our state in this world, as dying mortals; and to this life we are urged by the season which God in his providence has granted us. We have survived the past year, but know not if we shall survive the future. Whatever awaits us is hid from our eyes, but not so our duty. This is evident. Let us, then, pass the time of our sojourning here in fear. Let us earnestly intreat God to teach us to number our days, that we may apply our hearts to wisdom.

THE ADVENT OF CHRIST,

EXPECTED BY JEWS AND GENTILES.

It is remarkable, that Christ should appear at the very time when the expectations of the Jews were raised to the highest pitch of anxiety. The spirit of prophecy, which had been dormant in the church for 400 years, had lately revived. The birth and character of John, the forerunner of Christ, were intimated to Zacharias, his father, by an angel from heaven, who declared that he should be "great in the sight of the Lord; that he should go before Messiah in the spirit of the ancient prophet Elias, and turn many of the children of Israel to the Lord their God." The extraordinary circumstances of John's birth, together with his popular and successful preaching, would greatly heighten the public expectation; and it appears, in fact certain, that many pious persons were waiting and longing for the redemption of Israel, among whom Simeon and Anna are particularly named.

Even the Gentiles, involved as they were in ignorance and darkness, had considerable expectations that some extraordinary and illustrious personage would make his appearance about this time. The learned, of many nations, would entertain such notions in consequence of their intercourse with the Jews, who for the sake of commerce had mingled with them, and who could not fail to have given some intimations of their prevailing hopes; besides which, the Septuagint translation was accessible to many of the Greek philosophers at Alexandria.

The SIBYLS, who were esteemed prophetesses by the Greeks and Romans, and had probably derived their information from the sources just referred to, had also expressly declared that some great personage was at hand.* Virgil in his Fourth Eclogue, complimenting the Consul Pollio on the birth of his son, makes use of

* The Sybils were certain women of different places and times, supposed by the heathen to be inspired by the gods. One of these is said to have offered to Tarquin the Second, King of the Romans, nine volumes of her prophecies, at a very high price, which he refused to give. She then burnt three of them, and demanded the same price for the remaining six; and when Tarquin refused to purchase them, she burnt three more, requiring still the same price for the three which were left. These were bought, and preserved with great care at Rome for many ages, till the capitol was burnt. Virgil is supposed to have taken his idea of the Messiah from these books, as Pope did his Messiah from a comparison of Isaiah and Virgil.

The oracles of the Sibyls are said to have contained such a striking prediction of the Advent of the Messiah, that Suetonius, in his life of Augustus, tells us, the Senate was so terrified, that they decreed that none born in that year should be educated.

The primitive fathers of the Christian church, as Justin, Clemens, Origen, &c. laid great stress on the predictions of the Sibyls, and quoted them frequently against the heathen.

Suetonius (in *Vespas. c. 4.*) says, "An old and firm opinion had prevailed over all the East, that it was written in the book of the Fates, that some coming out of Judea at that time should obtain the empire of the world. This, which as the event afterwards showed, was foretold of a Roman Emperor; the Jews applying it to themselves, rebelled.

language justly applicable only to the Son of God, who was to restore the golden age.

"The jarring nations He in peace shall bind,
And with paternal virtues rule mankind;
Unbidden earth shall wreathing ivy bring,
And fragrant herbs (the promises of spring),
As her first offerings to her infant king."

DRYDEN.

It is farther worthy of notice, that Plato, one of the greatest and best of the heathen philosophers, who lived about 400 years before Christ, in drawing a perfect character, anticipates that he should be a "man of sorrows." "He shall (says he,) be scourged, tormented, fettered; and at last, having suffered all manner of evils, shall be crucified or cut in pieces, as the sacrifices were."*

Still more memorable are the following words of the same philosopher:—"This lawgiver must be somewhat more than of human race; for as beasts are governed by men, so must men by a nature superior to their own; and therefore this man, who is to be the universal Lawgiver to mankind, must likewise partake of the nature of the gods."

Socrates also advised his disciples, "that they should wait till such an one should come, to teach them how they should behave themselves towards God and man. O when shall that time come, and who shall be that teacher? How greatly do I desire to see who that man is!"†

"You may give over," says Socrates, "all hopes of mending men's manners for the future, unless God be pleased to send some other person to instruct you."‡

It was an expectation of this kind which induced the Magians, or sages of the East, to travel from their own country to Judea, inquiring, "Where is he that is born King of the Jews?" The heathens apprehended that the appearance of a new star portended the birth of a great prince; a sentiment

that probably originated in the prediction of Balaam. (Num. xxiv. 17.) "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," &c. From them it was perhaps adopted by the disciples of Zerdusht (or Zoroaster), himself reported to have been a domestic in the family of the prophet Daniel. So Origin, writing against Celsus, affirms. Indeed, had not some very general expectation then prevailed, it is not very likely that upon this occasion, not only the jealous Herod, but "all Jerusalem" with him, should have been troubled: but this led him to make strict inquiry concerning the time and place of Messiah's expected birth; to feign a high respect for the new-born child, that he might pay him homage; and shortly after to murder the infants of Bethlehem, where Christ was born.

These hints may serve to show with what propriety the prophet Haggai, predicting the incarnation of the Son of God, in the name of Jehovah, says, "I will shake all nations, and the DESIRE OF ALL NATIONS shall come." (Hagg. ii. 7.) Various convulsions and revolutions had already taken place in the earth, which made way for the great final religious revolution, when "the heavens themselves should be shaken;"—when an entire change should be effected in the Jewish church and state, terminating in the abrogation of the ritual law, and the whole Mosaic dispensation; and in the introduction of the kingdom of Messiah, which shall remain to the end of time.

Without entering into the inquiry, whether we commemorate the Saviour's birth at the exact season when it took place (which is to us of no practical importance,) Christians may well rejoice in the remembrance of this great event, and echo to the song of the angelic host, "Glory to God in the highest; on earth peace, good will towards men:" yea, let them "arise and shine, for the glory of the Lord is risen upon them."

IGNOTUS.

* *Repub. lib. 2.* † *Alcibiad. 2 de pred.*

‡ *Plato in Apol. Socrat.*

THE HARMONY OF THEOLOGY
AND NATURAL SCIENCE.*(From Mr. Dick's Christian Philosophy.)*

THEOLOGY has generally been viewed as a study of a very limited range: and hence, when it has been admitted into the circle of the sciences, a much smaller space has been allotted for its discussion, than has been devoted to almost any other department of human knowledge. When considered, however, in its most extensive sense—in its relations to the Divine Being—to his past and present dispensations towards the human race—to the present circumstances, and the future destiny of man—and to the physical and moral condition of all the sentient and intelligent beings of which we have any intimation—it ought to be viewed as the most varied and comprehensive of all the sciences; as embracing, within its extensive grasp, all the other departments of useful knowledge, both human and divine. As it has God for its object, it must include a knowledge of the universe he has formed—of the movements which are continually going on throughout the wide extent of his empire, in so far as they lie open to our inspection—of the attributes which appear to be displayed in all his operations—of the moral laws he has framed for the regulation of holy intelligences—of the merciful arrangements he has made for the restoration of fallen man—of the plans by which the knowledge of his will is to be circulated and extended in the world in which we live—of the means by which truth and moral purity, and order, are to be promoted among our apostate race, in order to their restoration to the happiness they have lost—together with all those diversified ramifications of knowledge, which have either a more remote, or a more immediate bearing on the grand objects now specified. Like the lines which proceed from the circumference to the centre of an im-

mense circle—all the *moral** arts and sciences which have been invented by men—every department of human knowledge, however far it may at first sight appear to be removed from religion—may be considered as having a direct bearing on Theology, as the grand central point, and as having a certain tendency to promote its important objects.

It is much to be regretted, that Theology has so seldom been contemplated in this point of view—and that the sciences have been considered rather as so many independent branches of secular knowledge, than as subservient to the elucidation of the facts and doctrines of religion, and to the accomplishment of its benevolent designs. Hence, it has happened, that Philosophy and Religion, instead of marching hand in hand to the portals of immortality, have frequently set themselves in hostile array; and combats have ensued equally injurious to the interests of both parties. The Philosopher has occasionally been disposed to investigate the economy of nature, without a reference to the attributes of that Almighty Being who presides over its movements, as if the universe were a self-moving and independent machine; and has, not unfrequently, taken occasion, from certain obscure and insulated facts, to throw out insinuations hostile to the truth and the character of the Christian Revelation. The Theologian, on the other hand, in the heat of his intemperate zeal against the infidel philosopher, has, unguardedly, been led to declaim against the study of science, as if it were unfriendly to religion—has, in effect, set the works of God in opposition to his word—has confounded the foolish theories of speculative minds with the rational study of the works of

* The epithet *moral* is here used in its application to arts, because there are certain arts which must be considered as having an *immoral* tendency, such as the art of war, the art of boxing, of gambling, &c. &c. and which, therefore, cannot have a direct tendency to promote the objects of religion.

Deity—and has thus prevented the mass of mankind from expanding their minds, by the contemplation of the beauties and sublimities of nature. It is now high time that a complete reconciliation were effected between these contending parties. Religion ought never to disdain to derive her supports and illustrations from the researches of science; for the investigations of philosophy into the economy of Nature, from whatever motives they may be undertaken, are nothing else than an enquiry into the plans and operations of the Eternal Mind. And Philosophy ought always to consider it as her highest honour, to walk as an handmaid in the train of that Religion which points out the path to the regions of eternal bliss. By their mutual aid, and the subserviency of the one to the other, the moral and intellectual improvement of man will be promoted, and the benevolent purposes of God, in the kingdom of providence, gradually accomplished. But, when set in opposition to each other, the human mind is bewildered and retarded in its progress, and the Deity is apt to be considered as set in opposition to himself—as proclaiming one system of doctrines from the economy of Revelation, and another, and an opposite system from the economy of Nature. But if the Christian Revelation, and the system of the material world, derived their origin from the same Almighty Being, the most complete harmony must subsist between the revelations they respectively unfold; and the apparent inconsistencies which occur, must be chiefly owing to the circumstances of our present station in the universe, and the obscure and limited views we are obliged to take of some of the grand and diversified objects they embrace. And, therefore, we have reason to believe, that, when the system of nature shall be more extensively explored, and the leading objects of revelation contemplated in a clearer light, without being tinged with the false colouring of party opinions, and

contracted views; and when rational enquirers shall conduct their researches with a greater degree of reverence, humility, and Christian temper—the beauty and harmony of all the plans and revelations of Deity, in reference both to the physical and the moral world, will be more distinctly perceived and appreciated.

ILLUSTRATIONS OF SCRIPTURE.

AGRICULTURE OF THE HEBREWS.

From Jahn's Biblical Archaeology.

Threshing and Winnowing.

THE Threshing-floor of the Hebrews was in the field, in some elevated part of it; it was destitute of walls and covering, and indeed was nothing more than a circular space thirty or forty paces in diameter, where the ground had been levelled and beaten down. The assemblage of bundles in the floor for threshing, was used figuratively, to denote reservation for future destruction. Mic. iv. 13; Isa. xxi 10; Jer. li. 33.

At first the grain was beaten out with cudgels. At a later period, it was trodden out by the hoofs of oxen, or beaten out with machines of the same kind that are used in the east at the present day. Three kinds of instruments are mentioned. The first is not well known. The second was composed of four beams, joined so as to form a square, between which were set three revolving cylinders, each one of which was furnished with three iron wheels, having teeth like a saw. The third was formed like the preceding, except that the cylinders were not furnished with iron wheels, but with sharp pieces of iron six inches long and three broad. These machines, upon which the driver sat, were fastened to the oxen, and were driven round upon the bundles, which were broken open and were deposited in the circle of the area six or eight feet in height. In this manner the grain was beaten out of the ears, and the straw itself broken in pieces. Another man followed the machine with a wooden instrument, and placed the grain in order. Threshing frequently stands figuratively for a great slaughter. It was forbidden to muzzle the ox that was treading out the corn; and the cattle

which drew the threshing machine, were allowed to eat of it to the full. [This is applied by St. Paul to the gospel ministry. 1 Cor. ix. 9—12.]

The grain being threshed, was thrown into the middle of the threshing floor; it was then exposed with a fork to a gentle wind, which separated the broken straw and chaff, so that the kernels and clods of earth with grain cleaving to them, and the ears not yet thoroughly threshed, fell upon the ground. The clods of earth, as is customary in the east at the present day, were collected, broken in pieces, and separated from the grain by a sieve. The heap thus winnowed, which still contained many ears that were broken, but not fully threshed out, was again exposed in the threshing floor, and several yoke of oxen driven over it for the purpose of treading out the remainder of the grain. At length the grain, mingled with the chaff, was again exposed to the wind by a fan, which bore off the chaff, so that the pure wheat fell upon the floor. This operation was symbolical of the dispersion of a vanquished people; also of the separation between the righteous and the wicked. The scattered straw, as much at least as was required for the manufacturing of bricks, and the fodder of cattle, was collected; but the residue, with the chaff and stubble, as has been stated above, was reduced to ashes by fire; which afforded a figurative illustration, to denote the destruction of wicked men.

ANECDOTES.

Luther Hunting.

THIS exercise was probably taken by the great Reformer more for health than pleasure, as indeed may be collected from his own curious account of it. "I was," says he, "lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges; a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for thought I to myself, do not we in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests, is perpetually seeking whom he may devour? Again: we happened to take a leveret alive, which I put into my pocket with

intent to preserve it; yet we were not gone far before the dogs seized upon it as it was in my pocket and worried it. Just so the Pope and the Devil rage furiously to destroy the souls of the poor, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

Conversion of a Strolling Fiddler.

"Mr. John Skinner, of Houndscroft, in Gloucestershire, was a strolling fiddler, going from fair to fair, and supplying music to any that would hire him. Having determined to incommode that great and successful minister of Christ, the late Mr. Whitefield, for this end he obtained a standing on a ladder raised to a window near the pulpit; he remained a quiet, if not an attentive hearer, till the text was named, when he intended to begin his opposing and annoying exercise on the violin. It pleased God, while he was putting the instrument in tune, to convey the word spoken with irresistible power to his soul: his attention being diverted from his original design and his purpose broken, that God's purpose according to election might stand. He heard the sermon out, when he became altogether a changed character." — *Denton's Beauties of Divinity.*

No Arminians in Heaven.

When Dr. T. Goodwin was told of the death of his nephew, John Goodwin, he answered, "Then I trust there is another soul gone to heaven;" — "Gone to heaven, Sir!" replied the person, "why he was a rank Arminian." "True," replied the Doctor, "but he is not a rank Arminian now."

A right view of Death.

The late Dr. Grosvenor being at the funeral of Dr. Watts, a friend said to him, "Well, Dr. Grosvenor, you have seen the end of Dr. Watts, and you will soon follow; what think you of death?" "Think of it?" replied the Doctor, "Why, when Death comes, I shall smile upon Death, if God smiles upon me."

THEOLOGICAL GLEANINGS.

"THE first part of piety is to form right notions of God, as the greatest, wisest, and best of Beings. All men who are capable of reflection must be sensible that this is a matter of infinite importance; for if our opinions concerning him are erroneous, our sentiments of the duty we owe him must be so too, and our whole moral nature must be perverted. Every considerate person, therefore, will be careful to obtain the fullest information possible with respect to the divine existence and attributes. To be indifferent about this, which is, beyond comparison, the most important part of knowledge, is inexcusable; and the ignorance is criminal which proceeds from such indifference. And if ignorance of God was without excuse in some ancient heathen nations, as the Scripture warrants us to believe, it must be highly criminal in us, who, both from reason and from revelation, have the best means of knowing who God is, and what he requires us to believe concerning him."—*Franklin's Private Correspondence*, vol. i. p. 116.

Reality of Religion.

"It is this way of thinking, it is these melancholy truths, that make religion so precious to the poor miserable children of men. If it is a mere phantom, existing only in the heated imagination of enthusiasm, What truth on earth so precious as the lie!

"My idle reasonings (says *Burns*) sometimes make me a little sceptical, but the necessities of my heart always give the cold philosophizings the lie. Who looks for the heart weaned from earth; the soul affianced to her God; the correspondence fixed with heaven; the pious supplication and devout thanksgiving, constant as the vicissitudes of even and morn; who thinks to meet with these in the court, the palace, in the glare of public life? No; to find them in their precious importance and divine efficacy we must search among the obscure recesses of disappointment, affliction, poverty and distress."—*R. Burn's Letters*, No. 54.

Happiness only in God.

"Real happiness is to be found only in God himself; all other delights

are but an empty shade, and capable of yielding only a momentary satisfaction. Accordingly, we see that those who enjoy them in the greatest abundance are quickly satiated; and this apparent felicity serves only to inflame their desires and to disorder their passions, by estranging them from the Supreme God, instead of bringing them nearer to him. But true felicity consists in a perfect union with God, which cannot subsist without a love and confidence in his goodness, transcending all things; and this love requires a certain disposition of soul, for which we must be making preparation in this life."—*Euler's Letters to a German Princess*, vol. i. p. 504. Quoted from *Brewster's Testimonies of distinguished Laymen*.

"No man is driven into the wide gate that leads to destruction. Christ says, '*many go in thereat.*' God will suffer no spirit to force a man to sin. Men willingly enter the gate, and go on dancing and laughing, according to their own pleasure, to everlasting ruin.

"To suppose God to perform any work which he did not design to perform, is to charge him with a degree of folly and acting below an intelligent agent. To suppose him to design to do a thing which he does not effect, is to tax him with impotence. If it is an instance of the wisdom and power of man, first to design a work, and then to perfect it; the Great God, who is infinite in both these perfections, must design what he effects, and effect what he has designed."—*Sladen*.

"Generally speaking, those that have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees, which are the most richly laden with fruit, bend downwards and hang the lowest."—*Dr. Gill*.

"There is no agent like assiduity and diligence: it is surprising what great works can be accomplished by little and little. It is the part of Omnipotence to create in a moment, but man must arrive at all by slow degrees."

"What we term the course of Nature, is the incessant administration of Providence."—*Hervey*.

OBITUARY.

REV. JAS. HYDE.

ON Thursday, Aug. 28, 1823, died the REV. JAMES HYDE, Pastor of the Independent Church of Christ at Wivenhoe, Essex. He was removed in a very sudden and affecting manner. He had been unwell for some time, but was not wholly laid aside from his work. He preached on the preceding Sabbath, though with great difficulty, when the frame of his mind seemed to indicate that he had a more than usual sense of the importance of eternal things. He was quite incapable of speaking, and apparently insensible, from the time he was seized with the fit, at seven in the morning, until two in the afternoon, when he departed. He has left a widow and seven children to lament his loss. He was interred Sept. 2, in the Meeting House; on which occasion the Rev. John Savill, of Colchester, delivered an appropriate oration; and the Rev. Joseph Herrick, of Colchester, preached a funeral sermon from 1 Thess. iv. 14.

A subscription for the widow was commenced before the funeral took place; and the product of it was such as to demand the warmest acknowledgments, which, now the subscription is closed, are hereby most respectfully tendered.

J. H.

MR. EDWARD POWELL.

(Abridged from the Funeral Sermon, by the Rev. J. Morison.)

Mr. P. was born in London, Jan. 6, 1737. He was the youngest but one of eight children, and survived them all for many years. On his mother's side, he was nearly related to Mr. Guy, (the celebrated founder of the hospital which bears his name,) who had the charge of that excellent lady at the time of his death. He was brought up by his parents in the nurture and admonition of the Lord; and when quite a boy, is said to have profited by the instructions of his mother. At the tender age of five, he was deprived by death of his be-

loved father. At an early period the superintendence of the business, entrusted to his mother by his father's will, devolved upon him, and at a time when it was not in a thriving state; but it would be impossible to speak in terms too high of his filial conduct toward his aged parent, or of the diligence and integrity with which he managed her pecuniary affairs.

About the age of thirty-five he entered on the married life, with a lady highly accomplished; and he continued sixteen years in that honourable condition, when it pleased God to remove from him "the desire of his eyes," Sept. 23, 1785, in the forty-seventh year of her age. One female child was born in 1780, but was snatched away a few months after her birth. On these painful occasions he displayed the resignation of a true Christian, and would even chide those who condoled with him. He then resolved not to marry again, but devote himself more entirely to God.

It pleased God so to crown his industry in business, as to raise him, in the course of years, to a comfortable independence; enabling him to gratify the best feelings of his heart, in acts of humanity to the poor and needy, and of piety in the support of the Redeemer's cause.

His mental endowments, considering that so large a portion of his life was spent in business, were far above mediocrity. In many branches of natural philosophy he was well informed; and he was a skilful mechanic. He had been in the habit of mingling with good society, with men of taste and genius, that imparted an air of dignity to his mind which he retained to the last. He possessed a peculiar sagacity in judging of character, and was seldom mistaken in the opinion he formed of individuals; but he had not a particle of suspicion about him. The qualities of his heart endeared him to all his friends; and no disaster could befall them, without awakening in his mind the most tender sympathy. The very children in the families of his friends revered and loved him, and

listened with delight to his familiar addresses.

His character, as a man of piety and benevolence, ranks very high. His youth was happily untainted by folly and vice. He was an eminent example of regular attendance at the house of God, never allowing himself to be absent, except from extreme ill health. He professed himself a member of the Established Church; and was strongly attached to the ministry of the late Rev. William Romaine, which he attended, with great pleasure and profit for many years. But though a churchman, he was a sincere lover of all good men; and held it criminal to confine the exercise of Christian affection within the narrow limits of ecclesiastical demarcation. A strong evidence of this candour was exhibited in his regular attendance of late years, at Trevor Chapel, under the ministry of the Rev. John Morison.

His charity was most extensive. A real case of distress, when fairly brought before him, he seldom overlooked; and very many will long remember his acts of unsolicited bounty. To some he gave weekly or quarterly allowances, equal almost to their whole support. In seasons of extreme cold, when labour was scarce, and provision exorbitantly dear, he was wont to put forth an extraordinary effort of benevolence. In the course of one winter, he distributed blankets, coals, and bread, to the amount of *one hundred pounds*.

Nor were his pious labours confined to the bodies of his fellow-creatures: he displayed a proportionate solicitude for the salvation of their souls. There were few of the religious societies of the day which he did not assist; and within the last five years he spent *many hundred pounds* in printing useful books for gratuitous distribution. Of the substantial good produced by some of these, he was furnished with the most ample testimony before his death.*

Humility, deep, unfeigned humility, crowned the whole. This was the ele-

ment in which he lived from day to day. So lovely did this Christian grace appear in him, that it was not easy to converse with him, without catching a portion of his spirit. Though far from being censorious, he was used to say, "There is too much profession in the present day, and too little humility."

It was delightful to mark how speedily he was ripening for glory, during the last few months of his life. At all times spiritually minded, he was yet much more so of late. Laden with the fruits of an unsullied, and unusually honourable Christian profession, he was, to the last, as humble and teachable as a child.

Since the commencement of the Spring (1823), when he was seized with some paralytic symptoms, his health, and especially his strength, gradually declined; till at last, nature being completely exhausted, he calmly, and without a groan, on the morning of October 10, slept in the arms of his precious Redeemer, in the eighty-seventh year of his age.

RECENT DEATHS.

MRS. MACDONALD.

DIED, Nov. 7th, 1823, aged seventy, MRS. MACDONALD, late wife of the Rev. William Macdonald, of Enfield, Middlesex. She had been the subject of great affliction upwards of seventeen years, which she bore with Christian fortitude, patience, and resignation. She had long known the Saviour; her hope for heaven was founded solely on his finished work; and her end was peace.

MRS. S. STENNETT.

DEC. 19th, (at half-past one, A. M.) MRS. SARAH STENNETT, of Paternoster-row. She was the widow of Mr. B. Stennett, (first cousin of the late Dr. Stennett) who formerly resided in the same street. Mrs. S. was in her 64th year, and had been confined for the last fifteen months with a painful and distressing complaint, which she bore with great patience and resignation. On Saturday, the 13th, she expressed a full assurance as to her future happiness; but from that time to her death, her head was so much affected, that she had very few intervals of perfect recollection.

* Among the books printed by Mr. Powell, were Morison's *Early Piety*; Fennelon's *Reflections*; Romaine's *Letters*; Adams' *Private Thoughts*; Auræ *Sententiæ*; *Miscellaneous Thoughts on Divine Subjects*; *Christ is All*; *A Full Christ for empty Souls*.

REVIEW OF RELIGIOUS PUBLICATIONS.

FRAGMENTS; forming a continued Appendix to Calmet's Dictionary of the Bible. Illustrated by Engravings. 4to. (Concluded from our last vol. p. 418.)

WE noticed with commendation in our Number for last October, Mr. Taylor's new and improved edition of that learned and laborious work, *Calmet's Dictionary of the Bible*. Little did we then think that the author's life and labours were to be closed simultaneously with this edition; and that we should have to record his death at the moment we meant to have resumed our Review; but such is the incertitude of human life. (See *Evangelical Magazine* for December.)

To resume our notice, however, of this curious and laborious work, we observe, that to the previous edition were appended 500 "Fragments—illustrating the manners, incidents, and phraseology of the Holy Scriptures; principally selected from the most esteemed and authentic voyages and travels into the East; with Remarks, Observations, and Plates." The new edition presents us with 250 more Fragments, which are included in the fourth volume; together with a "Natural History of the Sacred Scriptures."

The subjects of these Fragments, which relate generally to Biblical antiquities, are arranged under five classes:—1. Astronomical and Geographical excursions. Under the former is considered the idolatry offered to the heavenly bodies; and under the latter are discussed various points of sacred geography, and questions relative to the deluge, with commemorative emblems of it among the heathen. 2. Biographical incidents, &c. of Persons, as John the Baptist, Jesus, and the Apostles. 3. Illustrations of Personal Appearance, Manners, and Accommodations; among which are included illustrations of Eastern Dress, Architecture, &c. 4. Illustrations of Domestic Utensils and Implements, as censers, lamps, locks, &c. 5. Illustrations of the Idolatry mentioned in Holy Writ—Gilt—Druidical Monuments—Teraphim, Lares, &c.

From such a work it was difficult to select any one specimen sufficient to give a proper idea of the whole. We have therefore given two extracts from the work in our *December Magazine and Supplement*, and

shall here subjoin another of a somewhat different kind. The following criticism, is intended to throw some light on the history of St. Paul's conversion; or at least upon the representations which have been given of it by the painters. When we read, "it is hard for thee to kick against the pricks," the editor of Calmet understands it, not of ox-goads, (*βουκεντρα*), but of the *spurs* used by horsemen; and infers from it, that Saul was travelling on horseback as usually represented. "This slight investigation, (says Mr. T.) may afford a partial, if not a satisfactory sanction to the custom of representing Saul as fallen or falling from a horse, in the memorable moment of his journey to Damascus. The text, indeed, gives no other countenance to this supposition; but tradition might go farther; while at the same time, this distinction contributes to mark the future apostle as leader and principal on that vindictive expedition." The same proverb is used, it appears, by Pindar, Æschylus, and Euripides: the latter says, "Much rather I to him would sacrifice, than in my wrath Against the spurs (*κεντρα*) would kick; frail mortal I; but he a god."

Remarkable too are the words of Pindar; "Against the spur (*κεντρον*) to kick furiously is dangerous;" that is, says the scholiast, "We must be careful not to fight against God, we being only men."—Æschylus (in Agamemnon), uses the plural (*κεντρα*), *spurs*.

"Against the spurs kick not lest thou be hurt."
Fragment DCXI.

Upon the work itself we must say, that if the author does not always impress the same conviction upon others as he feels himself, as writing *con amore*, there are but few articles that a judicious student may not turn to good account in his biblical studies; and however on some points we may differ from him, we cannot refuse the author credit for learning, candour, and laborious application in the investigation of almost every department of sacred literature: We shall only here add, that Mr. Taylor never placed his name as "Editor," but only as publisher, though the fact was well known to his friends; [but this veil of modesty is now no longer necessary.

HEBREW DICTIONARY and GRAMMAR, *without Points; together with a complete List of such Chaldee Words as occur in the Old Testament, and a brief Sketch of Chaldee Grammar.* The whole designed to facilitate and promote the reading and understanding of the Hebrew Bible, &c. To which is added, *A new, correct, and interesting Account of Scripture Chronology, supported by Scripture Proofs and fair Induction, with several useful Tables of Chronology, and of Ancient Weights and Measures.* By James Andrew, LL.D. F.R.S. 8vo. 9s. boards. Duncan.

If the multiplication of Hebrew Dictionaries, many of which have been published within a few years past, were a proof that Hebrew learning is gaining ground among us, we should be among the first to congratulate the lovers of sacred literature; and if we thought this work adapted to promote such an object, most happy should we be to recommend it. But the work appears to us to contain so much novelty and eccentricity, mixed up with the elements of Hebrew literature, that we feel it our duty to caution the student against implicit confidence in Dr. A.'s assertions.

The author inveighs against Jewish Cabalists without ever seeming to suspect that there may be Christian Cabalists; among whom we are inclined to rank himself; judging from his singular account of the names, figures, and ideas of the Hebrew letters (p. 109), which he thinks have some affinity to the nature of the Chinese alphabet, (of which we never before heard,) and from other equally fanciful illustrations. The Dictionary is on a simple plan, and may be useful; but it contains several new and strange explanations of Hebrew words, that perhaps never before entered into the mind of Jew or Christian, of which we shall cite only a few instances to justify our remarks.

Aleim, (אלהים) or *Elohim*, the name of Deity, he explains to signify "the power of them, or of life; they are all his own," &c. p. 4. The more sacred name of *Jehovah*, יהוה, he renders, "He who is, and who gives life and happiness to men."—p. 27. The former part of this definition we approve, and the other may be admitted as a paraphrase; but when he says, (p. 139.) that this name, which we have always considered as "the incommunicable name," is in a subordinate sense applied to *men*,—namely, to "Shem, Salah, and Eber," whom he supposes to be the three men (or angels) that appeared to Abraham, Gen. xviii. 1, 2. we stand amazed!

Not less strange, though perhaps not so dangerous, is the author's explanation of the *Cherubim*, p. 33. (כרובים) "great

smiters; like the great; like their increasing;" and not less eccentric is the comment than the text; for according to him, the Cherubim described, "Ezek. i. Rev. iv. and xiii." and who are represented by Isaiah and St. John as perpetually worshipping and "giving glory to God,"—these very Cherubim,—“Wonder, O heavens! and be amazed O earth!”—are, according to Dr. A. "*Figures of the beast and the false prophet, and of man in his depraved state, Eccl. iii. 18.*" We could add many other similar novelties, (to use no harsher term;) but it is in vain to proceed any further, for after this nothing can surprise our readers.

As, however, the learned author, in order to show the importance of his new explanations, has given "*Amended translations from the Hebrew*" of certain "passages of the authorized English Bible," it would be injustice not to quote a few of them; and we shall prefer the newest, which certainly are the most objectionable. See pp. 101—103. For the common version our readers can turn to their own Bibles.

"Gen. iii. 24. And the flaming sword of them that have *perverted themselves*, that the way to the tree of life may be preserved."

"Gen. xlix. 10. The *tribe** shall not depart from Judah." The Dr. adds, "The sceptre began with Saul, of the tribe of Benjamin, and was gone from Judah long before Christ, the true lawgiver, came; but the tribe of Judah still continued until that time."

"Exod. xxxiv. 7. (Middle clause), 'will by no means clear the guilty,' is rendered, 'the innocent shall not be exempted, plainly meaning Jesus Christ,' says Dr. A.

"Isa. vi. 5. I am resembled (not undone.) I am an unclean animal, and live among unclean animals:" meaning, we presume, the *Cherubim*, as above stated.

"Isa. ix. 5. Man of God, Father's witness, or the bringer of the Testament."

The Hebrew *Grammar* certainly contains many things valuable to a student; but by no means new: the misfortune is, that wherever the Doctor attempts to be original he is wrong; and many of his errors, as our readers must perceive, are of the most

* *Shebet*, commonly translated a *sceptre*, and by this author a *tribe*, was the staff of sovereignty, whether of a tribe or nation, and probably short, like the truncheon of a general. The next term also means literally the *legislative* staff, and figuratively a legislator. This was probably armed with a spike at one end to fix it in the earth, "between" the legislator's "feet;" hence the same instrument, or something similar, might be used to "portray," or scratch figures upon a tile, or to dig a hole in a rock. Isa. xxii. 16; Ezek. iv. 1, xxiii. 14.

injurious character; they corrupt the scriptures they are intended to amend.

On the Chaldee language, the author states, (p. 87.) as usual without condescending to give any authority, that the name *Chesed*, in Hebrew answers to *Theophilus* in Greek, and to *Godfrey* in English; and the term (כְּשֵׁדִים) *Chaldees*, may fairly be translated *Deists*, which opposed to *Atheists* is a good name, but opposed to *Believers* is a bad one." We did not know that *Theophilus* and *Godfrey* were names of similar meaning. Old *Verstegan* tells us, which we are inclined to believe, that *God-freid*, in more modern orthography *Godfrey*, signifies *good-peace*.

Dr. Andrew thinks the Books of Job and Ruth were written in the language of Chaldea; that the Book of Job was communicated to Abraham to excite his faith and patience, and that of his posterity, under their trials; that the Jewish author of the apocryphal Books of Esdras was also the author of the Greek translation of the Bible, called the Septuagint, about A.D. 130.

We have no room to enter into an examination of Dr. A.'s system of Chronology: we observe, however, that he places our Lord's nativity about ten years later than the common reckoning; and as a specimen of his skill in etymology, that he derives the term *Goth* from *Golgotha*, and explains it to mean *Skullites*!—p. 191, note.

As we find this gentleman, from a near similitude in his name, has been confounded with Dr. Andrews of Walworth, we beg leave to state that they are distinct names and persons.

Strictures on the Plymouth Antinomians. By Joseph Cottle. 2s. 6d. Cadell.

THIS pamphlet is intended to expose the dangerous nature of those Antinomian tenets, which the author ascribes to certain preachers at Plymouth, and which he attacks with no little severity. The spring of all their errors, he says, is "Imputed Sanctification." He charges them with esteeming *duty* to be a fable, *obedience* a dream, and *holiness*, both in desire and practice, a Satanic delusion. He mentions one minister, who, repeating the text, "We are not under the law, but under grace," dwelt with a frown and a scowl on the offensive word (*law*), but uttered the other with a smile,—"We are not under the *l-a-w*, but under *grace*."

The following passage is ascribed to one of these divines: "Let it be supposed, for the sake of argument, that many of the seed of *Esau* are present when the gospel is preached, still, *this is nothing* to me. I do as I am commanded, preach the gospel. But, were I to go beyond this

commission, and offer, and persuade, and strive, with fair words, to win and woo men to believe, what is this but pretending to have *more mercy than God*? and to invite all men, indiscriminately, must include the people against whom the Lord hath said, 'I will have indignation for ever!'"

Another preacher of this description, (though not at Plymouth,) was discoursing on that text, "The hairs of your head are all numbered," Matt. x. 30. "Most ministers (said he), would apply this passage to the providential care of God; but it is one of the strongest proofs in Scripture of the doctrine of election and final perseverance. 1. It is the *head*—the head of the body. 2. His people are *hairs*! for the apostle declares, 'They are the children of God, and if children then *heirs*!!!'"

Another cries, "What is grace? Grace is the Lord himself. We cannot grow in the Lord. It is said, 'Grow in grace.' Ignorant preachers don't understand this. What says Paul? Paul had no experience of progressive holiness. Twenty-three years after his conversion, he said, 'O wretched man that I am!' God shows grace in defiance of our deserving it. God will not suffer your vile bodies to be subdued. I would not be without these workings of corruption for all the world!"

"These societies (referring to Missionary and Bible Societies) are all hastening the reign of the man of sin; and the sooner this comes the better, that the triumphs of Satan may be over, and true Christianity universally prevail. There is not a devil in hell who is more sinful than we are every one of us this moment! We shall never one of us be one whit holier or better than we are this moment, to the day of our death."

Again, another preacher, in the language of insolence, exclaims, "How dare any man get into the pulpit and preach progressive sanctification? Whoever talks of progressive sanctification, is guilty of high treason against the Majesty of heaven. I will mention a text, which shall tingle in the ears of such as hold this doctrine. 'If any man preach any other doctrine, let him be accursed!' It is a heresy little less than idolatry."

These are specimens of that sort of preaching which surely deserves the name of *Antinomian*; and we are obliged to the author for collecting these, and many more contained in his pamphlet. We think the perusal of them sufficient to create a holy loathing of such execrable errors, and to put pious people on their guard against preachers who, while they profess to exalt the Saviour, decry the

work and influences of the Holy Spirit. We have, however, forbore to mention the names of the preachers whose sayings have been quoted, because our object is not personal; and because there is certainly a liability of mistake in reporting *verbatim* the words of a rapid or indistinct speaker. Perhaps also, it is rather unfair to publish detached sentences, which in their connexion might be a little qualified. We think also that the author, though his name is a guarantee against wilful misrepresentation, may have, in some instances, indulged too much asperity in his observations. We should remember, that "the wrath of man worketh not the righteousness of God." We have no doubt, however, of the general accuracy, or of the dangerous tendency, of the passages reported, (some of which were taken in short hand), and can heartily unite with the Rev. Robert Hall, whose character of Antinomianism forms the conclusion of the preface to this pamphlet. "As almost every age of the church is marked by its appropriate visitation of error, so little penetration is requisite to perceive that *Antinomianism* is the epidemic malady of the present, and that it is an evil of gigantic size and deadly malignity. It includes within a compass which every head can contain, and every tongue can utter, a system which cancels every moral tie; consigns the whole human race to the extremes of presumption or despair; erects religion on the ruins of morality, and imparts to the dregs of stupidity all the powers of the most active poison. The author will ever feel himself honoured by whatever censures he may incur, through his determined opposition to such a system."

Recollections, Juvenile, Miscellaneous, and Academical. By *Edinensis Glasguensis*, A.M. 12mo. 6s. Westley.

This is a very miscellaneous and interesting volume. It consists of Themes, Prize Essays, Poems, Letters, Journals of Travels, &c. by an English student from one of the Dissenting Academies, (we conjecture Rotherham), who has pursued his further improvement in the Universities of Edinburgh and Glasgow. We think that they all reflect much credit on the young collegian's talents and attainments; and are an honourable instance of the union of serious and vital godliness, with superior attainments in literature and science. The Journal of Travels in the Scots Highlands, and in Wales, is written with great life, and the true picturesque spirit of rapid, simple, and effective description. In the Academical Essays, &c. we find many of the

most important problems in the Philosophy of the Mind discussed with ability. There are two Latin Themes, and one in Greek; a Greek Hexameter poem; and, in Latin, a Sapphic and an Alcaic Ode; all of which are a very pleasing specimen of classical tact. Not less gratifying are the mathematical and physical disquisitions. In short, for the diversity and judicious selection of the topics, and for the manner in which they are treated, we have scarcely ever opened a book that has given us more pleasure. We trust that it will have the effect of fanning the fires of a generous and Christian emulation in the breasts of our academic youth, and that they will take care to multiply the examples, which shall convince the world and the church, that high attainments in the most admired departments of human knowledge, are compatible with the ardour of Evangelical piety, and the spirit of deep humility.

Tales from Switzerland. Foolscap 8vo. 3s. Westley.

For fables, parables, and allegories, we have, in the Scriptures, the highest authority; and they furnish the most beautiful examples; but nothing, that we recollect, resembling the modern tale or novel.

A tale is a fictitious narrative; distinguished from a Novel by its simplicity, as requiring no plot; and from a Romance, by its credibility, as demanding no supernatural agency. But Tales are often founded upon fact, as is said to be the case with some of these—only the colouring is heightened, and the story lengthened by fictitious circumstances. When the characters themselves are concealed under feigned names, with no circumstances to lead to their discovery, we see no evil likely to result from their being real; but when well-known characters are distorted, as is notoriously the case in some of our popular Scottish novels, history is thereby falsified; and the reader who derives his historical knowledge (as too many do), through these means, is led to form very erroneous notions, both of men and things.

Or when imputations are alleged against private individuals, though under fictitious names, if there be a possibility of their being so applied by the reader as to affect the characters of the parties, and by consequence their interests, the author can by no means be justified, even though he may know the facts. Suppose, for instance, we may be witnesses to a crime—it may be our duty to report it to the magistrate, and put the culprit on his trial; but by no means to circulate the report so as to injure the party, without giving him the op-

portunity of self-defence. If it be the fault of a brother, the case is much worse ; and a very different line of conduct is marked out by our common Master—Matthew xviii. 15—18.

Another serious evil which may arise from reading works of imagination, at least to any considerable extent, is the creation of false sympathies and fictitious feelings, like those of him who wept over a dead ass, and deserted his own offspring. It is most certain that persons may subject themselves to artificial calls upon their feelings till they become callous to those of Christian charity, and even of common humanity.

These remarks may serve as an apology for our tardiness in introducing works of this nature, even though of evangelical sentiment and religious tendency ; as we anticipate very serious evils from the eagerness with which they are generally read by young persons ; drawing their attention too much from works of history, science and theology, where the primary object is useful and important information. Nor is this all: the being too much conversant in these enchanting fictions, (as they often are), has a tendency to make persons loathe the sober dullness of real life, and the simple path of domestic usefulness.

To avoid personalities, we have chosen to prefix these remarks to a work to which our censures by no means apply. The small volume before us disfigures no history—libels no individuals: and if the colouring of the scenery be sometimes a little too high, we must recollect that Switzerland is the country of picturesque beauty, and affords temptations to embellishment, very difficult to be resisted by a young writer. The tales in this volume are, 1. "An Evening Walk in the vicinity of Geneva:" it is a tale of seduction, and a most seducing tale: said to be "an authentic narrative." With the character of Matilda, the unhappy victim, considerable liberties are admitted to have been taken; and as we know not which part is fact, and which fiction, we see no advantage in its being an authentic narrative. The sentiments inculcated, however, are of the best and purest kind; and the leading design of the author appears to be, to guard young females from the snare into which Matilda fell; or, having fallen, from a despair still more fatal. 2. "The House of Mourning;" which exhibits an affectionate family mourning over the decease of a pious daughter. The subject, though trite, is rendered very impressive and instructive by the manner of the writer. 3. The last, and to us the most pleasing, is called "A Swiss Tale, trans-

lated from the French;" and exhibits a fine model for a young minister entering on the pastoral office. A few notes, critical and historical are appended, which may interest some readers equally with the tales. We have received a second volume, which we intend to notice shortly.

The Christian Philosopher; or the Connexion of Science with Religion: with an Appendix, containing Notes and Illustrations. By T. Dick, (Perth.)
12mo. 7s. Longman & Co.

DIVINES and philosophers have been so long at war, that it is with much pleasure we hail this writer as the harbinger of peace. Convinced that nature and revelation are in perfect harmony, we lament with him, that their respective advocates should assume the attitudes of hostility. We know indeed that the first names on the rolls of science have subscribed to the truth of Christianity; but there are certain names of secondary rank, which have been fond of suggesting doubts, and throwing out innuendoes; and some have had the boldness openly to espouse the cause of Infidelity; but as these men have neither understood nor felt the genuine influence of Christianity, we may say to them as Sir Isaac Newton did to the sceptical Dr. Halley,—“I am always glad (Dr. H.) to hear you, when you speak about astronomy, for I know it is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it: I have; and am certain you know nothing of the matter.”

After a proper introduction, Mr. Dick's plan is branched out into the following chapters:—

I. Of the Natural Attributes, Power, and Wisdom of God, as illustrated in the magnitude and motion of the heavenly bodies—the machinery and varieties of Nature, with the mechanism of Animated Beings: also the goodness of God to Man as fallen, and to the inferior animals.

II. A cursory Review of some of the Sciences which are related to Religion and Christian Theology; namely, Natural History, Geography, Geology, Astronomy, Natural Philosophy, Chemistry, Anatomy, Physiology and History.

III. The relation which the inventions of Art bear to the objects of Religion; as Printing, Navigation, the Telescope, the Microscope, Steam Navigation, &c.

IV. Scriptural facts illustrated from the System of Nature.

V. Beneficial effects which would result from connecting Science with Religion.

As we have given above, (p. 12.) an interesting extract from the introductory

part of the second chapter, we may easily be excused from any extract in this place. In so great a variety and extent of subjects, we could not be expected to pledge ourselves in favour of all the opinions advanced by Mr. Dick; but we can cordially recommend his work to the perusal of students both in Nature and Theology; and especially to such as may be tempted to reject Christianity upon the ground of its inconsistency with modern science.

The Memory of the Just; A Sermon delivered at Trevor Chapel, Brompton, Oct. 19, 1823; on occasion of the death of Edw. Powell, Esq. of Knightsbridge. By John Morison. Holdsworth.

THE tribute of respect which the author of this sermon pays to the memory of Mr. Powell, appears to be well deserved. The memory of such a man is indeed blessed; and the public exhibition of such a character is truly laudable. We recommend it to the perusal of our readers, judging that it cannot be read by any sincere Christian without admiration of the grace of God, which shone so brightly in Mr. Powell; nor without aspirations of heart to the God of all grace, to be enabled to resemble him.

We have inserted in our Obituary, a brief account of Mr. P., extracted from the sermon, which we hope will induce our readers to peruse the copious Memoir of the deceased attached to the discourse.

A Sermon on Death; occasioned by the Repentance of a Dying Infidel, and preached in the Parish Church of Stokesley, Sept. 28, 1823. By the Rev. L. V. Vernon, Rector of Stokesley. 8vo. Rivingtons.

WE are concerned to understand that a few infidels, residing at Stokesley, in Yorkshire, have been in the habit of meeting together, in order to encourage one another in their unhappy opinions of infidelity, and to ridicule the hope of a future state of existence. One of this number, it appears, when placed on the bed of affliction, and in the prospect of death, found his speculations would not support his mind, which was now filled with fear and horror. At first, indeed, the poor man refused to listen to the instructions of the worthy clergyman who offered his kind services; but afterwards it is hoped that he exhibited "an instance of conversion; and longed to be reconciled, if possible, to his Saviour, by partaking of the holy Sacrament." "At first," says the author, "I was loth to administer it, lest it might afterwards appear to have been only a sudden and transient impulse, and not the result of a confirmed faith;

but he was so urgent, so impatient; so unalterably fixed in his profession of Christianity, so sincere a convert to its doctrines, so grieved for his sins, and so bent upon seeking mercy through the merits of Jesus Christ, that it would have been cruel to deny him the gratification he desired from being admitted to that religious rite. From that period to the day of his death, his mind was unremittingly employed in the business of repentance: quoting many texts of scripture applicable to his case, and repeating some long passages out of a book he had formerly read, the Dying Confessions of the Duke of Buckingham to Dr. Barrow; to whom that nobleman, after a life of infidelity, in dread like himself of his approaching dissolution, poured forth the sorrows of his guilty heart, and owned the dismal apprehensions that wrung his conscience, the horrors that crowded upon his soul, the shame and despair that tormented his latter end." May this additional instance of the remark, that "Men may live fools, but fools they cannot die," lead the unhappy victims of infidelity to reflection, to repentance, and to the Cross of Christ, as the only hope of man;—to which topics we could have wished the preacher had devoted a larger portion of his Discourse. —Text, Deut. xxxii. 29.

LITERARY NOTICES.

In the Press, and shortly will be Published.—1. Reasons for Dissent. By the late Rev. S. Lowell, of Bristol.—2. A Sketch of the System of Education at New Lanark. By R. Dale Owen.—3. Second edition of Mr. G. Ewing's Essay on Baptism, considerably enlarged; and of Sabbaths at Home, by Rev. H. March.

SELECT LIST.

Memoirs of the Private and Public Life of John Howard the Philanthropist. By J. B. Brown, Esq. LL.D. Second edition. 8vo. 15s.

The Doctrines of General Redemption, as held by the Church of England, and the early Dutch Arminians. By J. Nichols. 8vo. 16s.

Scholastic Education: or a Synopsis of the Studies Recommended to Youth, and the most efficient Methods of Tuition. By J. Shoveller, LL.D. 8vo. 5s. 6d.

Sermons, and Plans of Sermons, (never before published). By the Rev. J. Benson Part I. 8vo. 5s.

Dr. Campbell's Lectures on Systematic Theology and Pulpit Eloquence. New edition. 8vo. 8s.

Joseph and his Brethren: a Scriptural Drama. By H. L. Howard. 8vo. 7s. 6d.

The Importance of Educating the Infant Poor. Second edition, with Additions. 12mo. 4s.

A Narrative of the Sufferings of a French Protestant Family at the Revocation of the Edict of Nantes. By J. Migault, the Father. 12mo.

Letters, chiefly Practical and Consolatory. By Rev. D. Russell, Dundee. Vol. II. 12mo. 4s. 6d.

Christian's Cabinet Library. Vol. I. being Cecil's Life of Newton. 18mo. 2s.

Peace and War, an Essay. 8vo. 3s. 6d.

Harding's Short Hand. Second edition, with Corrections and Additions. 3s.

Infant and Adult Baptism Defended, in favour of Sprinkling. 6d.

Memoir of Miss L. M. Towne. Fourth edition, with an Address to Parents. 1s

Scottish Wanderer: or Memoirs of T. Hogg. By Rev. W. Read, Chaplain to the D. of Clarence. 8d.

AN ODE FOR THE NEW YEAR—1824.

A Wise man's heart discerneth both time and judgment.—EccI. viii. 5.

My times are in thy hand.
Psal. xxxi. 16.

Wisdom discerning, notes and weighs
The times and seasons as they roll;
Departed years, and passing days,
And forms due judgment of the whole:
But Life from Folly glides away,
Unheeded, unimprov'd it flies,
In worthless gain or wanton play,
And ere he lives the saggard dies.

Wisdom the *worth* of time discerns,
Nor would a valued moment lose;
But active strives, or studious learns,
As need may urge or talents choose.
The means of grace, the house of prayer,
Afford the soul divine employ;
For future heavenly things prepare,
And taste and pledge celestial joy.

Wisdom, time's *waste* deplores and fears,
The hours which never can return;
An idle youth, or vacant years,
It would with holy vigour spurn.
But blithe the *time* of labour shares,
And peaceful finds the *time* of rest;
Patient, the *time* of trouble bears;
And thankful, *times* with comfort blest.

Wisdom, time's vast *events* surveys,
Nor counts it *chance* whate'er befall;
The varying year excites new praise,
And God is seen and lov'd in all.
The blooming spring, the summer's glow,
The autumn's store, the winter's cold,
The healing balm, or chast'ning blow,
Almighty pow'r and love unfold.

Wisdom the *end* of time foresees,
The dark'ning sun—the final year—
The rising dead from earth and seas—
And the new heav'ns and earth appear;
Looks *back* to when the Saviour bled,
And paradise regain'd, believes;
Looks *up* to Faith's exalted head—
Looks *on*—and endless bliss receives.

God of my life, to thee I owe
Whate'er I am, or have, or know;
Thy bounteous hand the past supplied,
And future hopes in thee confide.
Wrapp'd in impenetrable night,
Events to come evade the sight;
Yet Faith can every fear withstand,
For all my *times* are in thy hand.

What *times* of trouble may transpire
I would not anxiously inquire;
But look to thee for aid to bear
My future load of grief or care;
For thou *above* dost govern so,
That all shall work for good *below*;
Nor floods can drown, nor flames devour,
The souls beneath thy guardian pow'r.

My *times* of labour or of rest,
My Master's choice determines best;
What wars to wage, or flocks defend,
Or when the toil of life shall end.
Yet what my hands shall duty find,
May I complete with ardent mind;
For in the grave, where mortals go,
No might they feel, nor wisdom know.

My *times* for fit improvement here,
Thou lengthenest out from year to year,
With sacred hours, and Sabbath days,
And times to think, and pray, and praise.
When like a barren fig-tree found,
Thou dost manure the cumber'd ground,
That, nourish'd by thy fostering care,
I fruit might to perfection bear

Thou dost my *time* of life command,
For life and death are in thy hand:
Unknown the cause—the place—the day,
We wait thy pleasure, and obey.
Yet when the beating pulse shall cease,
Thy children shall depart in peace.
From time and sin and sorrow free,
To dwell eternally with Thee.

Zec. ix. 10. He shall speak peace unto the heathen; and his dominion shall be from sea to sea, &c.

O Thou, whose Omnipotent word
All worlds and all beings obey;
Thy voice the vast universe heard,
And rolls in thy marshal'd array.
Thy whisper can reach to the heart,
And cast out the demons within;
Can life to whole nations impart,
And break down the empire of sin.

When darkness the earth overspread,
And idols were worshipp'd profane;
When temples were strew'd with the dead,
And men were in sacrifice slain;
Thy truth, like the light of the day,
On Europe resplendently shone,
And chas'd the delusions away,
And God thro' the Saviour was known.

Speak, Lord, to the tribes that remain,
The tongues that are fetter'd unbind—
Break open the deaf ears again—
Pour light on the eyes that are blind.

Speak *peace* to the heathen afar;
Let Mercy descend from above,
And silence the clamour of war,
And set up thy kingdom of love.

Speak *peace* to the spirits oppress'd,
Whose breath is the groan of a slave;
Who labour in vain to find rest,
And long for repose in the grave,
Extended from *sea unto sea*,
May all thy dominion embrace;
Thy word shall the captive set free,
And rule by the reigning of grace.

Speak *peace* to the people who mourn,
Bow'd down with their guilt and their
The burden's too great to be borne, [grief;
Unknowing the way of relief.
O send them the message benign,
Which peace through a Saviour displays,
That earth, like a temple divine,
May echo the shouts of thy praise.

ALIIQVIS.

RELIGIOUS INTELLIGENCE.

LONDON.

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

At a Meeting of Ladies, held in London, on the 2d of last July, it was agreed to form a Society under the above title, the object of which is the establishment generally, through Ireland, of exclusive Female Schools, wherein Girls, in addition to a religious education, might receive the advantage of instruction in needlework, knitting, spinning, &c. and be educated in the principles of industry and cleanliness. N.B. In all the existing schools, Girls are only taught to read. At the above Meeting the Duchess of Beaufort was nominated President; the Marchioness of Bath and several other ladies, Vice-Presidents; Mrs. W. T. Money, Treasurer; and Misses Long, Mills, Mitton and Thomas, Secs.

PROVINCIAL.

ORDINATIONS, CHAPELS, ETC.

AUG. 28. The new Independent Chapel, Maize Hill, Greenwich, erected for the church and congregation under the ministry of the Rev. H. B. Jenla, was opened for public worship, when two sermons were preached; that in the morning by the Rev. J. Clayton, Jun.; and that in the evening by the Rev. R. T. Hunt, of Kennington. Messrs. Chapman, Barker, T. James, Atkinson and Freeman engaged in prayer. The chapel, capable of accommodating 1,000 persons, was well filled, and the collections were good.

Sep. 23. The Rev. W. Skinner, late of Hackney Academy, was ordained to the pastoral office over the Independent church at Kirkby Lonsdale; Mr. S. Bell commenced the service; Mr. J. Jefferson, of Kendal, delivered the introductory discourse; and Mr. A. Carnson the ordination-prayer; Mr. G. Greatbatch addressed the charge; and Mr. D. T. Carnson preached to the people and concluded. Mr. Bell preached on the Tuesday evening; and on the Wednesday morning, the ministers and delegates belonging to the Preston district of the Lancashire Union held their half yearly meeting.

Oct. 10. A new Independent chapel was opened at Oldham, in Lancashire. Dr. Raffles and Mr. Roby preached in the afternoon and evening; the other parts of the services were conducted by Messrs. Ramsey, Sutcliffe, Senior, Galland, and Fielding; the collections amounted to 33l.

Oct. 15 & 16. A neat and commodious

chapel called Libanus, within four miles of Brecon, was opened; when Messrs. Morgans, Jones, Williams, Powell, and Lewis, preached on the occasion. The place was much crowded.—When the Lord smiled upon his cause at Brecon, many became members. Mr. Powell preached in that neighbourhood once every other Sabbath, during three years. W. Hughes, Esq., of Brecon, was so kind as to give ground for the chapel and burying-place, gratis, for the term of 999 years, at one penny per annum. All ranks of persons contributed to the building.

Nov. 19. Rev. Eb. Morley, late of Cheshunt College, was ordained to the pastoral charge of the Independent church, Bridlington. In the morning, Mr. Parsons, of Leeds, delivered the introductory discourse; Mr. Kemp, Mr. M.'s tutor, offered the ordination-prayer; and Mr. Moiley, of Hull, gave the charge to his son; and in the evening Mr. Kemp preached to the people. The other ministers engaged in the services were Messrs. Mather, Sykes, Moase, Tackle, Nichols, Bosisto, Harness, Hithersay, Beard, and Normanton.

Nov. 19. The Rev. J. Marshall, from Glasgow, was ordained to the pastoral office over the Independent church at Providence Chapel, Ober, in Cheshire. Mr. J. Robinson, Middlewich, introduced the services; Mr. J. Turner, Knutsford, delivered the introductory discourse, and Mr. Job Wilson offered the ordination-prayer; Mr. W. Harris gave the charge; and Mr. Senior addressed the people. In the evening Mr. Birt, of Manchester, preached to a large and respectable audience, and a very liberal collection was made towards the debt upon the chapel; Messrs. Sylvester, Richards, and Morris, took parts in the services, and large congregations attended. Mr. J. Cockin, from Holmfrith, preached, on the preceding evening.

WIDOW AND THIRTEEN CHILDREN.

The following case, which has powerful claims on the benevolence of the Religious Public, is recommended to the kind attention of our readers:—

“We, the undersigned Dissenting Ministers, residing in the county of Suffolk, do hereby earnestly request the attention of the Christian public in general, and of our own denomination in particular, to the affecting situation of Mrs. Price, widow of the late Rev. Benjamin Price, of Woodbridge, who is left in very necessitous circumstances, with thirteen

children, most of whom are dependent upon her for support.

"Many members of the Church of England, in the town of Woodbridge, have come forward on this mournful occasion, bearing their testimony in his favour, during a residence of twenty years amongst them, and soliciting pecuniary assistance for his widow; and upwards of two hundred pounds have thus been raised by individuals, who were not the hearers of Mr. Price. Among the numerous friends of the bereaved family, several benevolent clergymen have manifested an exemplary generosity and catholicism.

"Influenced by similar feelings of Christian philanthropy, the undersigned are desirous of promoting the same good work, and do earnestly solicit the contributions of their friends in aid thereof.

"Should it please *Him*, who is the Father of the fatherless, and the widow's God and Judge, to succeed this appeal to the benevolence of the Christian public with his blessing, a meeting of the subscribers will be convened in some suitable place for the appointment of Trustees, to manage the sums which may be raised for the benefit of Mrs. Price and her children.—(Signed,) J. M. Ray, Sudbury; C. Dewhirst, Bury; C. Atkinson, Ipswich; A. Broomiley, Needham; J. Dennant, Halesworth; J. W. Mayhew, Walpole; R. Robinson, Cratfield; H. March, Bungay; I. Sloper, Beccles; T. Hickman, Lavenham; D. Ford, Long Melford.

"Subscribers are respectfully requested to pay their subscriptions at Messrs. Barclay, Tritton, and Co. Bankers, Lombard-street, London; or on Rev. J. M. Wray's account, at the Sudbury Bank."

EDINBURGH SEAMAN'S FRIEND SOCIETY.

At a late meeting of this Society, the Rev. Legh Richmond is said to have related the following affecting narrative:—

"When I reflect on the Seaman's character and circumstances, I cannot, without peculiar interest, recollect the time when one young man went to sea, whose feelings were ill suited to all the contingencies of a seafaring life. I remember that the time came, when it was said that the vessel in which he sailed had been wrecked, and the young man was dead; and no intimation had reached the ears of his affectionate parents of any change in his views as to the things of God. And I remember the time when that young man was so far restored again to his family, that although they saw him not, they heard that he had been saved from the shipwreck. That young man too was found by God, and in the midst of the ocean,

with the Bible only, which his father at parting had put into his hand. The Bible was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of his soul. The time came when that young man, who had been a foe to religion, lifted up, in the Bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them, and bade the missionary exhort them. And when I tell you that that young man is my own son, you will see that I may well say, 'God bless the Sailors' Friends!'"

FOREIGN. SPAIN.

Extract of a Letter from J. G. agent from the Continental Society.

Gibraltar, Oct. 1, 1823.

"ON the 12th of July I got an invitation from two gentleman who came in the same ship with me from Britain, to go to a town called San Fernando, about six miles from Cadiz. I accordingly took some tracts with me, for distribution among the people and soldiers. I was next day apprehended and taken to prison as a spy from the French; supposing that the tracts were a covert for something of a seditious nature. The general of San Fernando would not believe that I was a Spaniard. They sent to Cadiz for the rest of my tracts, but the Fiscal of our cause was so kind as not to bring them all. I remained ten days in the prison. After I came out the British Consul told me that he had gone to the general, and asked him, 'Sir, you have been in England?' 'Yes,' replied the general. 'Then you know something of the Bible Societies and Missionary Societies?' 'Yes,' he again replied. 'Then,' said the Consul, 'one of these young men, who is in prison for delivering religious tracts, belongs to one of these Societies, and is no spy.' The general told him that he would put us (for we were all three put) in prison at his pleasure; but he sent word to the governor not to let us go, till he was satisfied we were not spies, ordering at the same time, when we were discharged from the prison, we should leave the country. By the advice of the Consul however, I did not do so immediately."

After noticing various difficulties, he

states that upon leaving his books as a pledge, he obtained as much money as enabled him to pay for a passage to Gibraltar. On his arrival he called upon the minister of the Established Church, where he met a gentleman, who mentioned to him the name of a lieutenant in the navy, and another gentleman, who (he said) were religious persons. "I sought them," he says, "and was very kindly received by them both; Lieut. B. gave me a note to the Rev. Mr. Croscombe, the Methodist Missionary. He likewise received me with much kindness, and said he was very well pleased with the simple account I gave of myself, and believed I was the person I said I was. He introduced me to J. P. Esq. solicitor; and to many Christian friends, who all expressed their sorrow at what had happened to me, and their happiness at my having come to Gibraltar. Mr. Croscombe and Mr. P., and other friends, think there is a greater prospect of being useful to the Spaniards by remaining at Gibraltar for the present, (considering the unsettled state of Spain) than at any other place; and therefore advise me not to enter upon any secular employment, until I hear from the Society. They have kindly offered to provide for my board until that time. In the mean time, I shall do all I can to improve in the grammatical part of the Spanish language, so as to fit myself for future usefulness. The Christian friends here are of opinion, that a Spanish congregation might be immediately collected, if there was a minister to preach to them in their own language, and regret that I am not fully qualified for that important work. The few days I have been here, I have gone twice with the brethren to read the Scriptures, exhort and pray in Spanish families, but we intend in future to go every evening.

"In the same boat in which I came from Cadiz, came also the President of the Cortes, who concluded his Presidentship on the 5th August. In conversation, he said he had seen, in the Governor's house in San Fernando, a little book, written by a lady, in English, and translated into Spanish, addressed to children. He is a very free gentleman, and I took the opportunity some time after this, of telling him who I was, and how I had been taken to prison for distributing such tracts. He said this had happened in consequence of the present state of Spain; for there are many Spaniards, he said, among the French who, under the pretence of religion, are going through the cities plundering and murdering, and they would just think you were one of them. But had it been in

time of peace, he added, you might have distributed ever so many, and nobody would have said any thing. I afterwards showed him one of the little books. Yes, said he, this is it, let me see if I can find a portion of it which was thought suspicious. He got it out, and said, 'This is it!' It was a poem; the subject of it is, God sending Jesus Christ to sinners with laws of peace to the Conscience. He told me, that the Governor of San Fernando had taken this view of it, that the God there was the King of France, and Jesus the Duke d'Angouleme, sent by the King of France with laws of peace to the cities, to pacify the disturbances of Spain.

They put us in the public papers, and told a number of lies concerning us."*

INDIA.

Serampore Native Female Education.

MARCH 15. The above Society was formed at a meeting held at Dr. Marshman's house, Serampore. The schools to be on the model of Miss Cooke's.

Calcutta.

A subscription has been opened for a Monument to the memory of Bishop Middleton, which in a short time amounted to 2500 sicca rupees. The money is to be remitted to the Bishop of London, to be applied to the intended purpose.

AMERICA.

Extract of a Letter from a Gentleman in America, to his Correspondent in London.

August 1823.

"A great statesman in your island has somewhere spoken of the 'Prophetic eye of History.' In your letter of 1814, you say, speaking of England, 'Ministers, and churches which have engaged in Missionary efforts, have experienced larger measures of the Holy Spirit in their own souls, and on their labours. A visible blessing from above has rewarded them at home for their endeavours abroad; and so you will find it in America.' You have here proved, that the 'eye of history' is no less open to the Christian than to the Politician. Your prophecy in 1814, is history in 1823. Our Domestic Missionary Societies (many of them) owe their

* The *Continental Society*, with which the writer of this letter is connected, is effecting much on the Continent by the exertion of native ministers. It is much in need of support. Society's Office, 8, St. Andrew's Hill, Doctors' Commons.

origin, and all of them the extension of their influence, to our Foreign Missionary Society. To the state of feeling produced in the public mind in behalf of that Society, we must attribute much of the success which has attended the other benevolent exertions of the day. Hence have sprung up our religious newspapers, which are strongly reacting on the public mind. Many of our political editors find it necessary, in order to keep their papers in circulation, to insert articles of religious intelligence, and religious instruction.

"From what is here stated, you will at once believe, as we do, that the work of God is going forward in New England. In New York City, (and State indeed) there is an evident advance of religious feeling. Writing to an English Christian, we must not omit mentioning the recent establishment of a religious Gazette in Montreal. The religious aspect of that place is more favourable than at any preceding period.

"It will no doubt give you pleasure to learn, that three Chinese youth are now in the Missionary School at Cornwall, Connecticut. They are not thought to be pious; yet we hope they will be brought, by the Spirit of God, to be useful in the attempt that is making, to give Christianity, and all its blessings, to their great nation.

"David Brown (a name familiar to the Christians of England), an Indian of the Cherokee nation, is pursuing his theological studies, (at Andover) designing to return to his people this Autumn. From the communications he receives, we learn the advance of his people in civilization, and in the desire of Christian instruction.

"We do not know that there is a well-informed Protestant minister in Florida; and only one or two in Alabama, with a population of 127,000. The Methodists and the Baptists have proved themselves the most self-denying of any denominations among us, and even they have done little for these of our own country. It is to the north and east these states are looking. They say, 'We are your brothers, help us; that we in our turn may help the heathen.' Shall we then renounce foreign missions, and look only to our own country? 'No, no;' we say, 'Let us do all we can for the heathen; and let us do all we can for the generations that are, at no distant period, to sing praises to God from the regions of the rocky mountains, or to ship their Bibles for China from their cities on the Pacific.' To one accustomed to contemplate society

as it appears in Europe, this may seem chimerical; but the events of our own history bring it all within the bounds of probability, if not of certainty.

"The class which leaves the seminary (at Andover) in September next, consists of *twenty-four*; four of whom are destined to foreign missions, or at least leave themselves at the disposal of the American Board. The rest will be engaged in our own country. This proportion, we think, is not far from what it should be, considering the urgent calls from different sections of our own country, many of which we cannot meet." W. K.

SAILORS' CHAPEL.

Extract of a Letter from Philadelphia, 22 Oct. 1823.

EXERTIONS are using to obtain funds for the permanent establishment of the religious worship of mariners in this city. The contributions amount to upwards of 6,000 dollars, and from appearances hope to swell the sum shortly to 8,000, being the price agreed on for a site whereon to erect a place of worship, and which is situated near the side of the river Delaware, having a front on Water-street of 75 feet by 61 $\frac{1}{2}$ deep. The basement story will be constructed for warehouses, with a range of stores underneath, from which a revenue will be derived, and which, with a monthly subscription by the mariners, may operate as a sinking fund for extinguishing the cost of the building, which is estimated at from 8 to 10,000 dollars.* A subscription-book is opened on board the vessels pursuing foreign commerce, the crews of which will subscribe, say 20 to 25 cents per month, (about 1s.) to be deducted from their wages at the expiration of the voyage. If the masters are careful to follow up this plan, there can be no doubt of its success; in one instance of a long voyage, the captain paid into the treasury of the church a sum exceeding seventy dollars, (15 guineas.)

WELSH INDIANS.

To the Editor.

Rev. and Dear Sir,

Your readers will recollect, that I mentioned in a former letter, that my brother

* The church room will be in the second story of the building, with a lofty ceiling and covering, supposed to be sufficient for the accommodation of 1000 persons.

had written to the Rev. E. Chapman, to desire him to make further inquiry respecting the tribe of Indians, inhabiting the Rocky Mountains, near Santa Fé, and that he had furnished him with a small vocabulary of Welsh and English words, to assist any person visiting these Indians, to ascertain whether or not they have any knowledge of the Welsh language. Mr. Chapman very kindly sent a letter to my brother in answer to his, dated July 18, 1823; whereof the following is a copy, which came to hand last night. Whether these Indians will turn out to be the descendants of *Madoc ap Owen Gwynedd*, and his friends, supposed to have emigrated from North Wales to America, about the year 1170, or not, I believe the account given of them in the following letter, cannot otherwise than prove interesting to many of your readers.

(*Llanbrynmair, Dec. 1, 1823.*)

J. R.

"Dear Sir,

"Your letter of the 21st, Dec. was received on the 10th inst. It was probably detained by the derangement of the mails last winter. A little more than a year ago, some gentlemen arrived from the hunting and trading party of Hugh Glenn, Esq. of Cincinatti. They were on their return from Santa Fé and the Rocky Mountains. Among many interesting particulars, concerning many remote nations of Indians, I received from them the following respecting the *Navehoes*, which I feel happy to communicate, in compliance with your request. This singular people live in the midst of some of the loftiest ridges of mountains, about six days journey NW. of Santa Fé. Their country is very extensive and fertile, on the head waters of those streams which fall into the Pacific Ocean. Their fields are situated in the valleys, and watered by frequent showers of rain, which seldom fall in the neighbourhood of Santa Fé. The inhabitants are such extensive agriculturists, as to cultivate all kinds of vegetable common in this climate, in the greatest abundance and perfection. They also possess immense herds of cattle, horses, and mules, and flocks of sheep and goats. They do not live in villages like other Indians; but their houses are connected with their plantations. They manufacture blankets, flannels, cloths, knit-caps, stockings, and dressed leather, to so great an extent, as to export them to their Spanish and Indian neighbours. Their blankets are said to resemble Turkey carpeting, both in quality and texture. Unlike all other Indians, and

in many respects unlike their Spanish neighbours, their dress consists of flannel shirts, jackets, and short coats, dressed deer-skin breeches and stockings; a blanket, with a hole in the centre, through which they put their heads; knit-caps on their heads; and their hair cued at full length down their backs. Their plantations are cultivated, and flocks and herds tended by the men. Their women manufacture their clothing, and attend to other branches of domestic business. They have very large buildings for their churches; their own native priests; and they refuse to admit the Spanish clergy. Their weapons are lances, eighteen or twenty-four inches long, inserted into poles of eight feet in length, together with bows and arrows, resembling in dimensions those of the ancient Britons, being nearly twice as long as those of other Indians. The above is the substance of what I have received of Mr. George Dowglas of Wheeling, Virginia, confirmed, so far as their information extended, by two others of the same expedition, and one of another party since. I am particularly acquainted with these gentlemen, and believe them to be men of veracity. They received their information from Spaniards, near Santa Fé, who had lived many years with the Navehoes. Mr. Dowglas, who is with me at present, will probably return home to Wheeling (near Jones's Inn) either next Autumn or next Spring, when you may be much entertained by an interview with him. I would likewise refer you for more particular and correct information, to Hugh Glenn, Esq., of Cincinatti, and Jacob Fowler, Esq., of Covington, near Cincinatti, who preserved a journal of their expedition. As similar ones are fitted out from this country and Missouri annually, I would recommend that some respectable Welsh gentleman should be deputed to accompany them. By this means the question might be soon settled, beyond a doubt. Your vocabulary I shall give to the first gentleman of intelligence that I find going to that country. Be assured Sir, I shall be happy to serve you, that the gospel may by this means be spread from the rising to the setting sun. With best wishes for the success of your inquiries, and those of your fellow-countrymen, I subscribe myself your friend and servant in Christ.

"EPAPHRAS CHAPMAN."

"To the Rev. Geo. Roberts."

MISSIONARY CHRONICLE

FOR JANUARY 1824.

LONDON MISSIONARY SOCIETY.

DEMERARA.

THE Directors have at length the satisfaction of informing the Members of the Society that they have received a letter from Mr. Elliot, dated October 18, enclosing a copy of one written to the Treasurer on the 25th September, but detained in the Colony; besides communications from other persons.

The letters of Mr. Elliot assert *the innocence of the Missionaries of all participation whatever in the crime of the Insurrection*; and the Directors entertain no apprehension of advancing that which they shall have to retract, in saying, they give full credit to the declaration. They will quote the terms in which these assurances are made to themselves, convinced that the manly feelings of conscious integrity which shine through them, will carry to the bosom of every impartial reader a conviction of the veracity by which they are dictated.

“Numerous false reports have been sent forth against Mr. Smith,”—(Mr. Elliot might have added against himself also)—“but assure yourself and all the Directors, that whatever reports you may hear, the only crime the missionaries have committed is their zeal for the conversion of the Negroes. *They have neither been so weak nor so wicked as to excite the Negroes to rebellion.* The missionaries want justice only; they have no favour to ask; they have nothing to fear. The missionaries have not degraded their holy calling, nor dishonoured the Society of which they are Members, by sowing the seeds of rebellion instead of the Word of Life. The real causes of the rebellion are far, very far from being the instructions given by the missionaries.” He adds, “We are not cast down; the Lord our God supports us; and we are persuaded that HE who protected Daniel in the lion’s den, will support and protect us.”

The Directors are persuaded that the friends of the Society will approve of their not making larger quotations from these communications at present, and that they will accept the brief statement which they are about to offer, in the confidence that they will be enabled, ere long, to present to them a circumstantial justification of the character and conduct of their greatly calumniated missionaries.

The statement, brief as it is, will be sufficient to show the falsehood of the almost innumerable reports which have been industriously circulated through the kingdom, and indeed through the world.

The colony of Demerara is divided into the East and West Coasts by the Demerara river, the former, including Mahaica, being on its right bank. Mr. Elliot is stationed on the West, Mr. Smith on the East Coast, about twenty miles distant from each other.

It appears that the Insurrection was entirely confined to the East Coast, so that no commotion whatever took place on the estates on which Mr. Elliot labours, and *not one of the Negroes* under his instruction was implicated in the rebellion.

Mr. Elliot's being taken into custody was therefore owing only (though he had threatenings given him) to an alleged "disobedience of orders," which he had not understood to be such, in visiting Mr. Smith at the Colony-house the day after he was sent thither. After a detention of about ten days, during which his papers were all taken from his house, he was allowed to return home, under an injunction not to interfere with the trials. No charge was preferred against him; and thus are the vehement accusations against *all* the missionaries of the Society within the Colony, circulated for several weeks past throughout the country, reduced to *that only* against Mr. Smith.

The insurrection, it should seem, manifested itself first in Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on the Le Ressouvenir estate, where Mr. Smith resides, was on Monday the 18th August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the Negroes of the Le Ressouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavours, on perceiving the tumult, to rescue the Manager from the Negroes, and continued his exertions to induce them to return to their duty, till he himself was driven with violence, and with a weapon held to his body, from the estate.

Mr. Smith was taken into custody on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the Colony-house, and has since the 24th of August, had a guard stationed over him. Mrs. Smith is not detained as a prisoner, but does not avail herself of her liberty, lest on leaving her husband, she might be refused access to him again. After the 22d August, Mr. Elliot had no communication with him. Mr. Smith was on Monday the 13th October brought to trial before a *Court Martial*, the legality of which proceeding is greatly doubted in this country. The public papers have stated four charges as forming the Indictment against him, but of their accuracy the Directors are not enabled to judge. They trust that, under the direction of Divine Providence, he has been able to prove himself *guiltless* of them all.

It is not, however, to be concealed, that he will have had much to contend with from the violence of public prejudice in the Colony, and it is to be feared from the false assertions of some of the unhappy Negroes, whom the hope of favour towards themselves may have led to bring against him "things that he knew not." Indeed, the Directors are informed, upon authority on which they can rely, that some of the condemned Negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act, and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter, that he has often heard charges circulated against the missionaries, as if spoken by the Negroes at the time of their execution, which he knew (for he was a near spectator) that they never had uttered.

The issue of Mr. Smith's trial is not yet known in England; but it is stated in the public papers that, by a vessel arrived at one of the out-ports, letters have been

received of the date of the 27th October, which mention that the evidence for the prosecution closed on the 25th October, and that the Court would meet on the 1st November to proceed on the defence.

While waiting for the decision, the Directors are much grieved in knowing that the health of Mr. Smith has for some time been in a dangerous state, and that his physician had, just before the Insurrection broke out, advised him to take a voyage to England, as the best means of recovery. The Directors have written to him, recommending his compliance with this advice as soon as circumstances will allow him so to do, which it may be hoped will be the case ere long.

The Directors have received letters from Mr. Davies, dated the 15th and 18th October. He arrived with his family in Demerara on the 11th of that month, through the divine goodness, in health and safety. Under the shock which the state of affairs occasioned, he had the happiness to find his own congregation enjoying tranquillity, and that *not one* of the Negroes who attend his ministry took any part in the Insurrection. He speaks of the kindness with which the Governor received him, and states that he was allowed to preach as before.

BERBICE.

Destruction of Mr. Wray's Chapel.

By a letter from the Rev. John Wray, our missionary in the Colony of Berbice, (bordering on the Colony of Demerara) dated September 25, 1823, the Directors have received the distressing intelligence of the destruction of his chapel by fire, on Monday the 22d of that month. The fire began in a small house close to the chapel, and being to the windward, immediately communicated to it, and in a short time reduced it to ashes. It appears that no person was in the house when the fire commenced; but in what manner it was kindled, was not known when Mr. Wray wrote. Many of the inhabitants, of all colours, with the captains and seamen of the ships in the river, lent their assistance, and used every exertion in their power to save the chapel, but in vain.

Mr. Wray's dwelling-house, which adjoined the chapel, was with much difficulty preserved from entire destruction, but it was greatly injured; a large part of the roof was uncovered; all the windows broken; most of the furniture spoiled by being thrown out of the windows, and much other damage done. The Governor and Fiscal were using every means to discover whether the fire was accidental or intentional.

At a Meeting of the Directors, on Monday the 22d of December, the communication from Mr. Wray being read, it was unanimously Resolved, That the sum of FIVE HUNDRED POUNDS be granted for the purpose of aiding in rebuilding of the Chapel and School-house.

As the loss sustained by the total destruction of the Chapel and School-room, and the damage done to the dwelling-house and furniture is calculated to amount to nearly *Two Thousand Pounds* sterling; the liberal donations of the Friends of the Missionary cause throughout the United Kingdom are respectfully solicited.

SOUTH AFRICA.

Irruption of the Mantatees in South Africa, and their Defeat by the Griquas.

[*Abridged from the Journal of the Rev. Mr. Moffat, one of the missionaries at New Lattakoo.*]

THE approach of a numerous and ferocious multitude of unknown savages towards Lattakoo and its neighbouring countries, has been frequently noticed in the public papers, and a considerable alarm was consequently excited, not only in the country more immediately menaced, but in the colony of the Cape itself.

Mr. Moffat, one of our missionaries at Lattakoo, thought it necessary to obtain accurate information respecting these invaders, who had destroyed Kurreechane, the Baralongs, &c. &c. and therefore set out on horseback, accompanied by Mr. G. Thompson, an English gentleman of Cape Town, to reconnoitre.

The result of the information so obtained was laid before the people of Lattakoo, by King Mateebe, in a public meeting called for that purpose; when it was determined to prepare for their defence against the approaching enemy. Mr. Moffat also repaired to the missionary settlement at Griqua Town, and having informed the people of the danger, and that the enemy had entered Old Lattakoo, an armed body of about 100 men, mounted on horseback, proceeded towards the spot. Mr. Moffat was requested to accompany them, as it was reported that there were white men among the invaders, and it was hoped that his presence would prevent any rash measures on the part of Boschuanas of Lattakoo, or of the Griquas, who, though resident in or near the missionary settlement, are yet but partially civilized.

On the 24th day of June 1823, the party proceeded as far as the Malalareen river, where they halted; but a few went forward in the evening, to watch the motions of the adversary; and at 10 next morning came within sight of them. Mr. M. and Waterboer, the chief of the Commando, having obtained some information from straggling individuals, proceeded till they beheld the immense black groupes, who were enclosing the cattle they had taken on their march.

After consultation on the best plan to be adopted in their present circumstances, it was agreed to send forward one or two of their number unarmed, and request two or three of the Mantatees to come and confer with them. But this plan of pacification was immediately frustrated, for they broke out into a most hideous yell,

(probably like the Indian war-whoop) and the armed men rushed upon them in the most furious manner.

The Griquas retired to a small distance, and calmly prepared some food for their own dinner, and hoped, by their pacific behaviour, to excite some familiarity between the parties; but all the means they could devise to bring them to terms of peace, and to prevent bloodshed, were unhappily unavailing.

Early in the morning of the 26th, the Griquas mounted their horses and approached within about 150 yards of the enemy, when they renewed their dreadful howl; threw out their right and left wings, discharging from their hands some of their savage weapons. Their black, dismal appearance, and savage fury, were calculated to daunt; and the Griquas, on the first attack of the enemy, retreated a few yards, and again drew up. Waterboer then commenced firing, and levelled one of their warriors to the ground; several more fell, when the wings retired, with their shields on their backs, crouching as the muskets were discharging.

According to the plan agreed upon, the firing was slow, but very regular, considering it was by a very irregular and undisciplined corps. It was expected that the courage of the enemy would be daunted, when they saw so many of their warriors fall by an invisible weapon; and sufficient intervals were afforded them to make proposals of peace, but all was ineffectual. They advanced with renewed fury, so as to oblige the Griquas to retreat, though only to a short distance; for the enemy never attempted to advance more than 200 yards from their cattle.

The firing continued, and proved very destructive, for many of their chiefs fell victims to their own temerity; yet they still pushed forward, treading on the bodies of their slain companions.

Ammunition having become scarce, it was resolved to endeavour to draw out a part of the men by means of the horsemen retreating, and then galloping between them and the main body, which was once effected, and many in consequence fell.

At length, after a conflict of two hours and a half, the enemy gave way, taking a westerly direction, which the horsemen intercepted; they then descended towards a ravine, which they crossed, and were again intercepted. This rendered them perfectly desperate; but they were soon repulsed, with considerable loss. They then continued their flight to Old Lattakoo, where, joining the party they had left there before the battle, still more nu-

merous, they set fire to the town, and retreated, in an immense body, northward. The Griquas continued to pursue them about eight miles; and though they remained desperate, they were filled with terror, lest, as they expressed it, "the thunder and lightning should overtake them."

Mr. Moffat refrained during the whole contest from fighting, nor did he discharge a single shot; but he laboured assiduously to prevent the Boschuanas (the natives of Lattakoo, who were present at the battle, effected but little,) from killing the inoffensive women and children; and by galloping among them, he prevented many acts of horrible cruelty.

"Contemplating this dreadful battle," says Mr. M. in his Journal, "we cannot but admire the Providence of God, that not one of our number was killed, and only one slightly wounded. This barbarous people are extremely numerous, both sexes amounting to at least 40,000. The men are tall and robust, perfectly black, being smeared with charcoal and grease. Their dress consists of prepared hides, hanging double over their shoulders. During the engagement they were naked, except a small skin about their middles, and a cockade of black ostrich feathers on their heads. Their ornaments are large copper rings, sometimes eight in number, round their necks; with numerous arm, leg, and ear-rings, of the same material. They have porcelain and copper beads, and some of the men large ear-plates. Their weapons are spears, axes, and clubs. In many of these knob sticks are irons, fastened like a sickle; but more were circular, and sharp on the outside. Their language appears to be only another dialect of the Boschuanas, so that I could understand them nearly as well as the people of Lattakoo. Most of them seemed to be suffering from want; so much so, that in the heat of the battle the poorer class seized pieces of meat, and with the utmost avidity devoured them raw."

The Griquas took from the invaders about 1000 head of cattle, which they had obtained from various tribes on their march. The care of the women and children was left to Mr. Moffat and Mr. Melvill.

"Considerable mystery," says Mr. Moffat, "seemed to involve the whole affair. That such a numerous body should cut their way through a vast tract of country, conquering and dispersing many populous and powerful nations, and at length be stopped by a few horses and guns! Had the Griquas arrived two days later, we must have made a precipitate flight, with

the loss of property, and probably of life. What God, the All-wise Disposer of events, will hereafter effect, we must 'stand still to see.' It is remarkable that the Matshapees, on the Krooman river, are as yet the only people who have escaped the scourge; and it may be hoped, that the interest which the missionaries have taken in their welfare, may lead them to deprecate their leaving them, as once they wished, and increase their respect, both for their civilized friends, and for the instruction offered them."

[Various reports have since the battle reached the Griquas, respecting the retreat, the motions, and the intentions of the invaders; and the Commando continued on the alert, in order to withstand future assaults, should they be attempted.]

A correspondent at the Cape observes, that this is the second time, within these few years, in which the Colony has been saved from much devastation by our missionary stations. In 1819, at the commencement of the late Caffre war, by the bravery of the Hottentots at Theopolis, and on the present occasion.

In 1819, Theopolis was invaded for upwards of three months by a large body of Caffres, amounting to several thousands. The blockade of Theopolis gave the officers who were to conduct the Caffre war time to collect the farmers, and the other troops who were to take an active part in it; and when the attack was made upon Graham's Town by the great body of the Caffres, the town, the magazine, and the British troops, were saved by the presence of mind and the bravery of the poor Hottentots. At the time this attack was made, all the troops in Graham's Town amounted to 350 of the African corps. When the Caffres become desperate, they break their assagays, and rush upon the enemy with a dreadful yell. The troops then in charge of the town, not having before been in an engagement with the Caffres, being attacked in this manner before they had time to reload their pieces, were actually on the point of being overpowered; when four of our Theopolis Hottentots, who happened to come into the town at that moment, seeing the perilous situation of the troops, leaped from their bullock-wagon, and instantly interposing between the troops and the Caffres, they were enabled to stem the tide till the troops had time to load their pieces, and return to the charge. Boezah, the leader of these four brave men, received a handsome present from the Colonial-Government, as an acknowledgment of his services.

Letter from the Rev. Dr. Philip, Cape Town, to the Rev. John Campbell, King'sland; dated 27th August, 1823.

My dear Brother,—I CAN sympathize with you in the pain you must feel on hearing of the destruction of Kurreechane, and the ruin of the Boschuana tribes beyond Lattakoo. In the midst of judgment we have to sing of mercy;—Lattakoo still stands; our missionaries and their families have been preserved; and it is to be hoped that what has happened to the poor Boschuanas will ultimately tend to the furtherance of the gospel. In the history of the church of Christ, it is no uncommon thing to find that the way of the messengers of the gospel of peace has been prepared by such means; and it frequently happens with nations as with individuals, that the soil which is to receive the incorruptible seed of life, must be prepared by the ploughshare of calamity. While recent events will serve to confirm the growing affection of the Boschuanas into an ardent attachment, they will doubtless prepare their minds to receive the message of salvation. Standing amidst the inhabitants of Lattakoo, our missionaries may point them to the desolations God has brought upon the neighbouring tribes, and remind them that these were not sinners above all the Boschuanas, and that, unless they repent, they must all likewise perish! While the servants of the Most High God are thus prophesying over the dry bones, it is to be hoped that the Spirit of God will breathe upon them from on high, that they may live!

I cannot help noticing the time at which these afflictions have taken place, as a favourable indication of the gracious designs of providence towards South Africa. Had these people come upon Lattakoo at a more early period, and had the people even been delivered in a similar manner, whatever impression the event might have made at the time, that impression might have been speedily effaced, for want of some one at hand to deepen the lines, by exhibiting before the Boschuanas, in their own language, the important practical lessons it is calculated to impart. Affliction is, perhaps of all others, the season most favourable to the reception of religious instruction; and it is to be hoped, that while our beloved brethren are giving to these calamities their scriptural improvement, the people may listen to the message brought to them by men, by whose instrumentality they have received such a merciful deliverance. In reading over Mr Moffat's Journal, we cannot help no-

ting, with gratitude, the hand of God in all the circumstances connected with the deliverance of our missionary friends and the people of Lattakoo. Had Mr. Moffat not undertaken the journey he proposed, he might have remained ignorant of the approach of the enemy; or had he gone forward on his journey without hearing of them, as he might have done in that country, Lattakoo must have fallen, and he himself, and the Mission families, might have been involved in the same destruction! and had he been spared to return from his visit to Macabba, one cannot contemplate him, even in imagination, standing on the ruins of Lattakoo, and treading on the ashes of his murdered wife and children, without shuddering with horror!

But the circumstances which indicate an invisible arm in the preservation of our friends, do not stop here. Had he delayed his journey to Old Lattakoo, to reconnoitre the people, or had he deferred calling in the Griquas, whatever escape might have been provided for him and our other missionary friends, Mateebe and his people would have been ruined. The influence of the missionaries among them would, in all probability, have been lost, and their circumstances might have been rendered so desperate as to preclude all hope of being of any service to them in future.

When a commercial or agricultural people are deprived of their property, they have resources left, they may still emerge from their distress, and rise above their misfortunes; but when a pastoral people are robbed of their cattle, they have nothing left,—they must perish, or rob others. The Boschuanas who remain, and who have suffered or may suffer from the ferocity or rapacity of the invaders, must perish, become the slaves of the conquerors, or, betaking themselves to the mountains and the bushes, become robbers of the desert, or what we in South Africa term Bushmen.

There can be no doubt but that the Bushmen of South Africa were once in possession of the fertile parts of the country. till they were deprived of their herds and flocks, and forced to depend upon the chase, and what plunder they could obtain. While we sympathize with the suffering tribes, and lament the desolation brought upon their towns and villages, we have no reason to suppose that the country will be less populous than it was, or that there will be less necessity for missionaries. The new conquerors will now possess the country, and their posterity, with the remains of the old inhabitants, whom they will retain in slavery, will, in all probabi-

lity, keep the standard of the population as high as it was previous to the present troubles.

These events, so far from having a tendency to diminish our interest in the conversion of the Boschuanas to Christianity, should have a contrary effect; because they actually invest our Mission to that people with much additional importance. In a former letter, I mentioned that I had been bestowing some attention on the affinity of several languages spoken in this angle of the continent of Africa, and that I had discovered that the languages spoken by the Caffres on the eastern coast of Africa; by the inhabitants of Delagoa Bay; by the inhabitants of the Comoro Islands, and by the Boschuanas, were different dialects only of the same language. On this subject I am in possession of the most satisfactory evidence. On a comparison of the Caffre, the Boschuana, the Johannese, and the Pembé vocabularies, I have been able to collect, it strikes me as matter of surprise that the resemblance is so striking; and it has been ascertained that these people speak so as to be understood by each other. When Captain Owen, of His Majesty's ship *Leven*, was last at Simon's Bay, the experiment was made with a young Caffre and the people Captain Owen brought from Pembé to Delagoa Bay. When the young Caffre was asked if he understood the Pembé people, he pretended not to understand; but shortly after, when they were singing a war song, being unable to keep up the disguise any longer, he threw it aside, and jumping upon the floor, he joined them in the song, in a manner which showed at once that he understood the language. He afterwards conversed with them, and was upbraided by them for having pretended not to understand them.

It is evident the Mantatees came from a great distance. The marked difference between their characters and the characters of the people whose territory they have invaded, and the ignorance in which the people of Kurreechane were of such a people, show they had come from an immense distance; and yet they speak the same language. On a comparison of the numerals used at the island of Johanna, I find them the same with those used on the Keiskamma, and by extending the comparison, I find a large number of words evidently from the same stock. If the Caffre language is spoken in the Comoro Islands, it is not to be supposed that a different language is spoken on the shores of Mosambique, immediately opposite; and I have little doubt but that the dif-

ferent tongues spoken from the borders of our colony to the confines of Abyssinia, and from the mouth of the Zembeza on the eastern coast of Africa, to the mouth of the Congo, on the western coast, will be found different dialects only of the same language. I have not seen Mr. Bowditch's account of the Ashantees, but from the extracts contained in the Reviews, there is little reason to doubt that the Ashantees are from the same stock with the Caffres. Without going into the regions of conjecture; without having recourse to analogical reasoning to strengthen our opinion, we have to look at the facts before us only, to see the importance of the Lattakoo Mission. Let us suppose the people of Lattakoo converted, the Scriptures translated into the Boschuana language, and the missionaries at that station qualified for itinerating over the country beyond them; who does not see in these circumstances prospects the most encouraging, a field of operation of unlimited extent, a population innumerable to work upon, a foundation laid for the temple of Jehovah in South Africa, in which all the different dialects of the Boschuana language may be consecrated to the service of the living God, and in which the numerous tribes of this interesting portion of the globe may receive the light of life and civilization?

I am, my dear brother, with best respects

(Signed) JOHN PHILIP.

MADAGASCAR.

By letters lately received from the missionaries, dated in April and May 1823; it appears that the king (Radama) is still favourable to them, and very anxious to promote education. He has established an adult school for his generals and officers, and has himself become the tutor of some of his own family. They anticipate that a spirit of emulation will arise from this circumstance, which will enable them greatly to extend the operations of the Mission; and that these natives, who once shut up some of their children in the rice-cellars and suffocated them, only to hide them from the whites, will bring the rest of their offspring to receive instruction.

[The missionaries state, that some of the prejudices of the people are subsiding; that several cruelties are terminated by the repeal of old laws and the enactment of new ones which are

salutary; and that much encouragement is given to the people to become industrious, and to improve in the arts of civilization. The king frequently visits the artisans while at their work, and is greatly delighted when he sees his boys learning their trades.

Some of the children first taught in the schools, begin to translate catechisms from the English language into their own, and they appear likely, in course of time, to afford assistance to the missionaries in the translation of the Scriptures: other boys are forming school-lessons in their own tongue, and begin to instruct and catechise their juniors on Sundays.

The king has put a stop to the horrid practice of killing children who are born on "unlucky days," and other evils are likely soon to be abolished.

AMBOYNA.

Mr. KAM, in a letter dated 28th Jan. 1823, states, that the Missions under his direction extend to Banda, Ternate, Timor, Kupen, Bouro, and the SW. coast of Ceram.

In the autumn of the last year, Mr. Kam, according to his annual custom, paid a visit to various places. He says that some of the Javanese soldiers have been baptized. The missionaries in the island of Bouro have been very successful. Two new places of worship have lately been erected in Amboyna. Mr. K. baptized 59 persons in the course of the last year. The Word has been much blessed in Abouro, where the natives lately burnt all their remaining idols, and threw their ashes into the sea.

Mr. Kam was about to visit the islands of Dely, Kisser, Wettar, and Roma, situated about eight degrees South latitude, four or five days sail from Amboyna, where he has been told the people have long wished to see him.

Mr. K. had been informed that 24 chests of books (he hoped the whole Bible in the Malay tongue) had reached Batavia. This, says he, will certainly be a great blessing to our hungry people every where.

SOUTH SEAS.

TAHA.

(A brief Extract from the Report of the Deputation.)

THIS beautiful little island (about 40 miles in circumference) is situated about five miles north of Raiatea, and is nearly

encircled by the same reef (of nearly 100 miles in length) which encloses Raiatea. It has a great number of fine bays and harbours, some of which reach almost to the centre of the island. Extensive valleys reach from the heads of these bays up to the foot of the mountains; one of these valleys is of great extent, and full of all the vegetable productions of the country, such as wild ginger, the ti-plant, from which the inhabitants formerly distilled great quantities of rum, the bamboo, the mountain plantain, arrow root, &c. &c.

Within the recollection of some persons now living, the inhabitants of this island were so numerous that there was not sufficient room along the coast (which they preferred) for their houses. War, disease, infanticide, and the claims of Oro, &c. reduced the number to about 700; but there is now reason to expect a great increase. When we arrived here, (22 Dec. 1822,) about 150 of the people continued to reside on their lands; but before we left, (13 Feb. 1823,) almost the whole population removed their houses near to the residence of the Missionary, on the coast.

There are two well built causeways across the arms of the sea, made of coral rock, taken from the sea, for the convenience of passing from one settlement to another. One of these is 688 feet in length, and 11 feet wide; the second is 348 feet by 10; from the former of these, and at right angles with it, is a *patu*, or pier, 325 feet by 20, forming a convenient landing-place for boats. The temporary place of worship has been enlarged to twice its original size, being 80 feet by 19. Near this spot the people are about to build a good place of worship, 80 feet by 40, which will be equal to any chapel yet erected in these islands.

There is a considerable air of industry all over the settlement. All the men who have been baptized are formed into classes of 10 in each, for the purpose of assisting each other in making their fences, building their houses, &c. The inclosures are made in the adjacent valleys for the growing of their food. Ten men begin on one fence, clearing the ground of trees and brushwood: when this is completed, they begin another; and so proceed till all the ten are completed. This method of classification is admirably adapted to the dispositions of the people, which are naturally cheerful and lively; and by yoking those who might be indolent with the industrious, they are all obliged to work. The king is the most industrious man in the island, and we have seen him at work with the perspiration running down his body in streams.

They have many new and excellent canoes, and five large well built boats, (from 30 to 40 feet long) with others on the stocks, which they are unable to complete for want of nails. They greatly prefer boats to canoes.

A few years ago, the king and most of the chiefs, not only opposed the gospel, but went to war with the Raiateans, to suppress it; but he was beat and taken prisoner. But the kind manner in which he was treated by *Tumatoa*, the Christian king of Raiatea, opened his heart, that he cordially embraced Christianity; he was restored to his authority and rendered independent by his conqueror. Places of worship were soon built, the Sabbath observed, and the same order of things adopted as in the neighbouring islands. They were, however, long destitute of a minister, until, in February 1822, Mr. Bourne, then at Buanaanania in Otaheite, listened to their pressing invitation, and settled among them. Mr. B. and family were received with every demonstration of joy, and firing of guns. Seventy of the women fired a salute of musketry on the landing of Mrs. Bourne. A very excellent plastered house, 60 feet by 30, containing seven good rooms, well floored, with a wide veranda, has been built for him, with a large garden, enclosed with a Bamboo fence. We spent nearly two months with him, and were delighted by the attention of the people to their minister; most of them making a point of bringing for him, when they returned from their lands, large quantities of bread-fruit, coconuts, &c.

Like the other congregations, they make a decent and neat appearance; the bonnets of many of the women would do credit to any milliner's shop in London. (The manner of conducting the worship, and the seasons of it, are the same as in the other islands.)

The number of adults who have been baptized is 178; children, 266; candidates for baptism, 84: 140 of the adults read the New Testament, and 160 of them elementary books.

We received the most kind attention from our worthy and pious brother and sister Bourne, and are happy in bearing testimony to their worth as missionaries of Jesus Christ.

[This account comes down to Feb. 13, 1823; on which day the Deputation proceeded to Borabora.]

INDIA.

CHINSURAH.]

MR. PEARSON, in a letter dated March 17, 1823, says, "Our schools, I am happy to say, go on well. The Government Schools, in number 24, contain 2,600 scholars. The Mission Schools also proceed favourably. We have in them, the 'Catechism,' the 'Parables,' with explanation; the 'Miracles' are now printing. A little book, containing short Sermons is now under revision by Dr. Carey. These, with a book containing 'Elements of Astronomy, Geography, &c. &c.' which I am now preparing for the Government Schools, will form a sort of compendium, which we hope may enable us to proceed more directly in our work."

Mr. Pearson thinks that the state of his health will oblige him to visit Europe for a time. He says also that the health both of Mr. and Mrs. Mundy has suffered considerably from the climate.

TEMPLE OF JUGGERNAUTH.

The following Account of the Temple of Juggernaut is extracted from a Paper respecting Orissa Proper, or Cuttack, laid before the Asiatic Society, at Calcutta, March 8, 1823.

CUTTACK owes much of its celebrity to the temple of *Juggernaut*. The town of that name is calculated to contain 5,741 houses. Every span of it is holy ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of *Mutes*, or religious establishments, built of masonry, with low pillared verandas, interspersed with trees. The climate of Juggernaut is said to be the most agreeable and salubrious in India during the hot months, the south-west monsoon blowing from the sea at that season in a steady and refreshing breeze, which seldom fails till the approach of the rains.

The edifices which composed the great temple of *Bhobunsir* stand within a square area inclosed by a stout wall of stone, measuring 600 feet on each side, which has its principal gateway guarded by two monstrous griffins, or winged lions, in a sitting posture, on the eastern face. About the centre of the great middle tower, *Burra Dewal*, or sanctuary in which the images are always kept, rises majestically to a height of 180 feet. Standing near the great pagoda, forty or fifty temples or

towers may be seen in every direction. All the sacred buildings are constructed either of reddish granite, resembling sandstone, or of the free stone yielded plentifully by the neighbouring hills. The elevation of the loftiest is from 150 to 180 feet. The stones are held together by iron clamps, and the architects have trusted for the support of their roofs to the method of placing horizontal layers of stone projecting one beyond the other, until the sides approach sufficiently near at the top to admit of the block being laid across.

The famous temple of Juggernaut, in its form and distribution, resembles closely the great pagoda of Bhubunsir, and is nearly of similar dimensions. It is said to have cost from 40 to 50 lacks of rupees. The dreadful fanaticism which formerly prompted pilgrims to *sacrifice* themselves under the wheels of the Juggernaut *rut'h*, has *happily ceased*. During four years that Mr. Stirling witnessed the ceremony, three cases of self-immolation only occurred, one of which was doubtful, and might have been accidental, and the other two victims had long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders.

The self-immolation of widows is said to be less frequent in the vicinity of Juggernaut than might have been expected, the average of Suttees not exceeding ten per annum. There is this peculiarity, as performed there, instead of ascending a pile, the infatuated widow lets herself down into a pit, at the bottom of which the dead body of the husband has been previously placed, with lighted fagots above and beneath. In 1819, a most heart-rending spectacle was exhibited. The wood collected for the fire being quite green, could not be made to burn briskly, and only scorched the poor sufferer, who must have endured the greatest agony, but without uttering a shriek or complaint. The attendants then threw into the pit a quantity of rosin, covering the living body with a coating of this inflammable substance, which attracting the fire, the skin was thus gradually peeled off, and the miserable victim at length expired, still without a groan.

The Black Pagoda on the sea-shore, though in a ruinous state, is still about 120 feet high, and well known to mariners. There is a fabulous tradition among the natives of the neighbouring villages which

is said to account for its desertion and dilapidation. They relate that a *koomba put'hur*, or loadstone of immense size, was formerly lodged on the summit of the great tower, which had the effect of drawing ashore all the vessels passing near the coast; the inconvenience of this was so much felt, that about two centuries since, in the Moghul time, the crew of a ship landed at a distance, and stealing down the coast, attacked the temple, scaled the tower, and carried off the loadstone! The priests, alarmed at this violation of the sanctity of the place, removed the image of the god Surya to Pooree, and from that time the temple became deserted, and went rapidly to ruin.—*Cal. Gov. Gaz.*

SINGAPORE.

A LETTER, dated April 13, 1823, has been received from Dr. Morrison, then at Singapore, stating that the Anglo-Chinese College will be removed from Malacca to that settlement; and that a Malay College will be added to it. The Lieutenant-Governor, Sir Stamford Raffles, the president, Lieutenant-Colonel Farquhar, the magistrates and other gentlemen of Singapore, have liberally lent their assistance on this occasion. Mr. Thomsen and Mr. Milton were then at Singapore. The former will become Professor of Malay, and the latter Professor of Siamese, in the College. Dr. Morrison was about to return to Malacca.

WESLEYAN MISSIONS.

THE Colonial Government at the Cape has given permission for Mr. Shaw to commence a Mission among the Caffres. Higher up the eastern coast, near Delagoa Bay, a large tract of land has been ceded to the British Government, and Mr. Threlfall, a Wesleyan missionary at the Cape, accompanied Captain Owen, who conducted the negotiation, on his return to that place. Mr. Whitworth, late missionary in the West Indies, who has been appointed to this new station, was expected to sail for that place shortly. If encouragement is given, it is expected that a communication will be made between it and a part of Madagascar which no missionaries have yet visited.

Two additional missionaries will speedily sail for South Africa, with reference to the opening in Caffraria, and another for the western coast.

Mr. Huddleston, a Wesleyan missionary at Sierra Leone, was carried off by the yellow fever on the 20th of July. Thus the Mission is left entirely destitute, and four chapels without supply, at a period when the work had assumed a promising aspect.

The Church Mission Society has had a large share in similar bereavements; but, say the Missionary Notices, "with them, they have produced no discouragement;" and we trust that they will not have this effect upon us, whilst openings of usefulness so important are before us, and entreaties for help so pressing are sent from our Societies.

CHURCH MISSIONS.

DURING the last year, four adults have been admitted into the native church at *Chunar*, by baptism. Several communicants have been added: their number now amounts to 50. The conduct of the native Christians is excellent; "their humility, teachableness, and meekness, (says the Rev. Mr. Bowley,) encourage me greatly to spend and be spent for them."

Mr. and Mrs. Pope, appointed as schoolmaster and schoolmistress in the schools of Free Town, Sierra Leone, embarked at Gravesend on the 6th of October, on board the *Sir Charles M'Carthy*, Capt. Eldridge. The Rev. Mr. Jowett left Malta August 13th for Alexandria, on a visit to Syria, and more particularly to Jerusalem. He was well furnished with the Scriptures and Tracts.

SEMINARY AT BASLE.

WHEN the news of the death of Mr. Johnson, of Sierra Leone, reached the seminary at Basle, Mr. Blumhardt, the principal, writes thus:—"Every one of our brethren was preparing himself by the most serious meditations, to come forward, and to offer himself a sacrifice for the Lord. Should many more such tidings arrive, we could not longer detain our dear brethren—soldiers, from going to the spot where the heroes of the church are fallen. The desire to be employed in the work of conversion among the poor negroes was never stronger in our Mission-house than in these days. May the sovereign grace of the Lord himself prepare them to stand fast in the evil day, and to live and die as true disciples of Jesus."

DOMESTIC MISSIONARY INTELLIGENCE.

NORTH WALES AUXILIARY MISSIONARY SOCIETY.

THE Seventh Anniversary of this Institution was held at Dolgelley, on Wednesday and Thursday, the 15th and 16th of October 1823. The ministers met in the Independent Chapel at two in the afternoon, the first day, to confer on the state of the Society, &c. The public services commenced in the evening, when Messrs. J. Williams, Festiniog, and J. Ridge, Pen-y-groes, preached at the Baptist Chapel; and T. Lewis, Pwllheli, in Welsh, and D. Jones, Holywell, in English, at the Independent Chapel. The second day, at seven in the morning, Mr. W. Hughes, Dinas, preached at the Independent Chapel; and at ten, Messrs. Breese, Liverpool, and T. Philips, Neuaddlwyd. The public meeting for business was held at two o'clock, in the Calvinistic Methodist Chapel, when Mr. Hughes Dinas, offered up a prayer for the divine presence and blessing; and John Davis, Esq. Vronhenlog, was called to the chair; who stated in brief, the great object and designs of the present Society, for the support of which this meeting was convened. After Mr. Jones, of Holywell, (one of the Secretaries) had read the Report, and given a short account of the operations of this Auxiliary, in English, resolutions were proposed and seconded, and speeches delivered in the Welsh language, by the Rev. Messrs. D. Morgans, Machynlleth, J. Roberts, Llanbrynmair, T. Lewis, Pwllheli; T. Philips, Neuaddlwyd, J. Breese, Liverpool, R. Griffiths, Dolgelley, (Calvinistic Methodist Ministers); M. Jones, Llanywchilun, E. Davis, Trawsfynydd, W. Davis, Llangollen, W. Williams, Wern, C. Jones, Dolgelley, and D. Jones, Holywell. And the Meeting was closed in prayer by Mr. Philips. In the evening, the sermons were preached by Messrs. D. Morgans, and J. Roberts, at the Wesleyan Methodist Chapel; and by W. Davis and W. Williams, in Welsh, and J. Breese, in English, at the Independent Chapel: and then was the Ordinance of the Lord's Supper administered, and tickets were given to all serious and regular members of any denomination of Christians that chose to partake—and it was found to be a time of refreshing from the presence of the Lord. There were sermons delivered on the occasion of this meeting, on the evening of the first day, at Rhydy-main, by Messrs. Davies, Trawsfynydd, and D. Griffiths, Talsarn; at Brithdir, by

Mr. W. Davies ; below the town, by Mr. O. Owens ; and at Llanelltyd, by Mr. D. Morgans. The devotional parts of different services were conducted by Messrs. D. Thomas, O. Owens, H. Lloyd, D. Griffiths, E. Davies, &c.

It may not be improper, but otherwise, useful to some on similar occasions, were it observed, that it was agreed beforehand amongst the speakers at the public meeting, that each was to take up, if possible, no more than ten minutes. And keeping generally to this measure, nothing like weariness appeared in the assembly, which was very large ; but besides the important intelligence which was communicated, and the lively manner in which the speakers delivered their speeches, the brevity of each made all to listen with much attention, interest and delight, for about two hours and a half, which this truly edifying and pleasant meeting occupied, from its commencement to its close.

Importance of Missionary Meetings in Villages.

*Extract of a Letter from a zealous Minister in Yorkshire to the Home Secretary of the Missionary Society.**

WE have begun to hold Missionary Meetings in our villages, and have reason to hope that this will not only in some small degree be helpful to the funds of the Society, but will also diffuse a missionary spirit among the people, and induce them to pray for the conversion of the world. We have had two meetings, one last year, and another this, in a barn at B—, and five pounds were collected at each of them. We are also to hold one at the village of P—, the week after next, and

* Inserted in the Supplement by mistake.

I hope we shall not stop there. Our plan is to preach a sermon in the afternoon, and to hold the meeting in the evening, and I do wish that this plan may be adopted through the country.

Many good people in obscure places know little of what is going on in the world, and this is the best means of giving them the necessary information ; and no one would believe, unless they saw, what interest the poor people take in the cause of missions, how gladly they cast in their mites, and how earnestly they pray for the outpouring of the Holy Spirit. If every village, visited by the friends of missions in the kingdom, produced five pounds annually to the Society, it would greatly increase its funds, and I think that so much on an average might be obtained. The time is come that we should seek into every corner to find the willing heart and the liberal hand, and I hope this plan will be adopted very soon universally.

The meetings were once confined to London, but are now become pretty general in all large towns. I remember moving the resolution in H—, that a meeting should be held annually there, and I wish I could now move, in the hearing of every minister in the land, that every village should have its annual meeting also ; that every payment might be gathered up and nothing lost : but I am making too free with your time, no doubt you have thought of this before, and know that in some places it is carried into practice, but I know that it is far from being general in this part of the kingdom. Many think that the money collected would be so small, that it is not worth looking after ; but nothing is too small but it will add to the general stock, and the spirit it would produce is more valuable than thousands of gold and silver.

BARBADOES.

Destruction of the Methodist Chapel.

By letters received from Barbadoes, it appears, that when the intelligence of the Insurrection of the slaves in Demerara arrived there, a violent degree of rancour against Mr. Shrewsbury, the missionary, was artfully excited, and the worship of God at the chapel disturbed on the evenings of Sunday the 5th and 12th of October, attended with many very alarming circumstances.

A letter from Barbadoes, dated October 20th, was inserted in the TIMES newspaper of December 12, in which it is stated, that on Saturday the 18th, a paper was handed about, inviting the rabble to meet at the chapel door at seven o'clock (on Sunday evening) armed with pick-axes, swords, crow's, saws, hatchets, &c. Accordingly, about 1,000 head-strong fellows did assemble, and began to demolish the chapel ; and by twelve at night had completely annihilated the building, carrying off in their flight all the materials, so that at day-break not a piece of wood was to be found near the spot.

Mr. Shrewsbury, in a postscript to his letter of Monday, October 20, says, " Last night the chapel was demolished by the mob, and my library almost wholly destroyed. My wife and I, with the things saved, are preparing to flee for our lives : we must quit the island without delay. I will write farther hereafter ; we are obliged to keep ourselves in secret."

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 November to 16 December 1823, inclusive.]

IN LONDON AND ITS VICINITY.

C. I.—Donation	5	0	0
A Lady ; per Rev. J. Blackburn	1	0	0
A Friend	1	0	0
A Legacy of the late Mr. John Wilkinson ; per Mr. Edward Tindale, Cockhill, Ratcliffe	8	6	0
Trinity Chapel.—Leather Lane.— Rev. T. Smith.—6th Annual Collection after Sermons, per Rev. Messrs. R. Stoddart and J. Rees	20	13	0
Annual Subscription	1	1	0
Mr. Thos. Wontner, Jun. 28, Great Win- chester Street.—Life Subscription	21	14	0
Sundry Contributions ; per Rev. Mr. Bunce, Cook's Grounds, Chelsea, ..	10	10	0
London Road Congregation.—Rev. T. Harper	5	10	0
Mr. Thos. Gold.—Proceeds of a Mission- ary Box	7	7	0
Sale of a small Silver Box	0	13	0
	0	1	6

CONTRIBUTIONS FROM VARIOUS PARTS OF
THE UNITED KINGDOM.

Berks.—Reading.—Mr. Thomas Ring, for the support of a Native Teacher, to be called "William Bromley Cado- gan,"—1st payment (Annual)	10	0	0
Chester Auxiliary Missionary Society.—Mr. J. William- son, Treasurer.			
{Particulars of the Sum in- serted in the last Chronicle.)			
Chester.—Collections at the An- niversary, Queen St. Chapel 53	8	9½	
Octagon ditto	17	2	6
Welsh ditto	6	8	1½
Baptist ditto	3	3	7
Ladies' Branch Association.—Half-year Queen Street Chapel Sunday School ..	46	1	7½
Octagon ditto	0	10	3½
The Savings of Mary Okell, a little Girl	0	5	1
The Young Ladies at Miss Dodd's School	0	15	0
Missionary Boxes.			
Mrs. Lewis's	1	0	0
Mrs. Evan Evans's	0	6	6
Mrs. Price's	1	1	5½
Mrs. Powell's	0	5	6
Mrs. Mason's	0	10	0
Mr. Mannering's	1	6	0½
Mr. J. Jones's	0	4	6
Mr. John Parry, Jun.	0	5	7
Penny-a-week Subscriptions ; by Messrs. Haswell and Hope	4	19	7
Mr. J. W.—Donation	2	18	10
Ashton Chapel Missionary Box ; per Mr. Littler	1	1	0
Boughton. — Penny-a-week Subscrip- tion ; by Mr. E. Gerrard	1	5	9
Delamere. — Ditto ; per Mr. Prescott	3	12	9
Missionary Box in Chapel ; per ditto	2	7	9
	0	10	10½
Knutsford. — Penny-a-week Subscrip- tions ; per Rev. J. Turner	2	18	7½
	5	0	0
Carried forward	151	6	6½

Brought forward	151	6	6½
Middlewich Branch Association.			
Collected by Miss Hitchen ..	4	0	7
Miss Taylor ..	3	8	3½
Miss Williams ..	2	15	11
Miss Duffont ..	1	17	2
Mr. Dutton ..	1	12	8½
Mr. S. Rosson ..	1	6	5
Missionary Box ; per Mrs. Robinson	0	11	2
Subscriptions of a few Children ..	0	4	6
Rev. J. Wood	1	1	0

Minshall.—Penny-a-week Subscriptions ; per Mrs. Jackson	2	12	6
Nantwich ditto ; per Rev. P. Henshall	7	15	8
Produce of a Cherry Tree	0	6	0
Northwich Penny-a-week Subscriptions ; per Rev. Job Wilson	5	0	0
Sandbach ditto ; per several Ladies	8	7	1½
Tarvin ditto ; per Miss Martin ..	2	1	6
Missionary Box in Chapel ; per Rev. J. Williams	1	9	6
Tarvin Sands.—Mrs. Williams, Infant Offerings	0	13	8
A few Young Ladies at Mrs. W.'s School	1	11	0
Penalties at ditto	0	14	6
Tattenhall.—Collection after a Sermon ; per Rev. H. Townley	9	5	
Weelock.—Miss Jarvois's Day School	0	5	6
Sunday School	0	9	6
	0	15	0
Less sundry Expenses	208	15	9
	12	0	2
	196	15	7
Macclesfield.—Rev. J. Harris	8	0	0
Juvenile Missionary Society.—Half- year's Contributions ; per Miss Han- kinson	3	0	0
Tintwistle.—Mr. John Lumb. —Annual Subscription	5	0	0
Female Schools in India	5	0	0
	10	0	0
Cornwall Auxiliary Missionary Society.—Mr. J. M. Dowell, Falmouth, Treasurer	155	12	0
Less Travelling Expenses, &c.	47	12	0
	108	0	0
Pennryn.—Three Female Friends, for the Education of a Girl at Nagercoil, not to exceed 12 Years of Age, for two years ; to be called "Mary Beaver," one year's payment	3	0	0
Devon. — Plymouth, Plymouth Dock and Stonehouse Aux- iliary Missionary Society. Wm. Stuart, Esq. Treas. Plymouth Dock. — Princes Street Chapel.—Collection after a Sermon, per Rev. Rowland Hill, A.M.	25	0	2½
Collection after the Public Meeting at the Town Hall ..	16	0	0

Carried forward .. 41 0 2½

Brought forward ..	41	0	2½	
Mount Street Chapel.—Rev. Mr. Parrott.—Collection after a Sermon, per Rev. J. Davies, of Bath	18	0	0	
Annual Subscriptions, &c.	12	0	0	
A few Friends; per Miss Sparke ..	3	16	6	
A Donation; per Dr. Sparke ..	0	10	0	
				75. 6 8½
Plymouth.—Batter St. Chapel. Rev. R. Hartley.—Collection after a Sermon; per Rev. R. Hill	18	2	8½	
C. Izett, Esq. per Rev. R. Hartley	1	3	6	
Ladies' Association.—Ten Months' Contributions; per Mr. T. Page, Treasurer.	15	6	10	
New Tabernacle.—Collection after Sermon.	29	1	0	
Juvenile Missionary Society; per Mr. H. M. Gibson, Treas.	7	14	6	
Annual Subscriptions, &c.	20	4	6	
				91 13 0½
Stonehouse Chapel.—Rev. Mr. Burn.—Collection—after a Sermon; per Rev. R. Hill.	10	12	0	
Annual Subscription	1	0	0	
				11 12 0
				178 11 9
Less Travelling Expenses, Printing, &c.	21	2	2	
				157 9 7
Essex.—Finchingfield	12	14	11	
Gloucestershire.—Charfield, near Wotton-Under-Edge.—The Workmen at Mr. Long's Woollen-cloth Manufactory; per Rev. Rowland Hill	24	18	10	
Kent Auxiliary Missionary Society.—Mr. W. Tozer, Treasurer.				
Chatham.—Collection at the Anniversary	21	0	0	
Lenham.—Collection by Rev. Daniel Cranbrook.	3	4	1	
Tunbridge.—Collection after a Sermon; per Rev. W. Eccles, of London.	5	5	7	
Tunbridge Wells; ditto, ditto ..	9	0	1	
				14 5 8
Less Expenses	3	14	2	
				10 11 6
Greenwich.—A few Friends; per Mr. Collingwood.	1	18	6	
Lancashire.—Blackburn.—St. Paul's Church; per Rev. J. Price	10	0	0	
East Lancashire Auxiliary Missionary Society.—J. H. Heron, Esq. Treasurer.				
Bolton Branch.—Duke's Alley Association; per Rev. Jos. Fox.	16	13	6	
Collection at the Anniversary ..	14	10	3	
Annual Subscriptions, &c.	34	3	6½	
Weekly Subscriptions, Donations, &c.	0	15	6	
Miss Hitchens.—Produce of a Missionary Box	0	16	5½	
Sundry Scholars				
Annual Subscriptions and Donations for the Education of Native Females in India.	1	0	0	
Mrs. Fox	0	10	0	
Mrs. S. Gordon	0	10	0	
Mrs. Haigh	0	10	0	
Mrs. Lum	1	0	0	

Carried forward .. 3. 0 0.66 19 3

Brought forward	3	0	0	66	19	3
Mrs. Makinson ..	0	10	0			
Miss Makinson ..	1	0	0			
Mrs. Martin	0	5	0			
Miss Gregson.						
Donation	10	0	0			
Mrs. Dobson	0	5	0			
A Friend	0	2	0			
				15	2	0
				82	1	3
Less Expenses				0.7	6	
						81 3 9
Horwich New Chapel Association; per Rev. Mr. Kenworthy.				3	10	0
Halshaw Moor.—Friends at; per Rev. Joseph Dyson				2	12	1
Walmley.—Produce of Mr. John Gill's Missionary Box; per Rev. Jos. Gill ..				3	0	0
						90 5 10
Lincolnshire.—Brigg Auxiliary Missionary Society.—Mr. W. Goodwin, Treasurer.						
Collections at the Anniversary at Brigg and Wrawley.	38	12	5			
Female Juvenile Repository.	10	43	0			
Collected by Young Ladies ..	21	5	11			
Sunday School Children	2	18	10			
Somerley Missionary Box.	0	16	10			
A Friend	0	11	9			
				74	18	9
Less Expenses	11	7	8			
						63 11 1
Oxford.—I. S.						3 0 0
Sussex.—Lewes Auxiliary Missionary Society.—Mr. H. A. Hilton, Treasurer.						
Collection at the Anniversary ..	14	0	0			
Less Expenses	2	4	6			
						11 15 6
Hastings.—Croft Chapel.—Rev. W. Davies.						
Sunday School.						
The Teachers Subscriptions.	4	8	0			
The Children.—Halfpenny-a-week Subscriptions.	13	11	6			
						17 19 6
Annual Subscriptions	2	2	0			
Mrs. Sheldon's School.	0	17	0			
A few Friends; per Mr. Skinner ..	0	10	0			
						21 8 6
Wilts and North East Somerset Auxiliary Missionary Society.—W. M. Everet, Esq. Treasurer.						
Avebury.—Rev. W. Cornwall and Congregation.—Three quarters of a Year.—Penny-a-week Subscriptions	3	2	0			
Collection after a Sermon; per Rev. J. Arundel.	6	3	9			
Value of a Watch given by a Shepherd	0	16	0			
						10 1
Bradford.—Rev. D. Fleming Subscriptions and Collection after a Sermon; per Rev. J. Arundel				13	11	0
Corsham.—Rev. J. Slade.						
Collections after do.; by do.	5	14	0			
Devizes.—Rev. R. Elliot.						
Collections after do.; by do.	26	3	9			
Weekly Subscriptions.	11	0	4			
Anonymous; per Rev. R. Elliot ..	1	0	0			
						38 4 1
Frome.—Rook Lane Chapel.—Rev. J. Dony.						
Collected by Miss Jane Harris ..	2	13	4½			
						67 10 19

Brought forward	67 10 10
Collected by Miss Hannah Joyce	4 13 3
Miss Ann Sibree ..	8 0 9
Miss Mary Ann Stevens ..	2 3 0
Miss Eliza Stevens ..	1 19 4½
Miss Ann Slade....	3 16 6
Miss M. Treasure..	1 14 2½
Miss Sophia Watts ..	2 19 3½
Miss Harriott Sims ..	2 7 8½
Miss Agnes Pulsford ..	1 9 1½
Mr. Joseph Doggrell ..	0 9 8
Mr. Thos. Hill	1 17 0
Mr. Wm. Mayes	10 0 9
Mr. Jacob Pope	5 13 6
Mr. Wm. Twitcher ..	1 13 9
Mr. John Viger	0 16 5
	42 17 8

Sunday School Children; by	
Miss Sibree.....	2 0 0
Missionary Box; by do.....	0 2 0
Annual Subscriptions	4 14 6
Collection after a Sermon; per	
Rev. W. Thorp, of Bristol ..	7 1 0
Interest	0 12 4
	57 7 6
Less for Stamp	0 3 6
	57 4 0

Zion Chapel—Rev. A. Tidman.	
Weekly Subscriptions.	
Collected by Mrs. Adams	2 0 3
Ann Allen	3 0 7½
Mary Carr	4 19 3
Sarah Giblett....	7 1 10
Mary F. Giblett....	0 15 0
Emma Gregory ..	4 10 3
Jane Gregory	6 11 3
Louisa Hiscocks..	3 14 5
Mary Ann Major ..	1 13 1
Eliza Major	3 2 2
Sarah Sheppard..	2 3 4
Mr. Thomas Giblett ..	0 14 0
Edm. Gregory....	4 7 0
Wm. Hiscocks ..	0 16 3
Chas. Jukes.....	7 1 0
George Sheppard ..	5 11 10
Rev. Mr. Tidman's	
Family	5 4 0
Dan. Trotman ..	5 5 9
Sam. Trotman ..	0 10 7
Donation	0 4 6

Missionary Boxes.	69 6 4½
Mr. Rob. Eyles's ..	0 11 6
Mr. Edm. Gregory's ..	1 7 0½
Mr. Jas. Major's, Jun. 1 ..	3 0 4
Mr. C. Jukes's, Jun. 0 ..	2 9
Mr. R. Major's, Jun. 0 ..	2 3½
Miss M. F. Giblett's ..	3 16 1½
Miss Sarah Webster's ..	0 1 9
	7 4 6
Fruits of Industry and Inge-	
nuity.....	1 11 6
Sunday School	2 15 0
Annual Subscriptions	21 10 0
Collection at Public Meeting..	15 0 5½
	117 7 10

Heytesbury.—Rev. S. King.	
Subscriptions and Collection	30 0 0
Holt.—Rev. J. Hamlyn.	
Subscriptions and Collection after a	
Sermon; per Rev. J. Arundel.....	18 0 2
Hungerford.—Rev. R. Prost... ..	1 1 0
Collection after a Sermon; per	
Rev. J. Arundel.....	4 7 9
	5 8 9
Lavington.—Rev. J. Guard.	
Collection after do.; by do.	6 1 6

Carried forward 301 13 1

Brought forward	301 13 1
Marlboro?—Rev. R. Tozer.	
Collection after do.; by do.....	5 1 0
Melksham.—Rev. J. Honeywell.	
Subscriptions	4 2 6
Sutton.—Rev. W. Scammiell.	
Weekly Subscriptions	3 5 0
Collection after a Sermon; per	
Rev. J. Arundel.....	1 16 6
	5 1 6½
Trowbridge Tabernacle.—Rev. B. Kent.	
Monthly Subscriptions.....	15 15 6
Juvenile; by Miss Hairbottle ..	4 0 0
Do. Girls; by Miss Jukes	2 9 0
Do. Boys; by Mr. Vine	3 6 6
Interest from Savings Bank ..	0 5 11
	25 16 11

Collections after the Anniver-	
sary Sermons, &c. of the	
County Auxiliary Society;	
per Rev. Rowland Hill and	
Rev. W. Thorp	42 8 9
	68 15

Warminster.—Weekly Sub-	
scriptions; per Mr. J. Provis ..	30 0 0
Collection after Sermons; per	
Rev. J. Arundel.....	18 18 0
	48 18 0

Westbury.—Rev. S. Raban.	
Weekly Subscriptions.....	20 0 11½
Collection at Public Meeting ..	9 2 1½
Juvenile Subscriptions	6 14 0
	29 16 3
Less Expenses	0 15 0
	29 1 3

Travelling Expenses, Printing, &c.....	461 13 0
	31 5 9
	430 7 3

Warwickshire.—Bordesley, near Birmnig-	
ham.—“Respiece finem”	5 0 0
Yorkshire.—West-Riding Auxiliary Mis-	
sionary Society; from 14th Oct. to	
14th Dec.; per G. Rawson, Esq. Treas.	
Doncaster Branch	14 0 0
Wakefield.—Salem Chapel Ju-	
venile Branch.—Half-year..	14 0 0
Senior Ditto.—Ditto.....	5 1 0
	19 1 0
	33 1 0

Huddersfield.—A few Friends, for the	
support of a Native Teacher, “Henry	
Venn.”—Third Payment.....	10 0 0
Wales.—Glamorganshire.—Gower.	
The late Lady Barham's Chapels;	
per Rev. W. Hammerton.	
Bethesda Chapel	2 11 0
Bethel do.	2 0 0
Paraclete do.	6 1 4
Mrs. Hammerton's Miss. Box ..	1 2 6
Mount Pisgah Chapel	3 10 0
A Donation, by a Gentleman ..	1 0 0
Immanuel Chapel	2 0 0
Providence do.	0 17 11
	19 2 9

Scotland.—Rosshire.—Anonymous; per	
Messrs. Travers and Sons	20 0 0
Dundee Missionary Society.—Rev. G.	
Donaldson; per Mr. G. Parker, Sec.	
Dumfermline Association.—Mr. D. Inglis,	
Treasurer.	

A Donation for the Support of Native	
Teachers in India	10 10 0
Banff Association.—Rev. J. Gibb, Sec.;	
per Rev. J. Murison	15 0 0
St. Helena Vestry Room Auxiliary Mis-	
sionary Society.—Half-year's Contri-	
butions; per Mr. J. M'Daniel, Treas.	42 0 0

Donations in aid of the Anglo-Chinese College at Malacca.

A Friend; per Rev. Dr. Clunie, Manchester 5 0 0

Donations for the Chapel and Mission House, Cape Town, Cape of Good Hope.

Mrs. Tappy 1 0 0

Aberdeen.—George-Street Chapel.—Rev. A. Thompson.—Collection
after a Sermon; per Rev. J. Campbell 16 0 0

A. D. F.'s Missionary Box 0 17 0

A Lady 0 10 6

For the Education of Native Females in India.

Mr. John Lumb, Tintwistle, Cheshire 5 0 0

Mrs. East; Birmingham Contributions.—(See *Birmingham List*) .. 4 0 0Produce of the sale of ornamental Mouse Traps; per a Young Friend
at Birmingham.—See *Birmingham List* 9 2 0Lancashire.—Bolton.—Duke's Alley Chapel (See *List*)

Mrs. Fox 1 0 0

Mrs. S. Gordon 0 10 0

Mrs. Haigh 0 10 0

Mrs. Lumb 1 0 0

Mrs. Makinson 1 0 0

Miss Makinson 1 0 0

Mrs. Maclin 0 5 0

Miss Gregson.—Donation 10 0 0

Mrs. Dobson 0 5 0

A Friend 0 2 0

15 2 0

Mrs. Smith's Life.

The Memoir of Mrs. Smith, of Cape Town, South Africa, is sent to press, and the publication may be expected early in the next month.

IMPATIENCE UNDER AFFLICTION REPROVED.

When under pains severe we languish,
Laid on Affliction's restless bed,
Where gay delight is chang'd to anguish,
And every earthly joy is fled;—

Instead of humble resignation,
How oft impatience we betray;
And murmur at the dispensation
Which drives our comforts far away!

How prone we are to cherish feelings
Of discontent and hopeless gloom,
To chide our heavenly Father's dealings
Who sends our idols to the tomb!

But why should we be found repining?
Or why give way to dark despair?
These trials, though from dross refining,
Will not the precious gold impair.

God does not willingly chastise us,
'Tis for our good the rod is sent;
And every stroke by which he tries us
(Would we but hear it,) cries—Repent.

Should he withhold these visitations,
We might secure and harden'd grow,
Until repeated provocations
Plung'd us at last in endless woe.

But he in mercy sends affliction,
To teach us this is not our rest;
To bring us to a full conviction
That he alone can make us blest.

And knowing how our hearts deceive us,
How we on mortals place our love;
He often doth of friends bereave us,
To draw our hearts to Him above.

Then if to cure our pride and blindness,
He visits us with grief and pain, [ness,
Why should we charge him with unkind-
Or of his Providence complain?

Oh! to possess our souls in patience,
To be submissive and resign'd,
To kiss the rod with much complacence,
To suffer with a humble mind.

When trials, painful and distressing,
Hide all our comforts from our sight,
Lord! thou canst make the rod a blessing,
And cheer Affliction's gloomy night.

Then, when this mortal life is ended,
We our dear friends again shall meet,
No more by sin and pain attended—
In bliss eternal, and complete. J. B.





Renton pinx.

W. L. Fry sc

REV^d J. CHALMERS.

STAFFORD.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

FEBRUARY 1824.

MEMOIR OF THE REV. WILLIAM MOORHOUSE,
OF HUDDERSFIELD, YORKSHIRE.

(Concluded from p. 5.)

ALTHOUGH, from having very slight acquaintance with the original languages of Scripture, Mr. M. made no pretensions to criticism; he was distinguished, as a regular pulpit expositor, by his ingenuity in discovering the striking peculiarities in a verse or chapter, and by a manner of elucidation entirely his own, so as to make those subjects greatly edifying, which numbers pass over as uninteresting. This much delighted general hearers, especially his constant ones, and the learned critic might occasionally hear what would otherwise escape him. As a minister, he was highly esteemed and venerated by his brethren, who treated him with uncommon respect and deference, as a father in Israel. He drew up a plan for their Monthly Associations, was their perpetual secretary, and became, by punctual attendance, the life and soul of their meetings. These Associations, where the members preached in each other's pulpits by rotation, were highly beneficial to the interests of religion; promoting that acquaintance, harmony, and spirit among congregations, churches, elders and ministers, which made the pulse of religious feeling vibrate through a district.

In preaching, Mr. M. had, like most others, his favourite themes, though he declared, to the best of his knowledge, "the whole counsel of God." He was

much at home on the great doctrines of man's depravity and ruin; redemption by the cross of Christ; the sovereignty and justice of God; Christian experience in all its varieties, and the moral obligation of man;—none more fully exhibited the law as a means of convincing the unawakened, or as a rule of life to believers; and, if ever he was severe, it was when exposing infidelity and vice. Greatly he admired the counsel given by his friend, the Rev. J. Thorpe of Musbro', "to preach the doctrines practically, an practical subjects doctrinally." To illuminate the understanding, and to convince the judgment, so as to make a way to the heart, was his constant aim; and, having no notion of a religion without spiritual knowledge, he wished for no *excitement*, but the agency of the Spirit by the power of truth.

In the pulpit his manner was remarkably plain, yet dignified; cool without dulness; simple, grave, and distinct; of course impressive, so as to gain and keep up a lively attention. Having a strong aversion to all the unnatural affectations of false eloquence, and knowing himself not to possess the exterior attractions of oratory, he had the wisdom never to assume them; and, by his own natural manner, rose above them. His self-possession and calm deliberation were

uncommon; because resulting, not so much from any constitutional courage, or the constant habit of preaching, as from his deep devotion and intimacy with God; these made his heart to feel, and "his face to shine." All his sermons were formed by some visible plan, exhibiting throughout the clearest method; and he was partial to naming his divisions, as first, second, third, &c.; nor could he much relish a discourse, however full of good things, in which he could not see the preacher's aim. His sermons and prayers were unusually free from repetition of phrases, ideas, and even of words; this valuable secret made his hearers long attentive without weariness, and secured an endless variety in all his public exercises.

As a pastor, Mr. M. attended most diligently to the state of his flock; going often "from house to house;" teaching, encouraging, warning, or reproving, according to circumstances; without respect of persons, station, or rank. The same impartiality was likewise observed in his church discipline. In the company of strangers he was, from nature and from prudence, strongly guarded by reserve; yet in his pastoral visits, of which the poor had a large share, and in his social circle, no one was more prudently open and communicative; more sincere and faithful. No levities ever lessened his character; for his conversation was "with all gravity, seasoned with salt." He was sometimes facetious, and possessed a talent of repartee, without ever exhibiting as a droll, or wounding as a cynic. His temper was, indeed, naturally irritable, but so managed and controlled by divine grace, as to be no real hinderance. He greatly promoted social meetings for prayer, in which also the Scriptures were read and briefly expounded by each in turn. These proved effectual to build the walls of Jerusalem; especially when he was able, as he often did, to sanction them by his presence. He was also one of the first friends in York-

shire to the London Missionary Society; and, after preaching in his own pulpit, without any other exertions to attract an audience than verbally announcing his design, and in a congregation not exceeding his usual numbers, his first collection amounted to one hundred pounds.

As an author, Mr. M. was neither much distinguished, nor wholly unknown. In 1778 appeared his sermon, entitled, "Faith in God and Good Works connected;" preached at the Annual Meeting of Ministers at Heckmondwike, Yorkshire: it is remarkable for its sound practical tendency; but chiefly for some sentiments about *What is Faith?* which question was, just then, warmly and extensively agitated. As greatly obscuring and perplexing this subject, he disliked all personification of it; as ascribing to faith, hands, eyes, ears, and feet;—also saying that faith sees, hears, sits, walks, runs, fights, flies, &c. He considered it as more intelligible and scriptural to say, that man, through the assistance of the Holy Ghost, performs these spiritual actions by the influence of that faith which Mr. M. defines as "nothing more or less in itself than an *unfeigned* assent of the mind to a testimony; or, in Scripture style, a belief of *the truth* as it is in Jesus." He could not exhort general hearers to suppose "that believing in Christ is a persuasion that he died for *them*, that he loves *them* freely, and hath forgiven *their* sins;" for, as our evidences of acceptance with God are liable, from many causes, to become wavering, obscure, and even lost; a person might, on such a supposition, be a believer and an unbeliever in the same day, or the same hour; also a *hypocrite*, on this ground, may be called a true believer in Christ, while the doubting, and perhaps desponding saint, must be numbered with unbelievers!

In 1792 he printed a small pamphlet, "*The Refutation Refuted*;" being a defence of the Deity of Christ, against Mr. Smart's professed "*Refu-*

tation” of some sentiments advanced by Mr. Elliott, a Wesleyan preacher. The whole impression of Mr. M.’s tract, which displays great fairness and sound argument, was sold in a few days. After this he never appeared as an author, except in a sermon preached before “The London Missionary Society.”

Notwithstanding his undeviating habits of the strictest temperance and regularity, Mr. M. several years before his death was afflicted with a most excruciating disease, which rendered the *catheter* often necessary. Many times was he rescued apparently from the grave by the watchful care of his affectionate friend, the late R. Houghton, Esq. whose medical skill was only exceeded by his steadfast religion. Often before his “appointed time” arrived, Mr. M. summoned his children from a distance “to see him die;” and in such interesting circumstances, gave that advice which should never be forgotten. At one time to his son in the ministry, he said, “I have been searching for my evidences, and have found it hard work.” He then intimated how he had been blessed with this happy discovery to his unspeakable consolation; and, generally at parting, gave his son a most solemn charge to remember the awful responsibility of the sacred office. In this good man’s chamber of suffering were found scraps of paper, on which he had written such ejaculations as, “O Lord, let me be afflicted, but in mercy.”—“Patience!” “God be merciful to me a sinner.”

When sufficiently restored to have, as he said, “a new lease granted, though certainly a short one,” he filled his office with additional interest; testifying his strong regard to an affectionate people, from whom he had been twice invited, with tempting offers, to remove; but increasing debility soon rendering an assistant necessary, the Rev. B. (now Dr.) Boothroyd became his colleague, whose long previous acquaintance and esteem made the union greatly to their mutual satisfaction. After enjoying for several years great

comfort in this connexion, his infirmities were such, that in a letter dated August 29, 1822, he finally resigned his charge, with the deepest regret, which his people returned in a manner worthy of themselves.

At Midsummer 1823, he sunk rapidly under his disease; and in July, a most violent attack summoned him to the grave. During his last few months he was wholly absorbed in spiritual objects, and a preparation for heaven; for, after his resignation, he considered himself as having little else to do but to die; and, when lying down in bed, would often survey himself, to see how much, or rather how little space he should occupy in his grave. Frequently would he dwell on Christ’s merciful intercession as extending to *all* his followers; quoting our Lord’s words, “Neither pray I for these alone, but for *them* also which shall believe on me through their word;” adding, “*I am sure* I have believed their word.” He would often say, “I have nothing of my own to rest upon, nothing to recommend me to God; I am a poor sinner of myself,—no goodness in me,—Christ and his Cross!”

A friend conversed with him on believers walking sometimes in darkness; “but,” said he, “in the darkest and most discouraging hour, I venture my soul and eternal interest into the hands of Christ, with at least a supporting and encouraging hope; “for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” At another time, speaking of the glories of heaven, which he expected shortly to realize, when one said to him, “You think too much about another world; think and talk a little about this life”—He replied, “Oh! but I am going there; and whether I talk about it or not, I must go, for I am fast hastening to an unseen world; the outward man is fast decaying, and it will soon be ‘dust to dust.’” He then very feelingly exclaimed, with his eyes devoutly raised,

exhibiting an animated countenance in death,

“There is a house not made with hands,
Eternal, and on high;
And here my spirit waiting stands,
Till God shall bid it fly.”

To those sitting up with him, he observed, “I must *still* say, ‘God be merciful to me a sinner;’” and when in agony, lifting up his hand, he repeated several times, “Through much tribulation,—through much—much—much—” being unable to proceed. Shortly after, “Lord! hear my prayer,—forgive my sins—save my soul.” Again, as if violently assaulted by the enemy, “I have lived by faith in Christ, and by faith in Christ I will die.” Soon after he added, “conqueror through him that loved us.” Towards the closing scene his sufferings became inexpressible; exhibiting in nature’s powerful struggle for life or death, what the poet means by

“Trembling, hoping, lingering, flying,
Oh! the pain, the bliss of dying.”

Early in the morning of July 29, when Mr. M. was nearly 81, the “vital spark of heavenly flame,” which had exhibited for several days only a quivering light, was gone. Thus lived, and thus died this excellent man. His interment was attended by a large assembly, who made “great lamentation.” The Rev. J. Cockin, of Halifax, gave an address in the chapel, and at the grave; on the Sabbath but one following, the Rev. J. Toothill, of Hopton, preached to a most overflowing audience, from Acts xi. 24. “He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.”

W. M.

COUNSEL TO YOUNG CONVERTS.

THE whole course of the Christian life has its stumbling-blocks, difficulties and temptations; but those who are just entering upon it often require especial caution and advice, both to guide and encourage them. I will,

therefore, with all freedom and affectionate fidelity, drop a few hints to such as are girding up the loins of the mind, and commencing the honourable, but arduous race set before them.

1. Be not depressed if you should find, that some of those who have been your warmest friends become your bitterest enemies. When you behold their altered looks, with all the symptoms of coldness and studied neglect, you may at first wonder what you can have said or done to alienate and offend them. Perhaps your former intimates and near relations will at times try the arts of soothing policy, to draw you back to their own pleasures and favourite pursuits; but these failing, they will have recourse to the weapons of ridicule, and the wounding darts of reproach. Think not this fiery trial strange; but be assured it has been common in every age. He that is born after the flesh will, in one way or another, persecute him that is born after the Spirit. You have renounced their master, their manners, their desires and doings, and they renounce you. If you resolve to be on the Lord’s side, the world will certainly be against you.

2. Be not surprised if you should find many things in professors of religion that pain and grieve you. All is not gold that glitters; and even sterling piety has an alloy of imperfection mixed with it. In the outset of the divine life, the new convert is often more stumbled and confounded by the indiscretions and falls of professors, than by the spiteful insults and enmities of the profane and openly irreligious. I would guard you against expecting too much even from sincere followers of Christ. You must begin early to exercise the forbearance and candour, which you in your turn will need. Without giving your countenance or sanction to any thing decidedly wrong or criminal, it will be your duty to cast the mantle of charity over many faults and blemishes, which others labour to expose and aggravate.

3. Be not discouraged if you find depths of depravity and corruption in yourselves, which you did not imagine had an existence there. The heart is deceitful and desperately wicked. Experience gradually unfolds the melancholy truth, which this scripture asserts. In your first inquiries after truth and knowledge, and in your first fervours of devotion, it is impossible that you should be acquainted with half the subtle workings of inbred sin. Afterward, when vain thoughts and evil passions rise, and distractions spoil your pleasure in the service of God, do not conclude your case to be either singular or hopeless. But I would not only warn you of hinderances, but point out the means of help.

1. Be intimately conversant with the Holy Scriptures. Here you have the best precepts, the brightest examples, the sweetest promises and provisions. Take the Bible as your heritage, and go through this sacred ground in the length thereof and in the breadth thereof, for to you it is given, whether you read or hear the word; and both ought to be done, not accidentally but regularly: let it be your concern to know, that you may do the will of God.

2. Be serious and frequent in self-examination. Review each year, month, week and day, when it is gone. Catechise your own soul; commune with your own heart. Let your words in their meanings, your actions in their motives, be measured and weighed, and brought to a proper test. When you are summoned into the court of conscience, (for there will be many important trials there,) never refuse to attend.

3. Be earnest and unwearied in secret prayer. You need wisdom, strength and consolation; and all these God has promised, but they are given in answer to prayer. Every blessing you can want, must, if you would enjoy it with the highest relish, come through this channel. And as your acceptance with God is only by the merits and righteousness of Christ, so your prayers can find access alone in

the name and through the intercession of Christ.

4. Be watchful and circumspect in your walk. One false step, or rash action, is sufficient to cover you with shame and confusion, or fill you with distress and anguish. Take heed then to your ways. Let Christian prudence regulate the choice of your companions and the use of your time, property, and influence: in a word, let your conversation be as becometh the gospel, that you may adorn the doctrine of God your Saviour in all things.

VOLENS.

B—.

ORIGINAL SERMON
BY THE REV. PHILIP HENRY.

Preached Nov. 9, 1679.

Lev. xvi. 21.—“*And all their transgressions in all their sins.*”—

OF all the ceremonies in the old law, there was none that did in a more lively manner represent the substance, which was Christ, than that of the two goats, whereof the one was slain, the other escaped. The story whereof was briefly this: Upon one certain day in the year, which was the tenth day of the seventh month, they had a public, solemn fast. On that day, among other things to be done, one was, they were to have two goats, the one whereof the priest was to slay, and to offer, to make atonement—and that was a type of Christ dying:—the other he was to take, and with both his hands laid upon his head, he was to confess over him the sins of the people, and when he had done, to send him away alive into a land of forgetfulness, guilt and all—and this was a type of Christ rising again; for he “died for our sins, and rose again for our justification.”—Rom. iv. last.

Now that which I take notice of at present is concerning the direction that was given to the priest about the confession which he was to make.

1. He was to confess sin with his hands upon the goat's head. There is

no confessing sin aright but with respect to Jesus Christ. Zech. xii. 10.

2. "*All sin, all the iniquities.*"—Not some, but all. We must be universal in our confessions.

3. Not only all the sins, but "*all the transgressions in all the sins:*" Whereby it is intimated, that in one sin there may be a great many transgressions. And so it is, and we are to take notice of it accordingly in our confessions.

Doctrine. That in one sin there may be, and often are a great many transgressions: that is, several ways of aggravating it, whereby it is made so much the more sinful, and God so much the more provoked.

Shew in particular what some of those things are.

I. Sin is aggravated, from the consideration of the *person* who commits it, according as he is in age, or place, or profession.

1. In *Age*: The elder any one is in years, the more is his sin aggravated, because better is expected from him, —Job xxxii. 7. To see an old man drunk, or to hear an old man swear, or curse, or talk wanton foolish talk, is worse in him than in another. His experience is more, which if he had improved as he might and ought to have done, it might have taught him otherwise. Besides, old age is honourable, and the more honourable it is, the greater is the sin of doing any thing to disgrace or blemish it. As one said, being tempted to do an unworthy act, "No, I will not so spot my white head." Remember this, you to whom God hath given to live to be old; and let it be an argument with you to sin less, and sorrow more when you do sin.

2. In *Place*. The same sin is worse in a magistrate, or in a minister, or in a master of a family, or in a gentleman or nobleman, than in another. Great men's sins are great sins. We may judge of the guilt by the sacrifice, Lev. iv. The priest, for one fault of his, was to offer a young bullock to make atonement, ver. 3. And the whole

congregation was to offer no more, ver. 13. And so the ruler, ver. 23. His offering was to be a male kid; a private person's only a female, ver. 28. Because the ruler's sin was a male sin, as I may say, a sin of the greater magnitude. Magistrates are called gods, because they should be like God. And if they are not, their guilt is thereby aggravated, Jer. v. 4, 5. One reason is, because of the harm they do by their example. The vices of rulers are rules of vices. A mole or wart in the face is more visible, and more taken notice of than anywhere else.

3. In *Profession*. 2 Tim. ii. 19. It is the duty of every one who names the name of Christ to depart from iniquity; and if they do not, but allow themselves in it, their sins are thereby aggravated, and made worse than the sins of others. Every one knows this, and is apt to speak accordingly. 2 Pet. ii. 2. Woe be to that man by whose miscarriages the way of truth is evil spoken of. Every sin of theirs hath a kind of blasphemy in it. Rev. ii. 9. O think of this, and beware. And where there hath been guilt, charge it home upon thyself accordingly, and be deeply humbled.

II. Sin is aggravated, from the *party* against whom it is committed.

1. Every sin, one or other, is against God. His law is broken by it, his command violated, his authority slighted. And that aggravates. Ps. li. 4. Especially considering this—that He is omnipresent and sees all. Were there any place where we might sin, and say, Here God doth not see me, it were another matter. But his eyes are in *every* place. With this the prodigal aggravates his sin, Luke xv. 21. *and in thy sight*. Allude to Esth. vii. 8.

2. Some sins are more directly, and immediately against him, as all our first-table sins, which are, therefore, so much the worse. 1 Sam. ii. 25. Their great miscarriage was about the offerings of the Lord. To speak evil of any man is a sin, but to blaspheme or speak evil of the name of the Great

God, must needs be a much greater sin, though less heeded and seldomer punished by man. Matth. xviii. 14. Sins against God, are talents,—against man but pence, in comparison.

3. In those sins wherein men are most immediately concerned. The higher any person is above us, [the greater the sin.] 2 Pet. ii. 10.—Numb. xii. 8, 9. Herein not only the ninth commandment, but the fifth also is broken. The nearer any person is in relation to us, Ps. l. 20. *thy brother*:—Pro. xxx. 17. *thy father*. The reason is, because a greater bond is violated. Incest, one of the worst kinds of uncleanness, was punishable with death. The better, the more holy and excellent any person is in himself, the greater is the sin to wrong, or injure him, (Matt. xviii. 5.) because Christ takes it as done to himself. A thing little thought of.

III. Sin is aggravated, from the circumstances of time, place, and company.

1. For *time*. The more holy the time is in which sin is committed, the more unholiness there is in the sin. All sabbath time is holy time, and now properly no other. Now to be drunk on a sabbath day is worse than on another day; because the fourth commandment is broken by it: and so the like of other sins. To spend any day in idleness is bad, but to spend a sabbath day in idleness is worse. *Austin* aggravates his sin in robbing the orchard with this circumstance, among others, that it was in the night-time, at midnight, when, saith he, we and our lusts too should have been asleep. But we may aggravate some sins with this—that they are committed in the day-time, in the face of the sun, without shame or blushing.—Our security and sleepiness, Rom. xiii. 11, 12. under the gospel day-time, aggravates.—To sin at a time when we are newly come from an ordinance is an aggravation of the sin—as the disciples quarrelling just after the Sacrament. Matt. xxvi.

2. For *place*. It aggravated the sin of Eli's sons, 1 Sam. ii. that they lay with the women *at the door of the tabernacle of the congregation*: the place was holy, and therefore the more wicked they, in that manner to profane it, Jer. vii. 10. So likewise if it be a place of great mercies received, as for Adam to eat forbidden fruit in Paradise; the angels to sin in heaven itself.—Ps. cvi. 7. Our fathers provoked him *at the sea*.

3. For *company*. The very company itself may be such, as it may aggravate our sin to be with them. But (1) if they be such as through weakness take offence and are scandalized at what we do, 1 Cor. viii. 10. the scandal aggravates the doing of it; much more if such as through strength are offended and grieved; I mean, when we sin purposely, to vex those that are present and fear God. (2) If such as through wickedness will take example, and be encouraged by what they see us do, to do likewise; in both these cases it aggravates. Gal. ii. 13. Examples have great influence; even Barnabas himself [was carried away thereby.]

IV. Sin is aggravated, from the manner of committing it. It aggravates, *ut prius*, if it be committed knowingly, deliberately, presumptuously, against warnings, boastingly.

Also further—1. If the act of sin be often repeated, each repetition is still worse than the former; it argues the strong bent and inclination of the will, and that sin is very prevailing. Ps. lxxviii. 40.—Acts xxvi. 11. Peter's denying his master *three times*, one after another, aggravated [his crime.] Likewise the disciples [repeated] sleeping, Matt. xxvi. 40-43.

2. If purposes, especially if resolutions, especially if vows to God have intervened, and been broken; each of these rise higher than the other, and the stronger and greater the guilt in breaking through it. Eccl. v. 4, 5.

There is, 1. The great vow of our Baptism, which binds us against all

sin, and is in a sort violated by every transgression.

2. There is the same renewed by divers of us at the Lord's table, which strengthens the bond. What! and yet draw back?

3. There are occasional engagements when under the word, under the rod, in pursuit of some desired mercy; O then how free in promising, and afterwards how slack in performing! Ps. cxix. 106. Were it but the breach of a promise to man it were bad, much more a vow to God. Lev. xxvi. 25.

V. Sin is aggravated, from the *end*; the worse the end, the worse the sin, if it be done maliciously.

1. As in duties of worship. Prov. xxi. 27. Thus the fast on which Naboth was accused, and condemned, and stoned; thus the harlot, Prov. vii. 14, 15. This day have I paid my vows, therefore came I forth to meet thee. To worship for *no end* is bad; for *low ends* worse, Hos. vii. 14; for *vile ends* worst of all.

2. Or in any thing else that we do; to persecute a good man out of spleen, to be revenged on him for some personal injury, this is bad; but worse when for his goodness' sake.

Use 1. Hence we see a reason of that expression of David's, Ps. xix. 12; *Lord, who can understand his errors?* their number—seeing in one error there may be couched so many errors; as in one apple, many kernels. One would little have thought there should have been so many transgressions as were in that one sin of Austin's in robbing the orchard, when a boy, as he himself reckons up.

Use 2. Direction how to confess sin: not to mention the act only, but the aggravation, for our deeper humiliation, as in thanksgiving for mercies; it is good to take mercies in pieces; how unlikely is it that any book-form made by another should reach particular cases and circumstances—as not in petition, so not in confession. And when we do confess, remember where

the hands must be, and see all carried away by that scape goat.

Use 3. Though we are thus to aggravate our own sins, yet we must not do so by the sins of others; but quite contrary, excusing rather and extenuating; thus Charity teaches us, (Hypocrites do otherwise), unless when men are secure, to convince and startle them.

Use 4. Let it engage us all to circumspect walking; not only for fear of sin, but for fear of these transgressions in sin. 1 John ii. 1, 2.

Shrewsbury.

J. B. W.

ILLUSTRATIONS OF SCRIPTURE.

HEBREW VINEYARDS.

From Dr. Jahn's Biblical Archæology.

MENTION is made of wine at an early period. The Hebrews were no less diligent in the culture of vineyards than of fields for grain; and the soil of Palestine yielded, in great quantities, the best of wine. In Palestine, even at the present day, the clusters of the vine grow to the weight of twelve pounds; they have large grapes, and cannot be carried far by one man without being injured. Num. xiii. 24, 25. The grapes of Palestine are mostly red or black; whence originated the phrase, "*blood of grapes*," Gen. xlix. 11. Deut. xxxii. 14. Isa. xxvii. 2. Some vines in eastern countries, when supported by trees, grow to a great height and magnitude; of such are made the staves and sceptres of kings.

Situation and Arrangement of Vineyards.

Vineyards were generally planted on the declivity of hills and mountains. They were sometimes planted in places where the soil had been heaped by art upon the naked rocks, and was supported there merely by a wall.

Pliny says, vines were of four kinds; viz. those that ran on the ground, those that grew upright of themselves, those that adhered to a single prop, and those that covered a square frame. That vines frequently grew to a good height, being supported by trees and props, or standing upright of themselves; the proverbial phrase, which so

often occurs, of sitting under one's own vine and fig-tree (*i. e.* enjoying a prosperous and happy life), is sufficient proof. Vineyards were defended by a hedge or wall. In the vineyards were erected towers, which, at the present time in eastern countries, are thirty feet square and eighty feet high. These towers were for keepers, who defended the vineyards from thieves and from animals, especially dogs and foxes, Cant. i. 6. ii. 15. By the law in Deut. xxiii. 25. the keeper was commanded not to prohibit the passing traveller from plucking the grapes which he wished to eat on his way, provided he did not carry them off in a vessel.

Culture of Vineyards.

The manner of trimming the vine, and also the singular instrument of the vine-dresser, were well known even in the time of Moses. A vintage from new vineyards was forbidden for the first three years, and the grapes also of the fourth year were consecrated to sacred purposes; the vines, therefore, without doubt, during these first years were so pruned as that few sprouts remained. On the fifth year when they were first profaned, *i. e.* put to common use, they had become sturdy and exuberant.

Vintage and Wine-press.

The vintage in Syria commences about the middle of September, and continues till the middle of November. But grapes in Palestine, we are informed, were ripe sometimes even in June and July; which arose perhaps from a triple pruning, in which case there was also a third vintage.

The season of vintage was a most joyful one, with shoutings on all sides; the grapes were plucked off and carried to the wine-press, which was in the vineyard; Isa. v. 2. Zech. xiv. 10. Hagg. ii. 16. Matt. xxi. 33. Rev. xiv. 19, 20. The *presses* consisted of two receptacles, which were either built of stones and covered with plaster, or hewn out of a large rock. The upper receptacle, as it is constructed, at the present time in Persia, is nearly eight feet square and four feet high. Into this the grapes are thrown and trodden out by men. The juice flows out into the lower receptacle, through a grated aperture, which is made in the side near the bottom of the upper one.

The treading of the wine-press was laborious, and not very favourable to cleanliness; the garments of the persons thus employed were stained with the red juice, and yet the employment was a joyful one. It was performed with singing, accompanied with musical instruments; and the treaders, as they jumped, shouted with joy! Isa. xvi. 9, 10. Jer. xxv. 30. xlviii. 32, 33. *Figuratively*, vintage, gleanings, and treading the wine-press, signified battles and great slaughters. The wine-cellars were not subterranean, but built upon the earth. When deposited in these, the firkins, as is done at the present time in Persia, were sometimes buried in the ground, and sometimes left standing upon it. Formerly also new wine, or must, was preserved in leathern bottles; and lest they should be broken by fermentation, the people were careful that the bottles should be new. Job xxxii. 19. Matt. ix. 17. Mark ii. 22.

LAVATER'S PRACTICAL COMMENTARY.

[*Extracted from his private Diary of a Self-observer, Jan. 2, 1769.**]

"Awoke at six o'clock—remembered that I am mortal; gave thanks to God; and read the 5th, 6th, and 7th chapters of St. Matthew. What a treasure of pure morality! I now went to my avocations, and continued them till noon. My wife asked me during dinner what sentiment I had chosen for the day. "Give to him that asketh thee; and from him that would borrow turn not thou away." "Pray how is this to be understood?" said she.—"Literally. We must take the words as if we heard Jesus Christ himself pronounce them. I am the steward, not the proprietor of my possessions."

Just as I arose from dinner, a widow desired to speak with me. 'You will excuse me, dear Sir, (said she) I must pay my rent, and I am six dollars short. I have been ill a whole month, and could scarcely keep my poor children from starving. I have laid by every penny—but I am six dollars

* For an interesting Memoir of this extraordinary man, see *Evan. Mag.* vol. xiii.

short, and must have them to-day or to-morrow—pray hear me, dear Sir.' Here she presented me a book encased with silver. 'My late husband (said she) gave it me when we were betrothed. I part with it with reluctance, and know not when I can redeem it. O, dear Sir, cannot you assist me?'—'My good woman, indeed I cannot.' So saying, I put my hand into my pocket, and touched my money; it was about two dollars and a half. 'It won't do, (said I to myself,) and if it would, I shall want it. Have you no friend, said I, who would give you such a trifle?'—'No, not a soul living; and I do not like to go from house to house; I would rather work whole nights. I have been told that you are a good-natured gentleman; and if you cannot assist, you will, I hope, excuse me, for having given you so much trouble. I will try how I can extricate myself; God has never forsaken me; and I hope he will not begin to turn his back on me in my 76th year.' The same moment my wife entered the room.

I was—O thou traitorous heart!—I was angry, ashamed, and should have been glad if I could have sent her away under some pretext or other, for my conscience whispered to me, 'Give to him who asketh thee.' My wife, too, whispered irresistibly in my ear, 'She is a pious honest woman; she has certainly been ill; assist her if you can.' I have no more than two dollars by me, answered I in a whisper, and she wants six; how, therefore, can I answer her demand? I will give her something and send her away. My wife squeezed my hand tenderly; smiling and beseeching me by her looks. She then said aloud, what my conscience had whispered to me before; 'Give to him that asketh thee, and do not turn away from him who would borrow of thee.' I smiled, and asked her, whether she would give her ring, in order to enable me to do it? 'With great pleasure,' said she, pulling off her ring. The good old woman was either too simple to observe this, or too modest to take advantage of it: however, when she was going, my wife told her to wait a little in the passage. 'Were you in earnest, my dear, when you offered your ring?' said I, as soon as we were in private:

'I am surprised that you can ask that question; do you think I sport with charity? Remember what you said a quarter of an hour ago. You have always been so benevolent; and why are you now backward in assisting that poor woman? Why did you not give her what money you had in your purse? Do you not know that there are six dollars in your bureau, and that it will be quarter day in ten days?'—I pressed my wife to my bosom and dropped a tear. 'You are more righteous than I! Keep your ring; you have made me blush!' I then went to the bureau and took the six dollars. When I was going to open the door to call the widow, I was seized with horror, because I had said, 'I cannot help you.' O thou traitorous tongue! thou deceitful heart! 'There, take the money, (said I) which you want.' She seemed at first to suppose it was only a small contribution, and kissed my hand. But when she saw the six dollars, her astonishment was so great, that for a moment she could not speak. She then said, 'How shall I thank you? I cannot repay you; I have got nothing but this poor book, and it is old.'—'Keep your book and the money, (said I,) and thank God, and not me. Indeed I do not deserve it, because I have hesitated so long to assist you.—Go in the name of God, and say not one word more.'



DR. GOODWIN VINDICATED.

MANY of our readers will be not a little surprised to find that this excellent Nonconformist divine has been represented as the founder of a sect of Roman Catholic enthusiasts, and that by no less eminent a writer than the celebrated *M. Grégoire*, formerly Bishop of Blois, and an eminent literary and political character. By what an accumulation of blunders this was made out, may be seen by the following extract from a new edition of the "Dictionary of all Religions," just published. [See our Review.]

"CORDICOLES, or *Cordia-Latras*, a society of Catholic devotees, who professed to worship 'the sacred heart of Jesus, and the heart of Mary,' his virgin mother. *M. Grégoire* (in his '*Histoire des Sectes Religieuses*,') has written

what he calls an 'Historical Critique' on this sect, which is full of blunders. One is, that he confounds Dr. Thomas Goodwin, the Nonconformist divine, with Dr. T. Godwyn, (whom he calls Godwin,) author of 'Moses and Aaron,' a well-known work on the Hebrew antiquities; but a more material error is, that he makes this Dr. Goodwin (Godwyn, or Godwin) to be founder of this superstitious sect. The fact is, that Dr. Goodwin wrote an excellent practical tract, entitled, 'The heart of Christ in Heaven, towards Sinners on Earth,' which tract fell into the hands of father Columbiere, (who was chaplain or confessor to the Duchess of York, afterwards Queen of James II. and who died in 1682. This Jesuit, meeting with Dr. G.'s treatise, when recently published, introduced it to Maria Alacoque, a celebrated Catholic enthusiast, who pretended to extraordinary revelations; and who seems to have been the real founder of this sect. She professed to make a covenant with the adorable Jesus, and signed it with her own blood.

From some exceptionable expressions of the Moravian brethren, (long since discontinued,) M. Grégoire pretends that they are *Cordicoles*; but we know of no Protestants justly chargeable with this extravagance. M. de Fumel, a French Bishop, however, published two volumes, in twelves, on 'Devotion to the Sacred Heart of Jesus,' which was followed by several other works in French and Italian on the same subject, about the middle of the last century; and the sect spread, as might be expected, into Naples, Sardinia and Spain, notwithstanding several checks from the ecclesiastical authorities, and from the more sober and intelligent divines of the Catholic communion."—[Grégoire's *Hist.* tom. i. pp. 333—370.]

A WARNING TO CONTROVERSIALISTS.

LEWIS DE MOULIN, distinguished by his learning and acuteness as a controversialist, being in his last sickness visited by Dr. Burnett, and admonished of the foul language used in his books against Stillingfleet, Patrick and others, desired Dr. Burnett to ask them pardon in his name; and when he spake of Dr. Stillingfleet, the Dean of St.

Paul's,* he expressed much sorrow, and shed some tears; and upon their mention signed this recantation following: "As for my books, in which I mixed many personal reflections, I am now sensible I mixed too much of my own passions and bitterness; and therefore I disclaim all that is personal in them, and am heartily sorry for every thing I have written to the defaming of any person. I humbly beg God, and all those I have so wronged, pardon for Jesus Christ's sake; and am resolved, if God shall spare my life, never to meddle more with such personal things; and do earnestly exhort all people, as a dying man, that they will study more love and mutual forbearance in their differences; and will avoid all bitter and uncharitable reflections. And, as I pray those worthy men of the Church of England to have charity and tenderness for the dissenters from them; so I beg of the Dissenters, that they would have a due regard and respect to those of the Church of England; of many of whom I now say, 'Let my soul be with theirs;' and that all true Protestants may heartily unite and concur in the defence and preservation of the holy Reformed religion, now by the mercy of God settled among us. And that men of all sides may, according to St. Paul's rule, cease to bite and devour one another; lest we be destroyed one of another, and that whereunto we have already attained, we may walk by the same rule; hoping that if any man is otherwise minded in some lesser things, God shall either reveal that to him, or mercifully forgive it, through Jesus Christ, into whose hands I commend my spirit, and desire to appear before God, in and through him who gave himself for me; and therefore do now study to learn of him to be meek and lowly in heart, and to love all the brethren as he loved me.

Signed) "LEWIS DE MOULIN."
Oct. 5, 1680.

* *Lewis de Moulin* was the brother of Peter de Moulin the younger, a French Protestant divine of the 17th century, who coming to England was made chaplain to Charles II. and Prebendary of Canterbury. But *Lewis* took the opposite side, professed himself a strict Independent, and wrote bitterly against Episcopacy and the Bishops.

ANECDOTES.

Episcopal Benevolence.

"Dr. Wilson, the late worthy Bishop of Sodor and Man, sent once for his tailor to make him a cloak, and desired it might have only one loop and button. The tailor submitted, but at the same time remarked, that if that fashion were to become general, it would starve all the button-makers. "Say you so, John, replied the good Bishop, "then button it all over."

Importance of Promptitude.

The benevolent Dr. Wilson once discovered a clergyman at Bath, who, he was informed, was sick, poor, and had a numerous family. In the evening he gave a friend fifty pounds, requesting he would deliver it in the most delicate manner, and as from an unknown person. The friend replied, "I will wait upon him early in the morning:" "You will oblige me, Sir, by calling directly. Think of what importance a good night's rest may be to that poor man."

The Value of Money.

"I remember (says a clergyman,) some years ago to have buried a corpse: In the extremity of the audience that surrounded me I discovered a female wrinkled with age, and bending with weakness; one hand held a motherless grandchild, the other wiped away her tears with the corner of a woollen apron. I pressed towards her when the service was closed. Have you lost a friend? She heaved a melancholy sigh—"The Lord bless her memory!" I soon found the deceased had allowed her, for several years, sixpence per week! Is it possible (thought I) that a sum so inconsiderable may cause a widow's heart to sing for joy, and save the child of the needy! Who then would waste a *sixpence* in extravagance? Who would not deny himself, to be able to secure the blessing of them that are ready to perish?"

A good Hint to a Catholic.

A Protestant, who rented a small farm under Alexander, second Duke of Gordon, having fallen behind in his payments, a vigilant steward, in his Grace's absence, seized the farmer's stock, and advertised it to be sold by auction on a fixed day. The Duke happily returned home in the interval,

and the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the Duke, as he saw him enter with sad downcast looks. Donald told his sorrowful tale in a concise natural manner: it touched the Duke's heart, and produced a formal acquittance of the debt. Donald, as he cheerily withdrew, was staring at the pictures and images he saw in the ducal hall, and expressed to the Duke, in a homely way, a wish to know what they were. "These," said the Duke, who was a Roman Catholic, "are the saints who intercede with God for me." "My lord Duke," said Donald, "would it not be better to apply yourself directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your good Grace's self, I could not have got my discharge, and both I and my bairns had been harried (i. e. turned out from house and home).

THEOLOGICAL GLEANINGS.

A million of torches cannot show us the sun. It can only be seen by its own light. Nor can all the natural reason in the world discover either what God is, or what worship he expects, without revelation from himself. —*Dr. Arrowsmith.*

Prayer, like Jonathan's bow, returns not empty. Some prayers indeed have a longer voyage than others; but then return with a richer lading at last. —*Gurnal.*

The nettle mounteth on high; while the violet shrouds itself under its own leaves, and is chiefly found out by its fragraney. Let Christians be satisfied with the honour that cometh from God only. —*Dr. Manton.*

Satan is never likely to do more mischief than when he puts on Samuel's coat. —*Gurnal.*

"I am leaving the church in a storm," said Dr. Owen, but two days before his death, "but whilst the great Pilot is in the vessel, the loss of a poor under-rower will be inconsiderable!"

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem, and of course the subscrip-

tions of some wealthy persons, who were Taylor's friends. "Don't tell me of losing," said Gill, "I value nothing in comparison of gospel truth. I am not afraid to be poor."

One capital error in men's preparing themselves for the sacred function is, that they read divinity more in other books than the scriptures.—*Bp. Burnet.*

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractives.—*Hervey.*

Some employments may be better than others; but there is no employment so bad as the having none at all; the mind will contract a rust, and an

unfitness for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.—*Bp. Burnet.*

If you would not fall into sin, do not sit by the door of temptation.—*Gurnal.*

Strong affections make strong afflictions.—*Dr. Owen.*

If riches have been your idol, hoarded up in your coffers, or lavished out upon yourselves; they will, when the day of reckoning comes, be like the garment of pitch and brimstone, which is put on certain criminals condemned to the flames.—*Hervey.*

The Cross of Christ (or suffering for his sake,) is a crabbed tree to look at, but sweet and fair is the fruit it yields.—*Rutherford.*

OBITUARY.

REV. SAMUEL LOWELL.

IN our Number for *December* last, (p.528.) we had the painful task of announcing the death of the Rev. SAMUEL LOWELL of Bristol; but we "sorrow not as those that have no hope." The doctrines which formed the theme of his ministry through life, were the source of his consolation in death; during the whole of his last illness, a period of nearly three weeks, they diffused a holy serenity through his soul; shed a hallowed solemnity over his last moments; and rendered the task of those who ministered to him in his sickness, whether by night or by day, a pleasing and edifying employment.

One of these kind friends expresses herself thus:—"I many times had the privilege of attending him during his illness; I say privilege, for such it truly was; his conversation was most interesting, instructive and delightful; and not a murmuring word once escaped his lips. As clay in the hands of the potter, so it was his wish to be in the hands of his heavenly Father.

Towards the commencement of his affliction, he was often inquiring of one of his daughters, whether she thought he would live or die. She expressed her

hope that he would live. He replied, "I did not ask what are your hopes, but what is your opinion:" but, added he, "I wish you perfectly to understand that I do not inquire because I feel any fear of death, for I am perfectly willing that it [his illness,] should terminate in life or death."

He had the most exalted views of the Saviour, and the most humbling and debasing thoughts of himself as a sinner before God; and his only plea was, "Jesus lived and died for me."

While his medical attendant was bleeding him, he exclaimed, "Oh that blood, that blood, reminds me of that precious, precious blood which was shed for the remission of sins; that is all my consolation; that is all my desire; that is all my hope; if that fails, every thing fails: Oh that I may ever keep near the cross of Jesus!"

At another time he exclaimed, "Oh what would Socinianism do for me now? Oh no;—none but Christ!—none but Christ!" adding, "that is the rock on which a poor sinner must build; and if that fails, all will fail."

To another friend who waited on him, he said, "You see, my dear friend, that we have nothing to apply to, but as in

common with other Christians—to that rock which will never fail.”

To some of his family he said, “Remember, my dear children, that a dying father tells you, that if he should get to heaven, he will be the most unworthy of those who shall find admission there;” and taking hold of one of his daughters, he added emphatically, “but I *shall* get there, I have no *fear* of getting there.” His humble confidence in the Redeemer was mingled with a holy and unlimited submission to the sovereign will of his heavenly Father. It is true, he neither felt nor expressed any ecstasy, nor exuberance of joy; but a placid and unruffled resignation to the divine will was the ruling sentiment of his heart.

In the midst of his shivering fits and violent spasms of the stomach, which were sometimes truly awful, he raised himself, and said to one of his daughters, “In very faithfulness the Lord has done it; and because it pleaseth him I am quite willing—yea, quite willing, that it should be just thus.”

After a very distressing and restless night, his attention was forcibly arrested by those words of the inspired psalmist, “Be still, and know that I am God;” which had an evident and powerful effect in tranquillizing and consoling his spirit; immediately after which he composed the few following verses:—

“I come to thee, my gracious God,
For grace to bow beneath thy rod;
To acquiesce in all thy will,
And learn the important word, ‘Be still.’
Thou seest my feeble frame oppress’d,
In vain my spirit sighs for rest;
But, Lord, perform thy holy will,
And teach my spirit to be still.
Thou knowst how wayward is my mind,
While all thy ways are just and kind;
Oh make me love thy holy will,
And bid thy servant to be still.” *

His frame of mind was not only eminently resigned, but grateful. Scarcely did he receive even a glass of water, but he expressed his thanks to those who presented it, and added invariably some expression of gratitude also to God.

Whenever he was raised up to have his pillows adjusted, he generally mentioned some short but encouraging and delightful portions of scripture; from

which his friends were comforted with the assurance that his mind was kept in perfect peace; and that the enemy had not been permitted to gain any advantage over him. On one of these occasions he uttered, with a peculiar pathos, “Yet will I look again toward thy holy temple.”

Our deceased friend was one of the kindest of fathers; and in him parental affection was strong in death. As his disease increased, and the pins of the earthly tabernacle were evidently loosening, he said, “The time of my departure is at hand: I feel that I must die.” And as his family stood weeping around his bed, he added, “I am not like Jacob: it is true I wished to see my sons, as I could not go down into Egypt to see them, before I die, but they are come to see me.”

But a few days before his death, laying hold of the hand of one of his daughters, he thus poured out all the tenderness of his heart in fervent prayer:—“May the blessing of the God of Abraham, of Isaac and of Jacob, rest upon my dear children, and my children’s children; and the dear little flock with whom I have spent so many happy days.”

The feelings of the dying pastor thus mingled with those of the dying parent; and this was also seen on another occasion, when he observed to one of his daughters, “I fancy that I am standing in the pulpit in Bridge Street.” To which she replied, “Well, papa, I hope you will soon stand there again.” “No, my dear,” he said, “that is not what I was then thinking of.” And then he began to particularize the seats which various friends occupied, and offered up a short prayer for each, according to their respective circumstances. After specifying many, he said, “but I am too weak to go on;” and then added, “May the Lord bless them all, though I cannot name them; and may my God be their God!”

Seeing his daughter weeping by his bed-side, he said, “What dost thou cry for, my dear? What, cry! and I feel a certainty that I am going to Christ! What, cry for me! Don’t weep; I am not afraid to die. I am desirous—I long to be gone.”

The last Sabbath before he died, he asked her what day it was; and being told it was the Sabbath, he clasped his hands, and exclaimed, “Oh, my darling, my next Sabbath will be happier than

* These verses were sung with great interest after the funeral discourse at Castle Green.

this;" repeating several times, very emphatically, "Happier! happier! happier!"—"I love you all" (he added); and many, many friends, but I am quite willing to leave you all for Jesus, persuaded that to depart and be with him is far better." At another time he thus expressed himself to one of his daughters: "Ah, my dear! you are all very kind: I value your love, and am much obliged by all your kind attentions, but I would rather leave you all;" and then expanding his arms, he said, "You cannot see it, my dear, but I see my Jesus with extended arms, ready to receive me to his bosom."

Once, when he was supposed to be insensible, and near his end, he asked for something to revive him; his eldest son standing by, and offering him one thing in preference to another, he put his hand on his shoulder and said, "My son, my dear son, I know thy love, thy strong but ineffective love!" And then turning to the state of his own mind, in the near prospect of death and eternity, he added, "I now know and see, and feel the meaning of those lines, 'The world recedes, it disappears!'—Heav'n!"—and lifting up his hands, could say no more.

In this happy frame of mind, in which resignation, confidence in God, gratitude for his mercies, love to his family and flock, deep humility, and ardent love to his Redeemer, were all sweetly blended, he departed this life on Tuesday, the 18th of November.

On the following Tuesday his remains were deposited in Portland Chapel, Kingsdown. His funeral was attended by an immense concourse of people, who came to express their respect for his memory. In the procession, the Rev. W. Thorp preceded the corpse, being by the will of the deceased requested to deliver the address at the grave. After whom followed a number of ministers, both from the city and country. The following ministers were the pall-bearers: Rev. Messrs. Ryland and Jay; Priestley and Woolridge; Roberts and Crisp. The multitude either followed in the procession or walked as mournful spectators of the solemn scene. Having arrived at the chapel, which was crowded to excess, so that hundreds could obtain no admission, and the coffin being elevated upon trestles, the Rev. Mr. Fleming read a portion of scripture and prayed; and Mr. Thorp delivered the funeral oration to a deeply

affected auditory. Mr. Roberts then gave out a suitable hymn, and Dr. Ryland engaged in prayer. After which, the body was conveyed to its long home—into the cemetery under the chapel, where Mr. Thorp concluded the affecting scene with the following short address:—"When Jesus was standing at the grave of Lazarus, with infinite compassion in his heart, and omnipotence in his arm—he wept—and weeping, said, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' Then," pointing to the vault, he added, "Farewell! Farewell, dear man of God!—Farewell! till we meet in thy Father's house above, 'where the wicked cease from troubling, and the weary are at rest; where tears are wiped away from the eyes of the mourner—and where 'mortality is swallowed up of life.'"

On the following Sabbath morning the Rev. W. Jay preached his funeral sermon at Bridge-street Chapel to a crowded auditory, from John xi. 16, "Let us also go, that we may die with him;" and Mr. Thorp improved the event in the evening at Castle Green Meeting, from 1 Sam. iii. 18, "And he said, It is the Lord, let him do what seemeth him good."

* * We understand that by the above lamented decease, three daughters who resided with Mr. Lowell, and were wholly dependent on him for their support, were left unprovided for. The eldest, we are sorry to be informed, is nearly blind, and without any hope of recovery. On their behalf an application is now making to the benevolence of Christian friends, to which we sincerely wish success; and are requested to state, that any donations in aid of this object will be very thankfully received by Messrs. Hankey & Co. London; H. Browne, Esq. Banker, and the Rev. W. Thorp, Bristol; and by the Rev. W. Priestley, Fordingbridge, Hants.

RECENT DEATHS.

Nov. 15, 1823, the Rev. WM. BURGESS, Chesterfield, Derbyshire, left our world in peace, after a painful and protracted illness, in the 66th year of his age, and the 42d of his ministry.

Jan. 5, 1824, after an illness of five days, in her 54th year, Mrs. J. WESTON, wife of Mr. S. W., of Catton, near Prees, Salop. She was highly respected as a Christian, a wife, a mother, a mistress, and a friend to the poor.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Religious World Displayed: or a View of the four grand Systems of Religion, namely, Christianity, Judaism, Paganism, and Mohammedism; and of the various *existing* denominations in the Christian World, &c. By the Rev. R. Adam, M. A. &c. New edition, corrected and improved. 2 vols. 8vo. 1l. 1s. Seeley & Son.

As the former edition of this work did not fall under our notice, it may be proper to state, that it formed three volumes, which by means of a smaller type and closer printing, are here condensed into two, without any material abridgment, that we have observed.

The author's plan, it will be seen, is confined to *existing* sects, omitting all that are supposed obsolete; which gives him the opportunity of being more copious and particular upon others, and especially on the various established churches throughout Christendom; on these he appears to us generally correct and candid, though with a natural leaning to the Episcopal Church of *Scotland*, of which the author considers it his honour to be a member. This church, which was suppressed by the establishment of Presbyterianism about 1581, was revived at the Restoration; but refusing to take the oaths required at the Revolution, and maintaining their allegiance to the house of Stuart, they were known by the name of *Nonjurors*, till the death of Prince Charles in 1788, when that family became extinct. They then offered their allegiance to his late Majesty, which being graciously accepted, all the penal laws against them were repealed in 1792; but they were at the same time required to sign the thirty-nine articles of the Church of England. "In dutiful compliance with which, (says Mr. A. p. 431), as well as to exhibit a public testimony of their faith, and of their agreement in doctrine with the United Church of England and Ireland, they unanimously and heartily subscribed them in a general Convocation held at Lawrence Kirk, in the county of Kincardine, on the twenty-fourth Oct. 1804. - - - If any thing further may be added on that subject, (subjoins our author), it is, that they subscribed them, I believe almost to a man, in the *anti-calvinistic* sense:"—but, for "the *anti-calvinistic sense*" of articles drawn up by

avowed Calvinists, we must refer our readers to Bishops Prettyman and Marsh.

The author's plan is not alphabetical, but arranged as follows:—Vol. I. Introduction. Part I. Christianity. The three grand divisions: the Greek, Roman, and Protestant churches and sects; between whom Mr. A. remarks their differences as to the object of worship—the extent of the blessings derived through the Gospel; and as to church government: among the established churches in this volume, which occupy the greater part of it, Mr. A. has introduced those of Denmark, Sweden, and the Waldenses, which were not in the former edition; and we doubt the propriety of the latter being introduced as an establishment.

The second volume commences with the Kirk of Scotland, and goes through the various classes of English and Scottish dissenters; among whom the following articles are marked as new in this edition: viz. Welch Methodists, Mennonites, American Baptists, and Huguenots.

In speaking of the present English *Independents*, whose loyalty he acknowledges, we were surprised that Mr. A. thought it necessary to revive the charge against their ancestors of being *regicides*, which he seems to think *must* be "admitted in whole or in part." He allows indeed, that there were *political* as well as religious *Independents*; yet in his note (p. 42.) does away the force of the distinction, by charging Dr. Owen by name with justifying the fact. His words are, "Nor was the horrid deed (the decapitation of Charles I.) merely perpetrated, but also *vindicated*, by the latter, (the *Independents*), in a sermon preached by the *otherwise* respectable Dr. Owen, their principal leader, before the (shall I say honourable?) House of Commons, the very day after they had imbued their hands in this innocent and royal blood." Now we cannot but express both our surprise and regret, that this *generally* candid writer should suffer his loyalty to the house of *Stuart* so far to prevail, as to condemn a man like Dr. Owen, on the authority of such writers as L'Estrange and Salmasius, and even without adverting to what has been urged in his defence by his biographers; and particularly within the last three years by Mr. Orme, who shows that the paragraph referred to, equally censured both parties,

and vindicates only the righteous providence of God.* And we are still more surprised at finding this note has been written for the new edition, and was not in the former.

The remaining part of this volume is devoted to the modern sects of Judaism, Paganism, and Mohammedism, with an *Appendix on Materialism, Necessitarianism, Deism, and Atheism.*

A DICTIONARY OF ALL RELIGIONS and Religious Denominations, Ancient and Modern, Jewish, Pagan, Mahometan or Christian: also of Ecclesiastical History. To which are prefixed, 1. *An Essay on Truth.* By the late Rev. A. Fuller. 2. *On the State of the World at Christ's Appearance.* By Mrs. H. Adams, original Editor of the Work. And to which are appended, *A Sketch of Missionary Geography; with Practical Reflections on the whole.* By T. Williams. The 3d London edition, with the Improvements of the 4th American, &c. 8vo. 10s. 6d. Westley, &c.

THE copious title of this work will afford the reader who may not be acquainted with the former editions,† an idea of the various and extensive materials of which the volume is composed. The principal merit of a work of this kind must consist in the extent and accuracy of the articles of information brought before the view of the reader; and those who are acquainted with the editor's literary habits, will give him credit for having spared no pains, either in the collection or examination of his materials. The work is not confined to modern sects, though they are all included; but to make it a Key (or rather *Index*) to Ecclesiastical History, it embraces all the early sects among Christians, and even among Jews, Pagans, and Mahometans. The articles are nearly doubled since the last edition, and now amount to between 900 and 1000, with considerable additions to the former articles. This part of the volume (the Dictionary,) being chiefly intended as a book of reference, is printed in double columns, and in a smaller type than the Essays, &c. in order to compress as much matter as possible in a single volume. Mr. Fuller's valuable Essay on Truth remains of course, as in the last edition, which was revised by himself; as does also the preliminary Essay of Mrs. Adams; but in all the other parts of the work we have traced very

valuable improvements; and particularly in the "Sketch of Missionary Geography" appended to the work, which must have cost the author no little time and labour in collecting the materials from so great a variety of sources. The tables added, show the missionary strength and exertions of the different existing Societies at the present time; and their general accuracy may be estimated from the circumstance of their having been submitted to the examination of the secretaries of the different Missionary Societies in London, previous to their publication. This part of the work, we doubt not, will prove peculiarly interesting and valuable to the friends of missions. The "Practical Reflections" on the whole, with which the volume concludes, give a suitable improvement of the affecting history of errors recorded in the volume; and also of the effect of that truth which is now so rapidly diffused over the whole globe by means of missions; looking forward also, through the glass of prophecy, to that Millennium in which its triumphs shall be universal. It will be an additional recommendation, that the editor has been favoured with the assistance of literary friends, whose services he handsomely and gratefully acknowledges.

We could say more in recommendation of the "Dictionary" and the other pieces connected with it, but we forbear on account of the editor's known connexion with this Magazine; but we could not say less than we have done, consistently with justice. The former frontispiece, containing portraits of the Reformers, (from a well known painting) has been retained.

As Mr. W. has shown a laudable anxiety to render his work as complete as possible by furnishing a supplement of *Addenda* and *Errata*; we doubt not but he will thank us for pointing out a few more of the latter, which have escaped himself and friends; viz. p. 76, CAMADOLITES should be CAMALDOLITES, founded by "*Romuald*," not *Romauld*.—P. 121, col. 2, line 26, for "*Amaud*," read "*Arnaud*."—P. 434, the first word [we] is omitted.—P. 448, line 3, for "*Tuscular*," read "*Tusculan*."—P. 450, note, for "*1 Tim. ii. 10*," read "*2 Tim. i. 10*."—P. 454, note, for "*John vi*," read "*John v*."—P. 460. line 29, for "*host*" read "*house*." J. J.

A Letter to the Rev. H. H. Norris, containing Animadversions on his Letter to the Earl of Liverpool, on the subject of the British and Foreign Bible Society. By Dr. Paterson, of St. Petersburg. 8vo, 2s. 6d. Hamilton,

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* See *Orme's Life of Owen* (1820) p. 89—93.

† See *Evan. Mag.* vol. xiii, 225.—xxiii. 234.

MR. NORRIS, in his zeal to vilify the Bible Society, thought proper to introduce the following railing accusation. "A body of managers, *exclusively Dissenting*, was formed, who are now straining every nerve to promote secession, and swell the assemblage at the conventicle: a motley group, composed of persons of all denominations, and agreeing only in one point,—hostility to the Church; while, to complete the knavery, the London Missionary Society have erected the factory into one of its stations, and by the instrumentality of a Mr. Knill, are now perverting the funds confided to them for converting the heathen, to sowing the seeds of discord in a Christian land: and the Bible Society is sanctioning all this, by assigning the house given to it by the Emperor to Mr. Knill for a residence, and making him its *Charge d'Affaires* during Dr. Henderson's and Dr. Paterson's mission to Persia."—p. 43, 44.

Now in all this Mr. Norris *bears false witness against his neighbours*, as Dr. Paterson most clearly proves. He shows that the Bible Society had no concern whatever in the establishment of a new interest in St. Petersburg; that Mr. Knill, who never preached a sermon in his life against the Church of England, does not draw upon the Missionary Society for his support; but, on the contrary, has procured considerable aid to their funds;—that the Bible house was never "*assigned*" to Mr. Knill, either by the British and Foreign Bible Society, (to whom it never belonged) or by the Russian Bible Society; but that Mr. Knill was merely invited to become a *guest* for a season; and that the families of Drs. Henderson and Paterson continued (with numerous printers, &c.) to occupy the said house during their journey to Persia.

The credit which is due to Mr. Norris's assertions may be judged of, not only by the above counter-statement, but also by the following. Mr. Norris, wishing to depreciate Drs. H. and P. says that they emerged "from the Carron Iron Works, at the call of the Edinburgh Missionary Society."—p. 82. This is flatly contradicted by Dr. P., who says, "We were never within those works in our lives, and in truth scarcely ever saw them; and with the Edinburgh Missionary Society we never had the honour to be connected." Equally unfortunate is Mr. Norris in placing the Carron Iron Works, which are near Edinburgh, on the river *Clyde*! O, Mr. Norris, what a blunderer you are! Surely the Anti-Biblists will be ashamed of you!

An admirable answer to the *whole* of Mr. Norris's Letter has also been published by the Rev. Mr. Scholefield.

Lowell's Reasons for Dissent from the Church of England; being the substance of an Address delivered at the Ordination of the Rev. J. Woolridge, at Bristol, Oct. 23, 1823. 8vo. 1s. Holdsworth.

WE do not usually notice publications which relate to the points in dispute between the genuine disciples of Christ on subjects of minor importance; or if we notice them, it is merely in the analytical method, without recommendation. We shall therefore only state the author's intention, and his wish to avoid giving offence to those from whom he differs.

Mr. Lowell, in the commencement of his Address, says, "I hope it will be candidly remembered by all present that we dissent from the *Endowed Church*,"* because it would be impossible for us conscientiously to conform. In the ordinary exercises of our ministry we scarcely ever advert to the reasons of our dissent. 'We preach Christ crucified.' I shall be forgiven if I so far venture to speak of my own ministry as to state, that being now in the twenty-fifth year of my residence as the pastor of a church in this city, I have in no instance made our dissent the subject of even the branch of any single discourse. But on an occasion like the present, I persuade myself that no candid person will be surprised, much less displeased, by your attention being directed to this topic, especially as from ignorance of the principles of Nonconformity, trivial and insufficient reasons are not unfrequently assigned for our conduct as Dissenters."

Mr. L. then proceeds to state the several grounds on which Dissenters vindicate their separation; after which he says, "From the commencement of this address I have felt the delicacy of the subject, and hope I have not transgressed the bounds of candid and liberal discussion."

This discourse, we are informed in the

* Mr. Lowell says, in a note, "I have used the phrase *Endowed Church* instead of that of *Established Church*, because the Dissenting churches are also established; for which we have the authority of Lord Mansfield, who (in his speech in the House of Lords in the case of the Chamberlain of London against Allen Evans, Esq.) observed, 'that it was much too limited and narrow a conception of the Toleration Act, to consider it as only amounting to an exemption from the penalties of certain laws, and to nothing more; and that the Dissenters' way of worship is not only exempted from punishment, but rendered innocent and lawful: it is established.'"—See *Fueneaux's Letters to Blackstone*,

preface, was delivered with great energy, and heard with more than ordinary interest; and several ministers and other gentlemen urging the publication of it, Mr. L. consented, and prepared it in great part for the press; but that severe illness which issued in his death prevented his giving the finishing hand to the manuscript. This production of his pen was his last effort in the service of his heavenly Master; and he was unexpectedly arrested by Death in his course of honourable usefulness, and all his purposes were broken off. By the request of Mr. Lowell on his sick bed, the Rev. Mr. Crisp, of Bristol, undertook the publication, which he has introduced with a handsome preface.

The Imitation of Christ, in Three Books. By *Thomas à Kempis*. Translated from the Latin by Jn. Payne; with an Introductory Essay by *T. Chalmers, D.D.* 12mo. 3s. 6d. Glasgow, Chalmers and Collins; London, Whittakers.

THIS is the first of a series of re-publications of practical divinity with "Introductory Essays," and short Memoirs by living writers of distinguished eminence; with an apparent view to introduce them to a new generation of readers, who might otherwise consider them as old-fashioned and obsolete. The volumes are very neat, and the prices reasonable: *ex. gr.* 300 pages for 3s. 6d. This work is too well known, both among Catholics and Protestants, to need description. It "has seen near forty editions in the original Latin, and above sixty translations have been made from it into modern languages!"—Kempis is said to have composed it in his 61st year, (*i.e.* in A.D. 1441,) and to have lived thirty years afterwards. But we are somewhat surprised that Dr. C. has not mentioned, that the work has been claimed by the friends of the Abbot *Gerson*, of the preceding century, and was also published under his name; the question of authorship is, however, unimportant to us. The work itself is excellent, so far as it goes; but it has been objected to, on the ground that it does not "sufficiently recognise the doctrine of justification by faith." "There is in many instances (says Dr. Chalmers), an oversensitive alarm on this topic, which makes the writer fearful of recommending virtue, and the private disciple as fearful of embarking on the career of it:—a sort of jealousy, lest the honours and importance of Christ's righteousness should be invaded by any importance being given to the personal righteousness of the be-

liever: as if the one could not be maintained, as the alone valid plea on which the sinner could lay claim to an inheritance in heaven, and at the same time the other be urged as his indispensable preparation for its exercises and its joys." p. v.

Dartmoor, and other Poems. By Jos. Cottle. Small 8vo. 5s. Cadell.

THE productions of Mr. Cottle's muse have been so frequently and so long before the public, that his merits are fully appreciated by literary readers: we shall therefore only add, generally, that his moral and religious sentiments are pure, correct and evangelical.

The leading and principal poem, *Dartmoor*, (of 31 pages,) contains a minute and accurate description of the scenery and occurrences connected with the history of the place. He appears to have examined it with the eye of a geologist, and embellished it with the energy of a poet. From the poem, accompanied by the explanatory notes, the reader may acquire a just idea of "that wild scene of waste and solitude."

The hymn to the Supreme Being is solemn, simple and sublime. The address to the Missionaries (25 pages), pathetic, persuasive, and encouraging. The exhortatory epistle to Lord Byron is a pointed and powerful rebuke to a licentious writer, and may be a profitable admonition to his unwary admirers,

"Whose praise is censure, and whose censure praise."

The remainder of the book consists of smaller pieces, well worthy of perusal, but do not require our particularizing.

The notes at the end occupy 48 pages, containing curious matter; but in our copy pages 157 to 160 are twice printed, with considerable variation; and it is evident that the first four were intended to be cancelled, though not so marked.

As a specimen, we present the following concluding lines from the "Address to the Missionaries," p. 70.

"Again farewell! and oh! while thus you preach
Of faith and righteousness in every speech,
And your whole walk confirms the truths you teach,
Fearless the path pursue, though men revile,
On which the Almighty smiles, and still will smile,
Confusion them shall follow, whilst our eyes
Shall see the tree of God's own planting rise;
Wide shall it spread and adverse storms disdain,
Fed by heav'n's dew, and nourish'd with his rain;
And let all cry,—Wherever shines the sun,
Thy kingdom come, O Lord! thy will be done!"

The Student's Walk; or a Sabbath in the Country. 2d ed. 18mo. 1s. 6d. Nisbet.

In the two first parts of this very sensible little work, the scenery, the contrivance, and the affecting incidents, correspond with the nature of a religious novel, containing, some fine traits of character, and much true pathos. But the Tale of Rutherford, which we are told is not fictitious, is a most horrible one; and we devoutly hope that the awful end of this infidel, once in a Sabbath school, but who afterwards burned his Bible, and died in dread despair, may serve as a warning to many readers, of the danger of neglecting the duties of the Sabbath.

The Nature, Certainty, and Glory of the New Creation. A Sermon at St. Anne's, Blackfriars, May 1823, for the Benefit of the London Missionary Society. By the Rev. Edwin Sidney, B.A. of St. John's Coll., Cambridge. 8vo. 1s. Westley.

This is the warm effusion of a heart glowing with missionary ardour, from Rev. xxv. 5. Mr. S. considers the gospel dispensation as a new creation, commenced in the conversion of individuals, and consummated in the conversion of all nations. With this prospect, the preacher endeavours to animate his auditory in the cause of Missions with a becoming zeal; and if there are a few unguarded expressions, it is a sufficient apology that this is, we believe, the preacher's first appearance from the press; and we are sorry that we have so long overlooked it.

Theological Gems.—18mo. 5s. Duncan.

This is a neatly-printed pocket volume (of 444 pages), containing a great number of extracts from the most eminent theological writers of the past and present times; amongst which are the names of Luther, Beveridge, Hooker, Arrowsmith, Leighton, Barrow, Fenelon, Charnock, Owen, Watts, Hervey.——Paley, Adam, Jay, Chalmers, R. Hall, Wardlaw, Collyer, D. Wilson, &c. &c. It is said to be the compilation of a young Lady in the North, and certainly is creditable both to her judgment and her taste. This volume will prove a pleasing and edifying companion for a leisure hour; and many of the passages here collected deserve a place in the memory, or in the album of our young friends.

A fine head of the Rev. Cæsar Malan, of Geneva, forms an agreeable embellishment to this elegant publication.

LITERARY NOTICES.

We are happy to hear that Mr. Boothroyd's family Bible is at length completed. (See Advertisement.)

A Life of the late Rev. J. Hinton, of Oxford, is preparing by his Son, Rev. J. H. of Reading.

Nearly ready for publication, in 2 vols. post 8vo. with fine Portrait by Warren, from an original picture, the Life of Jeremy Taylor, and a Critical Examination of his Writings. By Dr. Heber, Bishop of Calcutta.—2. An Abstract of the Gracious dealings of God with several Eminent Christians in their Conversion and Sufferings. By S. James, A. M. The ninth edition; considerably enlarged by his Son, Mr. Isaac James, of Bristol.—3. Rev. F. A. Cox, of Hackney, is about to publish an Answer to the Rev. Gr. Ewing's Essay on Baptism, with Strictures on Dr. Wardlaw's Lectures on the Abrahamic Covenant.—4. Youth Warned: a Sermon by the Rev. J. A. James; and the Good Samaritan, Ditto, by Rev. J. Hooper, A. M.

SELECT LIST.

Dr. Brown's History of Missions. 2 vols. thick 8vo. with Maps. 11. 6s.

Sacred Dissertations on the Apostles' Creed. By Herman Witrius, D.D. Translated, with Notes, by Rev. D. Frazer. 2 vols. 8vo. 11. 2s.

Sermons on various subjects. By the Rev. T. N. Toller: with a Memoir of the Author by R. Hall, M.A. 8vo. 10s.

Sermons at St. John's Church, Glasgow. By T. Chalmers, D.D. 8vo. 10s. 6d.

Dr. Owen's Works, vol. ix.

A Discourse on Prayer. By J. Thornton, Bille-ricay. 12mo. 5s.

Gleanings from Pious Authors, with Letters and Poetry. 12mo. 5s.

The Anti-Swedenborg. By G. Beaumont, Norwich. 12mo. 2s. 6d.

Procrastination; or the Vicar's Daughter. A Tale. 12mo. 5s.

The Christmas-Box; or New Year's Gift. 12mo. 1s.

Baptism Discussed: in favour of the Baptism of Infants and of Sprinkling. By D. Isaac. 12mo. 4s. 6d.

A Tribute of Parental Affection to the Memory of an only Daughter. By Rev. C. Jerram. 12mo. 5s.

Memoirs of Jos. Freeston, with a Preface by R. Hall, A.M. Edited by J. G. Pike. 12mo. 5s.

An Essay on the Divine Origin of Christianity. By J. G. Pike. 12mo. 1s.

Memoir of Mr. J. Mallabone and his Daughter. By R. M. Miller. 12mo. 2s. 6d.

A Present for the Convalescent. By the Rev. J. Fry, B.A. 12mo. 4s.

Thoughts Preparative to Private Devotion. By J. Sheppard. 12mo. 5s.

Humble Flowers. By J. S. Harvey. 3s. 6d.

Observations on the Antichristian tendency of Modern Education, &c. By J. Campbell, F. R. S. E. 12mo. 3s. 6d.

Serle's Christian Remembrancer, with an Introductory Essay by Dr. Chalmers. 12mo. 3s. 6d.

Leisure Hours. 18mo. 4s.

An Appeal to the British Nation on the humanity and policy of forming a National Institution for the preservation of Lives and Property from Shipwreck. By Sir W. Hillary, Bart. 8vo.

Statement in regard to the Pauperism of Glasgow. By T. Chalmers, D.D. 8vo. 2s.

Sermons.

Fulfilment of Prophecy in the Spread of the Gospel. Preached before the S. Wales Aux. Missionary Society. By J. Bulmer. 8vo.

Rev. D. Wilson's Funeral Sermon for the late Ch. Grant, Esq. 8vo. 2s.

Small Books for Children and Schools.

The Teacher's Manual. By W. F. Lloyd. 1s. 6d.

Life of Miss Mallabone. By R. M. Miller. 6d.

The Little Gardener; or Trials of a Young Christian.

Mary Scott; or the Legend of a Sab. School. 1s.

The Woodgrove Family; or the Young Orphans. 2s.

The Veteran Soldier; or Sergeant Greenleigh.

RELIGIOUS INTELLIGENCE.

LONDON.

CONGREGATIONAL BOARD.

*King's Head Tavern, Poultry; Monday,
Jan. 5, 1824.*

At a Meeting specially summoned to receive the Report of the Committee appointed to inquire into the truth of the reports which have been circulated prejudicial to the character of Dr. Collyer, the Rev. John Clayton, Sen. in the Chair, the following Report was presented and read.

'The Committee appointed at a Special General Meeting of the Congregational Board, for the purpose of inquiring into the truth of certain reports prejudicial to the character of the Rev. Dr. Collyer, which have been widely circulated; have endeavoured to discharge, with the utmost fidelity and promptitude, the trust which the Board confided to them, and have to present the following Report as the result of their exertions.

'Your Committee were aware that the duty which they had to discharge related, first, to the printed reports; and secondly, to the rumours which have been extensively, though privately circulated: in reference to the former, your Committee deem it sufficient to extract from their minutes the resolution which was passed unanimously at the termination of their inquiries, on Monday December the 8th, all the members of the Committee being present.

"Resolved, That we have obtained as much evidence as we are at all likely to obtain respecting the printed charges against Dr. Collyer; and that the result of this evidence is such, as to justify us in acquitting Dr. Collyer of all the criminality charged or insinuated against him in the printed publications."

'In adverting to the private rumours, your Committee have to state, that after all the attention which they have been able to give to this part of the case, no charge whatever against Dr. Collyer has been substantiated, nor has one single witness appeared; and that, in their decided opinion, no reason exists to prevent the continuance of cordial intercourse with Dr. Collyer, both as a Christian and as a Minister.

'Under this conviction, your Committee cannot, without deep regret, reflect upon the conduct of those persons who have

lent their aid, without any due inquiry, to the propagation of such rumours.

'Your Committee have only to add, that the minutes of their proceedings, together with all the documents upon which their decisions have been founded, are in the hands of the Secretary, and are open to the inspection of every member of the Board.'

(Signed) John Townsend, *Chairman.*
Thomas Harper, *Secretary.*
H. F. Burder.
W. Walford, Homerton.
Jno. Morison.
Geo. Collison.
W. Harris, Hoxton.
J. Fletcher.

*King's Head Tavern, Poultry,
Dec. 30, 1823.*

Upon the motion of the Rev. John Humphrys, seconded by the Rev. John Clayton, Jun.

Resolved, That this Report be received and approved by this Board.

That the Report be sent to the *Evangelical and Congregational Magazines*: and also that it be printed, and a copy sent to each member of the Board: and also to each member of the general body of the three denominations.

Resolved, That a copy of the Report be presented to Dr. Collyer by the Rev. John Townsend, as Chairman of the Committee.

Upon the motion of the Rev. John Hooper, seconded by the Rev. John Yockney, that the cordial thanks of this Board be presented to the Committee of Inquiry for the minute, patient, laborious, and impartial attention which they have paid to the subject of investigation, and that they hail with entire satisfaction the result of their exertions.

THOMAS HARPER, *Secretary.*

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*Bills of Mortality.*

By the General Bill of Christenings and Burials within the city of London and bills of mortality, from Dec. 10, 1822, to Dec. 17, 1823, it appears that the total number of Christenings amounted to 27,679, and that of Burials to 20,587; the number of baptisms being thus 7,092 greater than that of burials.

By the Glasgow Mortality Bill it appears that the increase of burials last year was no less than 937; but it should be remembered that there must also have been an increase in the population.

## THAMES RIVERMEN SOCIETY,

For Promoting Religion among Watermen, Bargemen, Fishermen, and other Rivermen; visiting and relieving their Sick Widows and distressed.

*President, W. Thompson, Esq. M.P. Ald.*

THE First Anniversary of the above Society was held on Wednesday evening, the 10th December, at the City of London Tavern. In the absence of the President, who was unavoidably detained in the country, the chair was taken by Mr. Alderman Key, who shortly addressed the meeting, and called on the Secretary to read the Report. The retrospective view of the proceedings of this Institution during the past year was highly gratifying to its friends, who had filled the large room at an early hour. The various classes of rivermen inhabiting the banks and living upon the Thames, are estimated, with their families, at 60,000 souls; for whose spiritual welfare no Society but this exists.

Having fully explained the objects of this Society at its formation, in our Magazine for *April* last (p. 157), we beg leave to refer back to that account, adding only that the Society has also visited the West-country bargemen, held prayer-meetings, and preached to them in their spacious cabins. They have also visited and relieved with food, clothing and fuel, above 1000 families of the Rivermen, many of whom were in great distress.

The various resolutions passed at this meeting were proposed by the Rev. Row. Hill, J. Drake, S. Neale, G. C. Smith, A. Brown, A. K. Cowell, N. E. Sloper, W. F. Platt, C. Hyatt, and H. L. Poppewell, with Mr. Samuel West of the Society of Friends. Notwithstanding the meeting was prolonged until a late hour, the numerous audience departed expressing themselves gratified with the high treat (as the worthy chairman stated), they had received from the proceedings of the evening, and the increasing prospects of usefulness before this Institution. It is intended to publish the speeches with the Society's Report.

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IRELAND.

*Extract of a Letter from the "Christian Guardian."*

"AN important era has arrived in Ireland—an era in some respects similar to that which took place when the dawns of the Reformation first became discernible. For a considerable period there has been a widely extended circulation of the Holy Scriptures and religious tracts, and a gradual increase of schools, which

have excited great inquiry, and which prepared the mind for the glorious contest which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has usurped over the benighted millions in this superstitious, distracted and rebellious land. The noble charge of the venerable Archbishop of Dublin has given a powerful impulse to the zeal, talent, courage, and piety of numerous ministers of our apostolic church throughout Ireland. For some months a lecture has been delivered in St. James's church, Dublin, in the heart of the liberty, on every alternate Wednesday evening, by the able and pious vicar, the Hon. and Rev. Edward Wingfield, assisted by some of his brethren in the ministry, on the leading points of difference between the Church of England and that of Rome. Multitudes of Roman Catholics have attended, some of whom have been delivered from the trammels of their unscriptural religion, and are now lovers of truth and followers after holiness. Incalculable good has been done to the poor Protestant population; who had too long been neglected, and were consequently too much exposed to the assaults of popery. The Rev. W. Bushe, rector of St. George's, on the north side of the city, commenced a similar lecture on Wednesday evening the 5th Nov. and intends repeating it on every alternate Wednesday evening also; so that once in every week the Roman Catholics of Dublin will have an opportunity of hearing, in our church, truth put forward in an able and most affectionate manner. On the 5th, St. George's church was crowded to excess; and it is generally believed that not less than 500 Roman Catholics were present, who conducted themselves in the most becoming and respectful manner."

*From an Irish Journal.*

"THE popish priests of Ballinasloe, Dr. Costello and Mr. Dillon, have lately resorted to a new method of obstructing the course of religious education among the poor.

"Lord Clancarty has established four schools on his estate, in the vicinage of that town, where the gospel of Jesus Christ is read and inculcated.

"About six months ago, Mr. Dillon made a domiciliary visitation round the cabins, and bore away the books belonging to the children who are educated at these schools. This arbitrary measure was suffered to pass with impunity, until, emboldened by forbearance, he made a second descent in September last, by the expressed direction of Dr. Costello, the titular bishop, and



despoiled the children of a number of books of the same description. An action of *trover* was brought, at the suit of Lord Clancarty, before the Assistant Barrister at the Quarter Sessions, now sitting at Loughrea, to recover the value of the books; at which the priest was cast, upon the examination of a single witness.—*The Warder*.

## GUERNSEY AND JERSEY.

### BIBLE SOCIETIES.

DEC. 19, was holden the Anniversary of the Guernsey Bible Auxiliary Society, with that of the Ladies' Association, at the spacious Assembly Rooms, St. Peter's Port. N. De Lisle, Esq. in the chair.

The chairman having opened the meeting with a short appropriate address, the Rev. C. Perrot (one of the secretaries) read the Report for the last year; and the various propositions were moved and seconded by the following gentlemen:—Rev. Messrs. T. Brock, Dr. Cracknell, Fish, Hodge, Lawson, Potenger, Perrot, Valpy, and Mr. Price. It was noticed by one of the clergymen who addressed the meeting, that a Bible which had been distributed by one of the Ladies of the Association, had, by the blessing of God, been rendered the happy instrument in the conversion of a prostitute, as was mentioned at the preceding anniversary, and time had now confirmed the hopes before excited.

The Auxiliary with its Associations, had realized during the year above 500*l*.

The Anniversary of the Jersey Female Auxiliary, was holden Oct. 1. Its receipts during the year exceeded 250*l*. The report is, indeed, very interesting, and from it the following extract is presented:—"If we turn our eyes to the Southern Ocean, the scene suddenly changes; we behold the true disciples, of the Saviour 'armed with the sword of the Spirit, which is the word of God,' performing deeds which were not surpassed, except by miraculous power, in the early days of Christianity. Patient and persevering men, sent out by the London Missionary Society, have gone with the Gospel in their hands to people who but forty years ago were *cannibals*, who feasted on the flesh and blood of their enemies, sacrificed human victims to the idols which they worshipped, destroyed their own sickly children, and exposed their aged and helpless parents to perish in wilds and forests. In the space of one generation, the inhabitants of several of the Society Islands have been transformed; not merely into nominal but effective Christians; their idols, their altars, their prejudices have all made way for the worship of the true God,

"In 1817, the Gospel of St. Luke was translated into the language of Otaheite, a language spoken throughout the South Sea Islands; a language which has neither grammar nor dictionary. The first book that was ever written or printed in that language was the blessed Gospel! It was printed at Eimeo, a small island near to Otaheite, upon the paper, and with the types, sent out by the British and Foreign Bible Society: one of three thousand copies then printed is now in the hands of your President.\*

"In 1820, the whole of the four Gospels, and the Acts of the Apostles, had been translated; three printing presses were at work; places of worship had been built; schools on the British system established; grandfathers and mothers, and grand-children, were vying with each other, who should first learn to read the 'glad tidings.' The civil and social effects of the Gospel were apparent; industrious habits had been acquired, and domestic comforts promoted. For the truth of what is here advanced, besides other indubitable authority, we have the testimony of our own countrymen, Mr. Lemprière, a midshipman in the *Dauntless*, sloop of war, who writes to his family a plain unvarnished and most interesting account of what he saw at Otaheite, during ten days, in January 1822. The *Dauntless* was then on her way from Dominica, one of the savage islands of the *Marquesas*, where it had been to make inquiries concerning ten Englishmen, who had been captured in a boat from a London merchant vessel whilst watering. It appeared that the captain having quarrelled with the natives, they seized his men, and having appointed a day for a feast, a party of the chiefs had actually baked these ten men between layers of red hot stones, and eaten them.

"How great must have been the contrast when the *Dauntless* arrived at Otaheite. Mr. Lemprière went into the churches, the bells of which announced the Sabbath, and it was observed, that although the ship was surrounded by a great number of canoes on the Saturday, not one made its appearance on the Sunday; all was decency and order. The natives, not understanding English, took Mr. Lemprière by mistake into a Sunday School instead of the Church, where he saw a hundred boys and girls dressed in the English fashion, sitting in order, and pay-

\* Mrs. General Le Conteur.—To the patronage and spirited exertions of this lady the Society owes much of its prosperity.



ing the greatest attention to their native teachers. In some houses, which are all open, he saw people reading the Gospel, not one copy of which was to be had; they had been all bought up by the natives for three gallons of cocoa-nut oil for each copy. 'There is not a vestige of idolatry left at present,' says Mr. Lemprière; 'it was with great difficulty I could obtain a deity from them as a curiosity, they were so ashamed of them;' although the people had been such thieves when Captain Cook visited them, the crime is hardly known at present; the missionaries have their axes, and tools, hanging on the out-side of the house, but they are never touched; war is no longer thought of! The island of Huahine is said to be still more civilized than Otaheite. All this is the work of the Gospel! May we not now understand the words of the Prophet, 'and the isles shall wait for thy law.'"

The friends of Biblical and Missionary Societies in the Norman isles, have honourably distinguished themselves by their active zeal in promoting the interests of these laudable institutions. The receipts of the Guernsey Church Missionary Association, for the last year only, amounted to 426*l.* 18*s.* 11*d.* The cause of true religion is making happy advances among Christians of various denominations, in these highly favoured islands.

## FOREIGN.

### FRANCE.

*To the Editor.*

MY DEAR SIR, Paris, Dec. 20, 1823.

MOST of your readers are, I presume, informed of the remarkable conversion of M. Henhoffer, Curé of Mulhausen, and of his public and solemn separation from the Romish communion, accompanied by the Baron Gemmingen and forty families of their commune. Several copies of an abridged statement of M. Henhoffer's reasons for this act, and extracts from the letter of the baron to the inhabitants of his barony, have been forwarded to England\*. I have now the pleasure to communicate a result not less remarkable, produced by the same means—the reading and meditation of the holy Scriptures, accompanied by the blessing of the divine Spirit. Some time since, Mr. C., formerly professor in the R. C. College of —, and during three years Curé of the parishes of V. and G., near A., was lead to peruse with attention

the sacred volume. The knowledge of the truth which he obtained by this exercise, soon rendered him disgusted with his former state of ignorance and error; and the more his acquaintance with the inspired pages became intimate, the more ardent was his desire to diffuse around him the light he enjoyed. His sermons now announced distinctly the truths of the gospel, condemned the doctrinal errors of his church, and recommended the perusal of the word of God. In proportion to his zeal, and to the effects produced by his ministry, was the alarm and displeasure, manifested by the neighbouring clergy and his ecclesiastical superiors; and when, he found he could not consistently continue to say mass, the storm burst forth, which drove him from a Curé, over whose moral darkness he had thrown some beams of heavenly light. In the friendship of an English Christian, and of some pious members of the French reformed church, he found counsel and consolation: but after a short absence, he was so pressed in spirit to declare once more to his flock the word of life, that he returned to his parish, preached openly and forcibly the necessity of an entire and simple reliance on the Lord Jesus Christ for salvation, and of an implicit reception of the Scriptures as the revealed will of God. Of these Scriptures he distributed a considerable number among the people, and exhorted them at the peril of their souls, to read them with humility and prayer. Summoned before the Chapter, he reasoned out of the *Scriptures*; and in the palaces of the Romish Bishop and of the Prefect, with the Bible in his hand, he justified his conduct, and confounded his accusers. In return, he received his passports for arguments, and he was obliged again to leave the scene of his fidelity and zeal. His people, many of whom were sincerely attached to him and to his doctrine, grieved and irritated at his departure, declared they would have no other minister, and entreated him, at least, to supply in some measure by his letters, the loss of his public labours. Under such circumstances, has been printed, but not published, the first letter, from which I send you extracts. A second edition, with more ample details, is in the press; and another letter will also shortly appear. Completely separated from the church of Rome, and labouring under considerable indisposition, occasioned by anxiety and fatigue, Mr. C. is waiting for the indications of that providence which will doubtless point out to him the sphere of exertions on which he should hereafter enter.

\* We intend to insert this statement in a future Number.

Your's affectionately,  
M, W.

"My dear Parishioners, and Brethren in Christ Jesus,

"Removed from you by those conscientious reasons which are despised by the world, my enemies have seized the opportunity of my absence to heap on me the epithets of impious and heretic; as though I had become heretic by having dared to place on the candlestick that light of the divine word which they wish to be hid under a bushel; as if I were become impious by having taken, in spite of ancient prejudices, the firm resolution to follow with sincerity, the course that I found marked out in the Holy Scriptures. Christians who love the truth and desire the salvation of their souls, instead of seeing in me an impious heretic and a dangerous citizen, will know how to judge me with impartiality; and will, I hope, find in me a frank and sincere believer, who hates hypocrisy, and who has preferred to throw himself into the arms of Providence, and to endure all the trials to which he may be exposed, rather than to continue the exercise of a ministry condemned by the gospel and his own conscience. Matthew xix. 29. Those enemies who have seen in my determination to embrace the gospel only worldly motives, have endeavoured to blacken my character by every means which hatred could suggest, and by ascribing my conduct to passion and ambition. From such accusations charity itself requires that I should justify my profession of the faith of Christ.

"I demand then of my accusers, if passion and ambition have secured their ends, or contributed to their gratification, by the sacrifice of all that the world esteems so much, by the loss of a profession which furnished worldly wealth and civil consideration? Assuredly, had I been actuated by motives so base, I should have pursued a course more shameful still, and I should have become hypocritical in proportion to the wickedness of my designs. But no; I openly and freely made known my sentiments; and if my conduct has not gained me friends, at least it has left me peace with God and with myself, and placed me in harmony with the Scriptures—the only means by which, aided by the Holy Spirit, we can enjoy that faith which justifies the sinner.

"There is a very large class of persons who believe, that in separating myself from the church of Rome, I have abandoned all religion. This is an error highly injurious to the spread of the gospel, since those that are imbued with so fatal a prejudice, dare not open the precious testament of our redemption, the perusal of which I have so strongly urged, lest they should become enlightened, and be

constrained to quit their delusions, and follow with humility the Lamb of God. No, my dear parishioners, I have not abandoned the religion of the Lord Jesus; I have only rejected human ordinances; I have only united myself more closely to the Saviour, expecting henceforth my salvation from him alone, and not from the absolution of my fellow creatures, nor from any works of righteousness that I have done: 'Neither is there salvation in any other name,' &c. Acts iv. 12. Having said thus much, I leave my justification to a gracious Providence, and proceed to speak to you of the gospel of Christ, and, to exhort you to seek that righteousness which the world does not know, because it is held captive by its present interests and sinful pleasures. Forget not then all I have so often said to you of the love of our God and Saviour. Remember that he is a God of mercy; and that from the right hand of the Father he extends to you his arms, and calls you to him, to be consoled and sustained. 'Come unto me, all you that labour and are heavy laden, and I will give you rest.' [Mr. C. here exhibits Jesus Christ speaking in the words recorded in several parts of St. John's gospel; such as the vth xivth and xvth chapters, and exhorts his friends to read those Scriptures, which thus testify of Christ.]

"I know (he continues) that they will not fail to tell you, that the councils and popes have fixed the doctrine and the sense of the Scriptures after the tradition of the fathers; and that thus it is both absurd and rash for private individuals to meddle with their decisions, and pretend to a right to examine for themselves, if the doctrine taught is in accordance with the word of God; but, my beloved brethren, if you have really at heart your own salvation, you ought to regard only the commandments of Christ, without any respect for the mass of human ordinances; because it is not by such ordinances that you will be judged in the day of judgment of the Lord, but by his word. John xii. 48 and 50. 1 Cor. iv. 3 and 4. Coloss. ii. 8. In vain also will you amuse yourselves in seeking the Saviour amidst the labyrinth of polluted ordinances; there you will never find him; all these things are of the earth and are earthy; but you are redeemed by Jesus Christ. Come to him as his redeemed people, stripped of the badges of your former bondage, and of those earthy ties which prevent you from raising your souls to God, and seeking and adoring him in spirit and in truth. I repeat my exhortation to retain and to impress deeply on your hearts these important truths, for they are entirely derived from the word of God; and you may see in Gal. i. 8. the dreadful curses pronounced on those who

corrupt the gospel of Christ by mixing it with human inventions. Ah! take care that you do not, by a cowardly submission, participate in this sacrilege on the word of God; and bring down on your own heads the weight of this anathema. You will not be able at the day of judgment, as many others, to plead your ignorance as an excuse, because I have exhibited to you the truth in the sacred word; and every day you may satisfy and enlighten yourselves by reading the divine testimony.

"You see, then, by all I have said, that the doctrine of the church of Rome is opposed to the word of God; that the boasted merit of good works is a baseless foundation, on which you will in vain attempt to build for eternal salvation. Your best works are too imperfect and too polluted; it is the blood of Jesus Christ which can alone render you worthy of the crown of glory, because it is by him alone that you have been redeemed. 'For you are not redeemed with corruptible things, as silver and gold,' &c. 1 Peter i. 18. And as I have shown you from numerous passages of Scripture, that man is not justified by works but by faith; that the righteousness of God is the free gift of his own grace, permit me to show you, that the church of Rome is in contradiction with itself in pretending that works have some part in the justification of the sinner. If, as it pretends, good works contribute conjointly with faith to our justification, they must either precede or follow our justification; for there is no neutral state in the spiritual condition of man—we are justified or guilty. If they precede, I reply they are dead, according to the church's own avowal; and of course without merit, and consequently incapable of justifying. Consult the Catholic theologians on the article *opera mortua*. If they follow justification, they cannot contribute to the justification of the sinner, for he is already justified, as St. Paul says, *by faith without the deeds of the law*. Rom. iii. 28. Besides this fundamental error of the church of Rome, observe these that flow from it, and of which you may judge by the following parallels.

"The Scripture saith that Jesus Christ is our only mediator with God, and the sole foundation of our salvation. 'There is one God, and one mediator between God and men, the man Christ Jesus.' 1 Tim. ii. 5 and 6. 'If any man sin, we have an advocate with the Father, Jesus Christ,' &c. 1 John ii. 1, 2. 'Neither is there salvation in any other,' &c. Acts iv. 12. The church of Rome, on the contrary, admits over and above this, the merits and intercession of the Virgin Mary and of Saints. Christ is represented as a severe judge, and Mary

as fulfilling, instead of Jesus, the functions of mediator.

"The Scripture saith, that by one single oblation Christ has perfected for ever those that he has justified; and that sin being once expiated, there is no need of any sacrifice;—'For by one offering he hath perfected for ever them that are sanctified,' &c. 'Now where remission of sins is, there is no more offering for sin.' Heb. ix. 18. But the church of Rome renews every day, in the celebration of the mass, the sacrifice of Jesus Christ.

"The Scripture saith that Jesus Christ has instituted the Sacrament in two kinds, and has commanded us to celebrate it in that manner. 'Jesus took bread and blessed it, &c. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it,' &c. Matt. xxvi. 26—28. But the church of Rome has changed the institution of Jesus Christ, in depriving the laity of the cup. The Scripture calls the bread bread, and the wine wine, after as well as before the benediction. 'For as often as ye eat this bread, and drink of this cup, ye do show forth the Lord's death till he come.' 'Wherefore whosoever shall eat this bread, and drink of this cup unworthily,' &c. 1 Cor. xi. 26, 28. The church of Rome teaches their transubstantiation, and will not allow, that after their benediction by a priest, the bread and wine are still those substances, but declares they have really become the body and blood of Jesus Christ. The Scripture states that it was at supper that Jesus communed with his disciples. Mark xxvi. 26. The church of Rome pronounces it a dreadful sin to partake of the consecrated wafer otherwise than fasting.

"The Scripture announces as an heresy the prohibition of marriage, and of eating meat on certain days. Now the Spirit speaketh expressly, that 'in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding to abstain from meats,' &c. 1 Tim. i. 3. The church of Rome forbids its ministers to marry, and interdicts the use of meats on Fridays, Saturdays, in Lent, the four seasons, and others.

"The Scripture says that we are not to condemn each other for the use or neglect of meats and drinks. Rom. xiv. 3. The church of Rome condemns most severely those who do not scruple to use the good things of this life.

"The Scriptures recommend the celebration of divine service in a language which is intelligible to the people: 'If I come unto you,' says St. Paul, 'speaking with tongues,' that is, in an unknown language, 'what shall I profit you,' &c. 1 Cor. xiv.



The church of Rome celebrates mass, and several other acts of religious worship, in Latin, a language unintelligible to the people.

"The Scripture saith that the Church is an edifice built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, &c. Ephes. ii. 20, 21. The church of Rome is founded on a man, on Peter and his descendants: after these come individuals, and orders founded—one on St. Francis, another on St. Ursule, a third on St. Joseph; but Jesus Christ, the chief corner-stone, is laid aside.

"The Scripture saith that Jesus Christ forbids all disputes about rank and pre-eminence in his kingdom. 'Ye know,' says Jesus Christ, 'that the princes of the Gentiles exercise dominion over them, but it shall not be so among you.' Matt. xx. 25—28. In the church of Rome every one wishes to be above another, and the Pope will be above all. The Scripture says the pastors are not the masters, but the models of the flock, without assuming a domination over its faith. 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind,' &c. 1 Peter v. 2, 3. The church of Rome desires the people to believe on its authority, and for this purpose interdicts the means of enlightening the conscience. Jesus Christ says in the Scripture, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest;' Matt. xi. 28. The church of Rome says on the contrary, 'Go to the priest, and he will give you rest.' Jesus Christ says in the New Testament, 'Search the Scriptures.' John v. 39. The church of Rome prohibits the reading of the Scriptures by the laity, as being too mysterious. The Scripture says, 'Thou shalt not make unto thee any graven image:—Thou shalt not bow down thyself to them, nor serve them,' &c. Exod. xx. 4, 6. The church of Rome, on the contrary, makes statues and images, exhibits them in her places of worship, and orders every one to uncover himself and to kneel before them. What a crowd of observances do we find in the church of Rome that God has not ordained! What a crowd of observances which he has prohibited! What a crowd of superstitions and ceremonies amid which the Saviour and the regeneration of the soul are hid from the view of man! And now, my dear friends, imagine the sinner on the bed of death—at that moment when he can no longer dispute with conscience, but must appear before his Judge. When the veil is rent asunder, and eternity is before him—Do you believe, that re-

flecting on his spiritual misery, his depravity, his evil actions, he can find repose in all the confessions he has made to a man probably as guilty as himself? Can he believe that signs of the cross, fasts, indulgences bought at the hands of a priest, can efface the greatness of his sins? Can he believe that all his stains are washed away by the water called holy, because over it there have been made some signs of the cross, and pronounced some Latin words? Can his good works offer a remedy for all he has done and all he suffers? No, none of these things, nor his good works, can pacify the conscience of a dying sinner. He will feel the enormous load of his sins, but no real consolations. And why? Because he does not seek repose by faith in the blood of Jesus, 'who died for our sins, and rose again for our justification.' Rom. iv. 25. You see, then, that you are not in the right road, if you abandon the word of God and trust in human inventions, and neglect Jesus crucified for the redemption of sinners. I was myself once as you, in these fatal errors, walking after the doctrines and commandments of men; but the Lord has had mercy on me, he opened my eyes. He taught me the truth by the perusal of his word. I saw that every day I was advancing towards destruction, and should perish if influenced by human considerations: if I did not quit the church of Rome to follow Jesus Christ in the liberty of the gospel. But I should have done nothing aright, if I had hesitated to tell you fully the truth. It is the work of my ministry, and I accomplish it with joy for your sakes, and in the name of the Lord; because I am not ashamed of his gospel. These truths are not calculated to flatter you, nor to make me popular. It is the salvation of your souls that I desire, because in losing them you will lose all; and if you remain as you are, they must be lost. I acknowledge the thought makes me shudder; I see the precipice yawning at your feet. Perhaps, even since I have been ordered to quit you, and have been prevented preaching to you the word of life, some souls have passed into eternity without having been led to cast themselves by faith into the arms of the Saviour. I intreat those who lately received me cordially to accept my thanks, and to be assured that my remembrance of them, as their attachment to me, will be deep and permanent. And as for those who have thought proper to treat me ill, I forgive them, and pray the Lord to forgive them also. Wherever I may be, I shall learn with delight that you seek the Lord with sincerity of heart."

from the place of my retreat.  
Sept. 1823.

J. A. C.



## AMERICA.

## NORTH AMERICAN INDIANS.

THE following remarks and suggestions are taken from an interesting American work, noticed in our last volume, p. 115. "A Report of a Tour performed by the Rev. Dr. Morse, under a commission from the President of the United States, to ascertain the actual state of the Indians."

"By the treaty with Spain of 1819, the territory of the United States is extended from the Atlantic to the Pacific Ocean, and a host of Indian tribes in consequence has been brought within our national limits. Many of these tribes, in point of numbers, rank among the largest in our country. These tribes are shut up within their present continually narrowing limits. They can migrate neither to the north nor to the south; neither to the east nor to the west. The cold and barren region spreading from our northern boundary, in lat. 49 north, to the Frozen Ocean, has already a population as large as its scanty productions can support. Other tribes possess the narrow strip of territory between our southern borders west of the Mississippi, and the Spanish settlements. The rapid advance of the white population presses them on the east; and the great Pacific Ocean hems them in on the west. 'Where the white man puts down his foot he never takes it up again,' is a shrewd and correct remark of an Indian Chief. The hunting-grounds of the Indians on our frontiers are explored in all directions by enterprising white people. Their best lands are selected, settled, and at length, by treaty, purchased. Their game is either wholly destroyed, or so diminished as not to yield an adequate support. The poor Indians, thus deprived of their accustomed means of subsistence, and of what in their own view can alone render them respectable as well as comfortable, are constrained to leave their homes, their goodly lands, and the sepulchres of their fathers, and either to go back into new and less valuable wildernesses, and to mingle with other tribes, dependant on their hospitality for a meagre support; or, without the common aids of education, to change at once all their habits and modes of life; to remain on a pittance of the lands they once owned, which they know not how to cultivate, and to which they have not a complete title. In these circumstances they become insulated among those who despise them as an inferior race, fit companions of those only who have the capacity and the disposition to corrupt them. In this degraded, most disconsolate, and heart-sinking of all situations in which man can be placed, they are left miserably to waste away for a few generations, and

then to become extinct for ever! This is no fancied picture: in a few years it will be sad reality, unless we change our policy towards them; unless effectual measures be taken to bring them over this awful gulf to the solid and safe ground of civilization. How many tribes, once numerous and respectable, have in succession perished in the manner described from the fair and productive territories now possessed by, and giving support to, *ten millions of people!*" \*—Report, p. 66.

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SLAVERY.—The following advertisement lately appeared in the National Intelligencer (an American newspaper.)

"*Runaway Negro for Sale.*—Will be sold, at the gaol in Washington county, in the district of Columbia, on Tuesday the 24th inst. for his gaol fees and other expenses, a negro man by the name of John Blackstone; who says he was set free by Commodore Barney.—Terms of sale, cash.—C. Trippet, for Tench Ringgold, Marshal of the district of Columbia."

\* This view of the state of the Indians reminds me of a pertinent and eloquent passage in a discourse I have lately read, which I am sure will interest, and, I hope, will benefit those who may read it.

"I hear, too, the voice of the savage sounding from the bosom of trackless forests. And there is in that cry a wild and native eloquence, 'You have stripped us of our hunting-grounds; all in life that we held dear; you have corrupted our morals; our tribes, already incalculably diminished, have nothing before them but the dreary idea of being swallowed up, unless it be the more fearful apprehension of perishing for ever in our sins. Once we were the heirs of your soil; we now only ask to die the heirs of that salvation which is revealed to you in your Bibles.' A cry like this has been uttered, and is heard: Already the heralds of salvation have gone to look up the remnants of their depopulated tribes, and point them to a Saviour. Their sun is setting in the west, and we should give evidence that we had their un pitying nature as well as their soil, were we willing to see it go down in total darkness. If the few that remain may live for ever, it alleviates the retrospect of their wrongs, and creates one luminous spot in the Egyptian cloud that hangs over the place of their fathers' sepulchres. I would give any price for their forgiveness and their blessing; and it cheers my heart, that my country is beginning to pay the long arrears which are due to that injured people."—*Sermon of Rev. D. Clark, Amherst, Massachusetts.*

# MISSIONARY CHRONICLE

FOR FEBRUARY 1824.

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LONDON MISSIONARY SOCIETY.

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SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Austin Friars, London.

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## DEMERARA.

*London, Jan. 24, 1824.*

ALTHOUGH the Directors have had communications from the Colony, none have been received at this date, sufficiently recent to apprize them of the result of the proceedings against Mr. Smith. It is by no means improbable, however, that before the conclusion of the month the intelligence will arrive.

There is reason, on respectable authority, to believe, that the decision of the Court Martial by which Mr. Smith has been tried, was come to on or about the 21st November; though on the 25th, the date of the latest accounts received in the metropolis, the tenor of the decision had not been divulged in the Colony.

The Directors trust that the candid part of the community will suspend their judgment, until better means are afforded of forming an opinion on the case of Mr. Smith, than those which any thing short of a knowledge of the whole evidence can furnish.

They have a satisfaction in observing, that they do not themselves feel apprehensions, under any foreseen circumstances, as to the personal safety of Mr. Smith; and, if their opinion, which they form only on general grounds, corroborated by that of well-informed individuals, can tend to guard the friends of Mr. Smith against the painful impressions to which the frequent circulation of unfavourable reports has of late exposed them, the sole end which they have in adverting to it will be answered.

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## INDIA AND AFRICA.

It is with deep concern that the Directors communicate to the Members of the Society the afflicting intelligence from Madras, of the decease of Mrs. Skinner and Mrs. Massie; and of the disasters sustained at Theopolis and Bethelsdorp; particulars of which are given in the subsequent pages.

## AFRICA.

*Devastation of the Missionary Stations at Bethelsdorp and Theopolis, in South Africa.*

Recommended to the charitable attention of the Members and Friends of the London Missionary Society.

*Mission House, Austin Friars, Jan. 20, 1824.*

A LETTER from Dr. Philip, dated at Cape Town, Cape of Good Hope, 6th Nov. 1823, has just been received by the Directors, in which he refers to the sufferings of the emigrants in Albany, and particularly to the great injury sustained at the missionary stations at Bethelsdorp and Theopolis, in consequence of the late rains, which have devastated that part of Africa. Dr. Philip has forwarded to the Directors letters received by him from Mr. Barker, our missionary at Theopolis, and Mr. Wright, who is there *pro tempore*, which present a most distressing account of that catastrophe, and in which they earnestly implore the aid of their Fellow Christians in Britain. As it contains a more circumstantial account than the letter of Mr. Barker, we shall lay before our readers an

*Extract from the Letter of Mr. Peter Wright; dated Theopolis, Oct. 11, 1823.*

My very dear Sir,—I little thought when I wrote to you last, that I should so soon be under the painful necessity of describing to you such a scene of desolation and distress as that which now presents itself before my eyes; and I can truly say, that I never in all my life took up my pen under the influence of such feelings of grief and distraction, as those which now possess me.

Exertions have been made here, and vigorous ones. Under the divine blessing, great things have been effected, yea, wonders, towards the melioration of the temporal circumstances of the Hottentots here: but oh! my dear Sir, how heart-rending it is to behold our late endeavours rendered entirely fruitless, and at present, according to human appearance, all our hopes (at least for a time,) of recovering ourselves, blasted.

On Saturday last (Oct. 6.) about mid-day, the sky began to present an awful appearance—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday the wind blew a hurricane from the South-east, and the rain descended in torrents, such as were never witnessed by any of

the people of the place, and which continued without intermission till to-day (Thursday) at 12 o'clock, when it began to abate.

On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all which have been swept away.

In the evening, about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, with uplifted hands, and a countenance bespeaking the greatest agitation and distress, exclaimed, "We are all completely ruined!" I asked, "What is the matter? Surely your house has not fallen, and hurt any of your family?" He replied, "No: but our school—our noble school, is destroyed, and is completely down to the ground!" I immediately went out, and when I beheld it, I received such a shock as I shall never forget.

I can assure you that never since I have been here had I cast my eyes on that building, but it has rejoiced my heart to think of the purpose to which it was devoted, and what facilities it would afford to the rising generation, by the introduction of the British system of teaching, for which it was adapted; and also that it would be used as a commodious place of worship, till the people shall be able to build a church.

The agitation and distress of our own minds, and the fearful apprehensions we entertained for the *Mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through and through with rain, the water streaming through many of them like a river; the night excessively cold, so that one man was with difficulty preserved from being starved to death. The kraal was become such a deep quag, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are just now very troublesome in our neighbourhood. When daylight returned, it presented to us additional cause of distress—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that



is much injured. We had about 100,000 bricks made for the village, and all in an unburnt state, except one small kiln,—these have all been laid under water and are completely destroyed.

Our present consternation and distressing circumstances you may more easily conceive than I can describe. The peoples' old houses are all gone to ruin, and the old church is nearly down! What we shall do, the Lord only knows, and it is only in the exercise of faith in the Providence of God, and in the belief of that infinite wisdom and goodness and rectitude which directs all his dispensations towards his church and people—it is only such considerations that can support our minds under present circumstances!

Could you have witnessed the scene early this morning, when the poor creatures came over to behold the desolation, I am sure you could scarcely have endured the melancholy sight—it was truly a scene of lamentation and mourning—distress was depicted in every countenance, and every eye was filled with tears.

My dear Sir, permit me to request you to lay before the friends of missions, in England, a representation of the present afflictive condition of the people of this Institution, for my only hope of their recovering themselves is, that the Lord, whose cause it is, and who has the hearts of all men in his hands, will dispose very many to sympathize with them, and liberally to contribute towards their relief.

P. S. I have just received information that fifty houses and stores in Graham's Town are completely down, and that Bathurst is nearly destroyed.

When this most distressing case was made known to our friends at Cape Town, an appeal was immediately made to the inhabitants, whose kind assistance was implored by the following Address:

#### ADDRESS TO THE LADIES OF CAPE TOWN.

AMONG the objects of distress calling for our aid, perhaps none have greater claims upon our sympathy than the missionary stations of Bethelsdorp and Theopolis. For the last eighteen months, the missionaries and Hottentots have been most laudably assiduous in erecting respectable public buildings and private dwellings, and they had succeeded to a degree which excited the surprise of every observer. But the late rains and tempests, which have proved so fatal to the interests of the emigrants, have nearly swept away their hopes with the fruits of their industry.

Bethelsdorp has suffered very consider-

ably. The letters we have received from the missionaries of that station exhibit a picture of great distress; but it appears from the letters from Theopolis, that the sufferings of that station have been greater even than those of Bethelsdorp. An entire new village was begun about eighteen months ago, at Theopolis, about half a mile distant from the old one. Two mission-houses had been erected, and a large building which was to serve for a church and a school. The last-mentioned house was acknowledged to be the finest building in Albany, and it was built by the Hottentots. In addition to this public work, many of them had built houses of stone and brick for themselves. By the last accounts from that station, it appears that these pleasing products of Hottentot industry have been entirely washed away, and that almost all the new buildings of the Hottentots have been destroyed.

In the midst of this scene of desolation the Missionaries and Hottentots are standing aghast, overwhelmed with the mysterious character of that dispensation of Providence which has destroyed, in so short a time, the fruits of their labours. Nothing affects them so much as the loss of the School-room, which had just been completed on the British system. On hearing this distressing intelligence, it occurred to a few ladies in Cape Town, that something should be done by the inhabitants of Cape Town to revive the drooping spirits of the poor sufferers,—animate them to fresh exertions, and prevent their hopes from being disappointed, by assisting them to rebuild the School-house, and to encourage them in their works more immediately connected with their civilization.

On this principle, the individuals with whom this idea originated, have formed themselves into a Committee for this purpose, and they embrace this opportunity to solicit the inhabitants of Cape Town, particularly the Ladies, to assist them in this benevolent work.

On Monday, Jan. 19th, the foregoing papers were read to the Directors in London, when it was resolved to present the case to the Members and Friends of the Society throughout the United Kingdom; not doubting that it would excite the sympathy, and procure the prompt assistance of the religious public, whose contributions will be most gratefully received by W. A. Hankey, Esq. the Treasurer, or by the Secretaries, at the Mission-house of the Society, in Austin Friars, London; and by any of the Directors in town or country.



During the meeting, the Board voted 400*l.* to be placed at the disposal of the Rev. Dr. Philip, of Cape Town, for rebuilding the Chapel, &c.; after which the following sums were subscribed by the Directors present, when the above accounts were read: viz.—

|                         | £. | s. | d. |
|-------------------------|----|----|----|
| Thomas Wilson .....     | 10 | 0  | 0  |
| W. A. Hankey .....      | 10 | 0  | 0  |
| John Ballance .....     | 10 | 0  | 0  |
| Thomas Walker .....     | 10 | 0  | 0  |
| Samuel Robinson .....   | 10 | 0  | 0  |
| George Gaviller .....   | 5  | 0  | 0  |
| Thomas Hayler .....     | 10 | 0  | 0  |
| T. B. Oldfield .....    | 5  | 0  | 0  |
| William Reid .....      | 3  | 3  | 0  |
| Joseph Tarn .....       | 2  | 2  | 0  |
| Alexander Birnie .....  | 5  | 5  | 0  |
| William Shrubsole ..... | 5  | 0  | 0  |
| R. H. Marten .....      | 2  | 0  | 0  |
| William Hale .....      | 5  | 0  | 0  |
| Samuel Hourton .....    | 5  | 0  | 0  |
| Geo. Burder .....       | 2  | 2  | 0  |

## EAST INDIES.

WE have much pleasure in communicating to our readers the pleasing intelligence contained in the following extracts from the "Bengal Auxiliary Missionary Chronicle," published monthly, by the brethren at Calcutta.

*From the Number for May 1823.*

CALCUTTA.

### *Baptism of a Native Convert at Union Chapel.*

ON Sabbath morning, April the 6th, *Ramhurree*, a Hindoo convert, of Kidderpore, solemnly devoted himself to God by the instituted rite of baptism. Three Brahmins (respecting two of whom we entertain great hopes,) and a Native schoolmaster were present. The services of the morning were peculiarly solemn, and a marked interest was visibly excited in the congregation at large. Our joy on the occasion was, indeed, like the joy of harvest—we felt as the husbandman who, after waiting long for the precious fruits of the earth, sees the first germ of approaching plenty. The simple testimony which this convert bore to the power of the gospel on his heart, in the presence of a large European audience, and before the priests of Hindooism, was interesting in the highest degree. It is gratifying to notice the firmness which he manifested to his profession of the Christian faith previous to his baptism: he bore the brunt of persecution—his countrymen treated him with derision—his friends refused all intercourse with him—and his wife, when entreated to secure with him her future happiness, threatened to leave him, taunt-

ingly desiring him to go to heaven by himself.

From the marks of genuine piety which have for some time appeared in the conduct of *Ramhurree*, and the pleasing deportment of others, we entertain the most sanguine expectations that a Christian church among the Hindoos will soon be formed at Kidderpore. May the Lord hasten it in his time!

BHOBANEEPORE.

### *Opening of a Native Place of Worship.*

ON Thursday evening, March 20th, a new Bungalow chapel was opened for divine service, on the main road of Bho-baneepore. Some time previous to the arrival of the missionaries, the place was crowded with respectable Hindoos and Mussulmans. At half-past seven o'clock all the missionaries belonging to the Calcutta station, from the London Missionary Society, arrived; together with several ladies and gentlemen from Calcutta, who were anxious to witness so interesting a spectacle. The Rev. M. Hill commenced the service, by giving out the Native hymn, the first line of which in English runs—"He who yielded once his breath." The Rev. J. B. Warden then read a portion of scripture, from the gospel by St. Luke; Mr. Gogerly followed in prayer. The Rev. S. Trawin then delivered a most impressive discourse, unfolding, in a simple style, the mysteries of Redeeming love; and after pointing out the impotence of the Hindoo gods, invited all present to take refuge in the Lord Jesus, who is able to save to the uttermost, all that come unto God by him.

Mr. Cockburn, an active lay brother, next addressed the congregation; he explained the objects we had in view in erecting the building, and directed their attention to the world's Great Architect—declared his willingness to receive all who would listen to his word, but his determination to visit with his anger all those who obstinately rejected him. The congregation then sang "Salvation! O the joyful sound!" to the English tune called *Ashley*; after which Mr. Ray concluded with prayer. The audience was highly delighted with the engagements of the evening, and we trust some good was effected by the preaching of the Word of God.

Mr. Ray (who resides near the chapel) visits it almost every morning; and by preaching and conversation with the Natives, endeavours to impress their minds with the important truths of the gospel. In the day-time a number of Native chil-

dren attend, who receive instruction in the principles of Christianity. On Monday and Friday evenings, and Sabbath mornings, the place is opened for public preaching.

It is pleasing to remark, that a few Christian friends in Calcutta, who were anxious to make known the gospel to the heathen, and aware of the embarrassed state of the funds of the Bengal Auxiliary Missionary Society, kindly came forward, and defrayed the whole of the expense connected with the erection of this interesting place of worship. The thanks of the Committee of that Society are gratefully tendered to them for their kind liberality.

*From the Chronicle for June.*

CALCUTTA.

*Administration of the Lord's Supper in  
Bengalee*

In our last Number we had the happiness of inserting a concise account of the baptism of Ramhurree, the first native convert from Kidderpore. We have now the additional pleasure of noticing, that on Friday evening, May 9th, the ordinance of the Lord's Supper was administered for the first time, in the Bengalee language, in the school-room of Union chapel. About 30 members of the church and congregation, Ramhurree and three Hindoos, together with the missionaries, composed our little assembly.

The Rev. S. Trawin commenced the service by giving out a hymn suited to the occasion;—this was followed by a number of general remarks explanatory of the nature, design, and utility of the ordinance.

The Rev. J. B. Warden then rose, and in a most affectionate manner addressed the communicants and spectators, in words similar to the following:—"My dear friends, the advantages of a religious education rank among some of the greatest blessings which we can possess. These blessings were eminently enjoyed by Timothy, who found in his grandmother Lois, and his mother Eunice, such instructresses, as to procure for him, on their account, the congratulations of an inspired apostle. His privileges in part it has been my happiness to enjoy. A father, now in heaven, I doubt not, bends from the skies to witness the solemnities of this evening; and a pious and affectionate mother, who I trust still survives, is with us in a different manner. Among the sweetest ingredients which are mingled in her remaining cup of consolation "stands this the foremost," that she has a son, an eldest son, employed as a mis-

sionary to the heathen. When I was about to quit my country and home for these distant lands, she told me, in accents never to be forgotten, that as I should not be present at her dying hour, to share her parting blessing, or divide with my dear brothers and sisters the small patrimony which Providence might enable her to provide for her offspring, as a pledge that her affectionate sympathy and tender concern would follow me to the distant scene of my missionary labours, she said, 'I have a family silver cup, which has been handed down to each other by generations now no more, and produced at the annual festivities of the domestic circle; and this I give you to employ for a very different purpose. When God shall graciously crown your labours, or those of your dear companions, among the heathen, let this cup be employed as the sacramental cup, from which the first convert may drink the emblem of the Saviour's blood.' That happy—that glorious day, my dear friends, has at length arrived; and I have now the indescribable delight of seeing the wishes of my dear mother realized, in presenting to this infant church this trifling pledge of maternal congratulation: and my only regret is, that my dear parent is not present to share in the pure and sublime luxuries of the occasion. However, I shall embrace the earliest opportunity of communicating to her the accomplishment of her hopes; and I doubt not that the first emotions of her heart, respecting this small commencement, will be, 'May the little one become a thousand, and the small one a strong nation.' Amen, even so—hasten it, O Lord, in thine own time."

Mr. Cockburn then offered up an appropriate prayer; in which, after blessing God for his mercy in the conversion of the Hindoo present, affectionately committed our native brother to the superintending care and mercy of God, adding his supplications that the Lord would speedily turn the hearts of multitudes from darkness to light, and from the power of Satan unto God. The elements of the Lord's Supper were then distributed, accompanied with a sacramental address: the impression left on the assembly appeared deep, and we trust it will not easily be erased. During the service suitable prayers were offered up by Messrs. Ray and Gogerly, and the solemnity closed by the apostolic benediction.

We feel persuaded that the friends of the Bengal Auxiliary Missionary Society will rejoice with us at the admission into the Christian church, of this their first convert from the horrid darkness and su-

perdition of paganism. May he, indeed, become the first-fruit of an abundant harvest: we hail the event with delight, and regard it as a pledge of greater blessings. We embrace this opportunity of affectionately pressing upon the attention of all, the vast importance of fervent, believing, and persevering prayer to God, that he would speedily gather together the lost and scattered sheep of his flock, that there may be "one fold under one Shepherd."

#### KIDDERPORE.

*Extract from the Journal of a Missionary.*

*Sabbath, March 16, 1823.*—For upwards of a month past, inquirers have nearly every day visited me, to converse on the momentous topics of salvation. This morning the congregation was unusually large and attentive. Noticing among the auditors an aged Brahmin, leaning on the top of his staff, I requested him to come forward, and seat himself before me. He accordingly came in front of the people; when on being asked his age, he replied, "fourscore years and ten."—"During so long a period you must doubtless have committed many sins?"—"Yes, many sins,"—"As it is evident, from your advanced age, that you have but a short time to remain on earth, do you know how your sins are to be pardoned, and what will be your state after death?"—He replied, "My hope is in the Ganges." On my expressing much sorrow at his deception, and stating the general arguments which prove the absurdity of such a faith, he looked very serious; and when the question was pressed on his attention the second time, he confessed that if the Ganges could not take away his sins, he knew not what could. He was then directed to look to the precious sacrifice of Christ, as the only source of pardon. Service being concluded, the hearers manifested no disposition to depart, and about 30 of them followed me to the gate of our house. The old Brahmin, who had paid great attention to the word, and who had been invited to come for further instruction the following day, came with them to the gate, and thus addressed the durwan (door-keeper): "When I come to-morrow to converse with this gentleman, be sure you let me in, that I may be well with me in the other world."

*Monday, 17th.*—The aged Brahmin visited me this morning, when the following conversation ensued:—"Friend, I am exceedingly happy that you are come to seek further instruction on that very important subject, the salvation of your soul.

Pray are you a resident of Kidderpore?"

"—I have been residing here about 14 days, but my dwelling-house is at Jhap-pore, a village about 12 miles distant."

"What induced you to leave your home?"

"Ah! Sir, I am an old man, ripe with age, and a great sinner; whilst in my native village, I began to think that my time on earth must be necessarily short; and if I died friendless, perhaps the people would cast my body into the *Gobogora*,\*

and the jackals and vultures would, under such circumstances, come and gnaw my flesh. This thought was very afflicting.

Respecting my future happiness, I felt that I was a great sinner; but the Ganges takes away all sin. I came hither, there-fore, to bathe in this sacred river, to dwell on its banks, and to die by its side;

that by this means I might secure my pardon, and that my body might be consumed on its holy banks."

"Ah! my friend, what a dreadful deception are you in: if you die in your present state you are lost for ever! I rejoice, however,

that in coming to the Ganges, you are in the way of coming to Christ: but how did you find out the chapel?"—"I was

bathing the other day at the ghaut where the people cross in the ferry; as the boat was on the opposite side, and the people were waiting its return, I heard some of

the company speak of the wonderful words which they had heard in your chapel, and I thought I would come and hear them

myself."

"Did you ever hear the name of Christ before?"—"No, never."

"What do you now understand of all I have said concerning Him, and of the way of salvation through Him?"—"What can

I say, Sir? I am an old man; my heart is like a stone, and my understanding is almost gone. I will come, however, and

hear these holy words daily."

When part of the third chapter of St. John was explained to him, and he was urged to seek

a new heart from Christ, in order to his admittance into heaven, he appeared to be in great agitation. After conversing

with him two hours, I exhorted him to go home, and think over what he had heard, and to pray earnestly to God for his

Holy Spirit, to enable him to understand and believe it. He then pointed to his tottering frame, and significantly said,

"Ah! Sir, as long as I am in this body, nothing shall prevent my attendance on your instructions." My heart bleeds over the miseries of this poor old man. Never do I recollect feeling so acutely for the perishing heathen as on this occasion.

\* A receptacle for dead animals.



Alas! who can understand their wretchedness?

*Tuesday, 18th.*—The aged inquirer came at half-past eight o'clock. He was again urged to make a speedy application to Christ for mercy: being told that his advanced age admitted of no delay, and that he was in the most imminent danger, he replied, "True, Sir, I am like a ripe fruit, ready to drop from the tree, and at death where I shall fall I know not." He was told that if he died in his present impenitent and unbelieving state, he would unquestionably fall into hell, as there was no salvation for any but through Christ. The essential truths of Christianity were again stated, enlarged on, and affectionately enforced on his conscience. At the close of this morning's conference, as I knelt down to pray, the poor old man seemed exceedingly affected. When confession of sin was made, and mercy implored for him in particular, he made many bitter moans, fastened his eyes upon me, and very significantly shook his head; whilst his frail body, agitated with fear, and enervated by age, trembled exceedingly. It was a most affecting sight. May the Lord speedily lead him to that Fountain which is opened for the purpose of washing away the sins of the world!

*Wednesday, 19th.*—The old Brahmin came again this morning whilst we were at breakfast. He retired unobserved by us, and made his appearance the second time about nine o'clock. After expressing the joy I felt at beholding his anxious solicitude to obtain information relative to eternity, I said, "My friend, I am exceedingly anxious to know what you still think of your former sentiments. You tell me the preservation of your body was the first consideration that excited you to flee from your native village; you imagined, the people, at your death, would throw your body into a pit assigned for dead animals, where you would be devoured by the jackals and vultures; but now you know that unless your sins are pardoned, your soul will be cast into hell, and there be tormented by devils? Now tell me, what is the present state of your mind? You must give up your faith in the Ganges, and other *debtas*, for reasons before stated, or you can never be saved." The old man seemed greatly astonished at what he heard, and after some consideration said, "I have doubts respecting my former faith."—"Then what do you think of Christ, and salvation through him?"—"I think, by a daily attendance on your instructions, I shall find the right way."—"You have now heard a great

deal about Christ, that he is the Son of God, and the Saviour of the world, that he became incarnate, and died on the cross to expiate our sins. You have heard that man's heart is very unclean,—that we need the Holy Spirit to sanctify it, and fit us for heaven; and that prayer is the instituted means for obtaining these inestimable blessings. I now request that when you leave me, you will instantly retire to some place of secrecy, and there meditate and pray over these three particulars:—1st. I am a great sinner, and can only be pardoned by the death of Christ, for he only died to expiate guilt. 2d. My heart is impure, and the only purifier is the Holy Spirit. 3d. The way to obtain the Spirit is by prayer in the name of Christ. Think deeply on these things, my dear friend, for there is no other possible way of obtaining salvation, save that which I have mentioned." The poor old man left me apparently much impressed. I now begin to have some bright hopes of him. May the Lord stretch out his hand, and snatch him as a brand from the burning, that we may rejoice over him with joy and singing. The prey will indeed be taken from the mighty, should his deliverance be effected in the last hour.

We hope to be able to furnish our readers with a still further account of this interesting old Brahmin, in some future Number of our *Missionary Chronicle*, and we sincerely entreat our readers to give him an interest in their prayers.

#### NATIVE CHAPELS.

In obedience to our Lord's command to "preach the gospel to every creature," the missionaries under the patronage of the London Missionary Society, immediately on their arrival in Bengal, applied themselves to the study of the native languages; and as soon as they had acquired a sufficient knowledge of them to be understood, they daily frequented the high-ways and market-places, and affectionately invited sinners to accept the offers of sovereign mercy. Through the liberality of the Bengal Auxiliary Missionary Society, which was instituted in Calcutta, on the 19th of December 1818, and the private donations of some Christian friends, for the more permanent preaching of the gospel, several native chapels have been erected; viz. 2 in Calcutta; 2 at Kidderpore; 1 at Bhubaneepore, and 4 or 5 at Chinsurah. In these places the gospel has been steadily preached, and conversations of the most interesting nature have been held. On many occasions, these little bungalow chapels are crowded with attentive hearers, who at the conclusion



of the service, frequently exhibit evident marks of astonishment and concern at what they hear; confessing that if ever they are saved, it must be by believing on Christ. Hundreds have expressed doubts respecting the truth of their present system, and have declared their determination to investigate the claims of Christianity. Many, also, who have attended for the express purpose of cavilling and laughter, have gone away deeply impressed with the importance of preparing for eternity.

The congregations at Mirzapore, frequently consist of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire, "which of the two systems is correct?"—the former declare they have forsaken idolatry, and at the same time despise the religion of Christ.

The large chapel at Kidderpore, on Sabbath mornings and Tuesday evenings, presents a most pleasing and interesting appearance. The attention of the hearers is not unfrequently fixed on the missionary during the whole time of service; seldom do they ask impertinent and foolish questions, but a marked solemnity pervades the meeting. When the service is concluded, they are invited to free conversation, and they evince much earnestness in their inquiries. We entertain great hopes concerning some of the stated hearers, and we trust soon to see this place of worship filled with the disciples of the true God.

At Bhubaneepore, a new chapel, the opening of which was noticed in our last Number, the congregations continue good. A great number of Brahmins residing in its vicinity, frequently attend; and by their orderly behaviour, manifest that they are anxious to receive information concerning their eternal state. The population of Bhubaneepore is immense, and consists chiefly of Hindoos. The chapel stands on the main road leading to Kallee Ghaut; and the deluded heathen, as he returns from presenting his bloody sacrifice at the feet of the abominable idol, with his brow wreathed with flowers, while passing by this little temple of the living God, is invited by the missionary of Christ to look upon Him who gave his life a sacrifice for the sins of the world, and who is the Rose of Sharon, and the Lily of the Valley. During the *Churruck Poojah*, this road is crowded to excess, by persons who have pierced their own bodies with spears, suspended themselves by

iron hooks in the air, and who have voluntarily endured all kinds of sufferings to atone for their past sins; as they approach the house where prayer is wont to be made, their attention is directed to Him who was wounded for our transgressions, and bruised for our iniquities—to Him who was suspended on a cross, that we might be exalted to a throne?—We hope ere long to see the effects of these feeble efforts in the conversion of many in this populous village.

In the chapels at Chinsurah, there is public preaching almost every evening, and though there are few who inquire into the way of salvation, yet we rejoice in the prospect of final success. Were the doctrines which are preached the productions of man, we should despair of seeing any fruit; but knowing them to be the truths of Him who hath declared that "Heaven and earth shall pass away, but his word shall not pass away;" we feel confident, that the labours of our brethren at this station will not be in vain, and that the word of God will not return unto him void.

The pleasing circumstances above related, speak much for the advancement of Messiah's kingdom.—A few years back, Bengal presented a solitary waste—Millions were perishing in idolatry, and no friendly voice was heard directing them to the path of safety.—But, thanks be to God, the scene is now altered. The sound of the gospel has gone forth—many have believed the word, and we trust several have obtained salvation. From these facts our benevolent Christian friends will perceive, we trust, the great importance of aiding the funds which are formed for the erection of these Bungalow chapels, that the cause of God may be forwarded, and the salvation of the heathen be attempted on a more enlarged scale.

*The following Letter from Mr. Trawin to the Directors, accompanied the Numbers of the Bengal Missionary Chronicle, from which the above are Extracts.*

Kidderpore, June 14, 1823.

Honoured Fathers and Brethren.—It affords me much pleasure to forward the enclosed, being three Numbers of a small publication recently commenced by the Missionaries of the Society at Calcutta, with the design of stimulating the zeal of our friends in Bengal towards the good cause. You will doubtless rejoice with us at the conversion of the poor idolater mentioned in the Chronicle. He prayed with me on last Sabbath, after morning service, for the first time. The simplicity

and spirituality of his prayer much affected me. O! the delight of hearing that tongue which was formerly employed in the praise of dumb idols, now supplicating mercy on his perishing brethren. He will now assist in the devotional exercises of our Thursday evening meetings. One pleasing feature in his character, is zeal in bringing others for instruction. Indeed, we anticipate much good from his exertions in this way. His wife also, we are happy to state, who formerly persecuted him, now listens to his admonitions with some degree of satisfaction.

Our meetings for christian instruction have gradually increased, both in number and interest, and a spirit of serious inquiry seems prevalent among many. Two of these inquirers are Brahmans, one of whom has attended me for instruction every day for more than a month.

That the Lord of the harvest may bless the Directors, and speedily pour out his Holy Spirit upon all missionary stations, is the prayer of yours, with sincere respect and affection. S. TRAWIN.

P. S. All the families of the mission are, through the divine goodness, tolerably well.

#### MADRAS.

It is with very painful feelings we communicate to our readers intelligence just received of the death of Mrs. SKINNER and Mrs. MASSIE.

The decease of Mrs. Skinner, who was the widow of Mr. James Skinner, late Missionary of the Society at Surat, is simply noticed by Mr. Loveless in a letter, dated Madras, 29th August last; in which he alludes to particulars of the event transmitted to the Directors in another letter, which has not yet come to hand. It is presumed, Mrs. Skinner died at Vinagapatam, to which place she retired, in July 1822, for the benefit of her health. The following letter from Mr. Crisp, missionary, addressed to the Secretary, contains the particulars of Mrs. Massie's illness and decease.

*Madras, 26th Aug. 1823.*

"REV. AND DEAR SIR,

"It is with melancholy feelings that I undertake the painful task which devolves upon me. Death, who has paid this Mission so many visits, has again come amongst us, and has removed one in whom we all felt a most lively and affectionate interest, and in whom we were hoping to find a cordial and efficient auxiliary—our beloved friend Mrs. Massie. Only two months had passed since Mr. and Mrs. M. landed;

but during that short period we saw enough of her to endear her to our memory, and to render such a separation exceedingly afflictive.

"On Sunday last (the 24th), after a painful and rather protracted period of suspense, Mrs. M. was delivered of a fine boy. This was at about half-past nine in the morning. At the time, and afterwards, she appeared very much exhausted, arising, in great measure, no doubt, from illness during the preceding week. In spite of all which friendship and medical skill could do, the exhaustion continued and increased, till about a quarter after five, when she literally *sunk* into the arms of death. During the afternoon she occasionally appeared sensible; but for the most part she was delirious. The strict injunctions of the medical attendant, that Mrs. M. should by no means be spoken to, or allowed to speak, and his warning of the fatal danger which would be incurred if his injunction were violated, deterred the female friends who were with her from attempting any thing in the way of religious conversation, and consequently prevented our departed friend from expressing those views and sentiments which are so satisfactory to survivors. A short time ago, Mrs. Massie joined the Mission Church, and the statement of her religious experience, which she then drew up, is almost the last thing that came from her pen; and although the document does not possess all the interest of death-bed expressions, yet from being so recently written, it has almost a claim to that character. By that we are furnished with proof that her views of herself were most humble, and that she lived in the trust and hope of the gospel; and are warranted in allowing the eye of our faith to follow her through the dismal scene which our eyes beheld, to the invisible world of glory and joy, to the 'spirits of the just made perfect.'

"My dear brother Massie feels his loss bitterly; and feels it the more from the peculiarly mournful circumstances which attended the death of his valued wife. The dear babe is spared to him. Oh, that He who can protect the motherless as well as the fatherless, may watch it with his gracious care, and bless it with his saving influence.

"The remains of Mrs. Massie were borne to the burial ground in the evening of the next day; and the large number of friends who attended, appeared desirous to express how much they valued her whom we have lost, and how deeply they sympathized with her bereaved husband.

"It is our design to draw the notice of both congregations to the awful providence on the next Sabbath evening; hoping that the loud cry, 'be ready,' which is uttered so impressively by the event, may lead many to serious and saving reflection. Those of us who are left, feel that the event appeals most solemnly to us, and almost compels us to 'watch,' as not knowing 'at what hour our Lord doth come.'"

*An account of the Annual Meeting of the Madras Auxiliary Missionary Society, held on the 19th of August 1823; in a letter from Messrs. Loveless, Crisp, and Massie, addressed to the Directors.*

Honoured Fathers and Brethren,—We are persuaded, that the following account of our Anniversary Meeting will greatly rejoice your hearts, and that you will consider it as deriving much additional interest from the fact, that it was held in the midst of a heathen city.

You are aware that our Wesleyan brethren, who are associated with us in the monthly prayer-meeting, lend us their assistance also at our Anniversary. The Rev. James Lynch preached for the Auxiliary Society on Sunday evening, (the 17th Instant), at the Missionary Chapel, Pursauwaukum, from Luke ii. 14; and on the following evening, Mr. Massie preached at the Missionary Chapel, Black Town; and on the Tuesday evening the meeting for business was held. The service commenced by singing part of the 119th Psalm; and prayer was offered by Mr. Crisp, imploring the presence of God in the meeting; after which John Pugh, Esq. (Barrister) was called to the chair. It was thought by us, that if a layman of respectability could be prevailed upon to preside, it would, from the novelty of the circumstance in Madras, give unusual life to the meeting; and so it proved. The gentleman above-mentioned, who with most obliging readiness acceded to our request, opened the meeting by pointing out the general object of the Missionary Society, the particular sphere of this Auxiliary, and the imperious obligations under which Britons in general, but Britons in Madras especially, are laid, to help the cause of missions—the cause of God. Mr. Massie then read the report of the Society, which gave a compressed and interesting view of the proceedings and success of the Parent Institution. The adoption and printing of the report were moved by the Rev. James Lynch, and seconded by Mr. Crisp. It had not before been customary to print the Report of the Auxiliary Society, but on many accounts it appeared desirable; more particularly because it will enable us

to put into the hands of our friends, a concise view of what are really the general labours of the agents of the Institution which they support. It is hardly necessary to add, that the resolution was unanimously agreed to.

The second resolution, moved by the Rev. C. Traveller, and seconded by Mr. Massie, was as follows:—

"That this meeting recognises the importance of education as an auxiliary in the great cause of Christianity, and is impressed with the propriety and necessity of establishing the proposed 'Central School.'"

You will perceive from the latter part of this resolution, that we have projected an institution for the purpose of obtaining efficient schoolmasters. We hope with this letter to send you a few copies of the printed prospectuses,\* which we are circulating in order to form a "Central School" fund, to which paper we refer you for the principles upon which we propose to act, and the causes in which the plan has originated. We will thank you to give that measure of publicity to the prospectus which you may think it demands and deserves. We ourselves consider it of essential importance to the success of our labours in this part of the world, and that, till something of the kind is brought into action, our schools will have the name rather than reality of usefulness. You will be glad to hear that respectable subscriptions to the Central School were obtained immediately after the meeting, and the expressions of many persons assure us of their cordial support.

On one subject you may possibly think the paper deficient, viz. in its not stating that the lads in the Central School shall be under Christian instruction. This is a point on which we were not desirous of saying more than was quite necessary, at the same time enough is said, and understood, to remove any real objection. The scriptures are already in all the Mission schools, and it is a principle which we have of late most decidedly acted upon, that we will have an unlimited power of rejecting or of introducing what books we please. This principle will pass from the separate schools to the central one, and will therefore leave room for our putting into the hands of the scholars such

\* We shall probably give an abstract of the printed prospectus in our next Number. The simple object of the proposed Central School, is to supply schoolmasters for the native schools at the several stations of the London Missionary Society in the peninsula of India.



books as, from our acknowledged and publicly known principles, we may be supposed to prefer.

The 3d Resolution was moved by Mr. Loveless, and seconded by Mr. Kats (Assistant Wesleyan Missionary). The purport of this Resolution was to tender the thanks of the Meeting to the subscribers, collectors, &c. and to appoint a committee for the ensuing year.

The 4th Resolution, which was framed with a view to giving a definiteness to the concluding views and purposes of the assembly, ran thus :

“ That this Meeting acknowledges with unfeigned gratitude to Almighty God, the success with which He has attended the labours of the Missionary Society in many parts of the world, and pledges itself, in dependance on his Holy Spirit, to do its utmost to forward the views and interests of the Society, both by pecuniary contributions and personal effort.”

After the business of the evening was concluded, it was unanimously resolved :

“ That the cordial thanks of this Meeting be given to John Pugh, Esq. for his obliging conduct in the Chair.”

This grateful expression of the public feeling led our valued Chairman, who before was about to retire with modest silence from the post he had so ably filled, again to express the cordiality of his regard for the Society, and his joy in having this opportunity of assisting us, and drew from him an assurance that nothing so much added to the pleasure which he felt in presiding on the present occasion, as the hope that his example might induce some other lay-gentleman to render us similar help.

After singing, the Rev. C. Traveller concluded with prayer, and the whole meeting seemed to present one general smile of mutual congratulation, whilst pure philanthropy, lively zeal, and Christian love warmed every heart and engrossed every feeling. It was acknowledged by several that they had never beheld such a missionary meeting in Madras; and our friends appeared to outvie each other in testifying how much they had been gratified. The assembly was very numerous and respectable, and the amount collected bears its fair proportion to the sentiments expressed — being Rupees 421. 14.; which is, Rupees 149. 7. more than was collected on a similar occasion, the preceding year.

Thus we have detailed to you the proceedings of the Meeting, but your similar experience will remind you, that were we to attempt a delineation of our own joyful feelings at the time, the description

would come far short of what we really experienced. We hope that the renewed and increasing zeal of our friends will prove the good effects to be permanent and substantial.

### BANGALORE.

*Extract of a Letter from Rev. Stephen Laidler; dated Bangalore, April 29, 1823.*

SINCE November last, eight adult Natives have been baptized at this station; four from the heathen, and four from the Catholics. Of these latter, one, whose name is Luke, had heard much at Pondicherry against the Lutherans in Bangalore, from the Abbé Du Bois, and others. On his way to Seringapatam, he called on us and made many inquiries. The New Testament in Malabar was put into his hands: he read it with attention—was satisfied with the answers he received to his inquiries, and gave pleasing evidence not only of being convinced of the folly of worshipping and praying to the Virgin Mary and the other Saints, but of having received the truth in the love of it. He requested to be baptized, which was done about three weeks after his arrival at this place. In a short time after, he proceeded to Seringapatam.

Another, whose name is John, arrived at this place in the month of December last, and has regularly attended the Native service on the Sabbath mornings. For some weeks he manifested much indifference, yet often came to us on the week days. He had by this means an opportunity of hearing free conversations between Samuel,\* and such as came to him to make inquiries. At length he made such observations as proved he had not been an inattentive hearer. On the 2d of February he was baptized. His master, who valued him as a servant, was apprized by his friends where he had gone, and sent John's brother with an urgent request for him to return to his former service, and with a promise of giving him an additional pagoda monthly, if he would comply. John preferred the service of a pious officer who left this place for Seringapatam. Ezekiel, the brother of John, on his coming here, was very averse to the truth, but his prejudices at length gave way. He made a public profession of his faith in Christ and obedience to Him, and was baptized on the 17th of February. John's wife and child were baptized at the same time. Ezekiel accompanied his brother to Seringapatam.

\* Samuel Flavel! Native Teacher, at Bangalore.



Two or three weeks ago he came with a letter from his brother to Samuel, which gave a pleasing account of his progress in Christian knowledge; also of the opposition he had met with from some Catholics. After staying here a few days, he set off on his return; but on his way he was taken ill and died, when he was only four miles from Seringapatam. John hastened to the place as soon as he heard of the bereaving dispensation, and found the village people dragging his corpse to a retired place, designing to leave it without burial.

The letter which John has written to Samuel Flavel, respecting this event, is truly affecting.

*Account of Jacob, Joseph, and David,  
three brothers.*

Commonly, a village about ten miles distant from hence, is the place of residence of Jacob, Joseph, and David. The first is Cutwal to a village five miles distant from the place of his residence. His province is to settle little disputes, regulate the prices of the weekly market, and preserve order. His baptism I mentioned in my correspondence to you in May last. His brother Joseph was baptized last October, which I mentioned in my communications to you in November; and David, his second brother, was baptized in February last. I designed to form a little church in that village, in connexion with a school for children. Samuel intended to have preached there every Sabbath evening. A piece of ground was obtained for the building of a small place. The headman of the village had given his consent; the schoolmaster was engaged; tiles were making; wood and other materials were collecting. Mr. S., a medical gentleman, had left in the hands of Capt. —, forty rupees, to help to defray the expense of building. So far had things proceeded when the heathen and Catholics became alarmed, and effected by stratagem what they could not openly have done. Jacob had a small piece of ground on which he had grown tobacco, together with a plant which has an inebriating quality, for ten years past. The villagers are required to sell the produce of their grounds at a fixed price to a man appointed by the Rajah; but Jacob had been accustomed, during this period, to sell his produce, in part at least, to the people in the adjacent villages, both because it was more convenient, and he was able to make more money. This, however, was done without concealment, for the headman of the village knew the circumstance. The ground was planted as

usual the last year. In the month of December the produce was safely housed. The Saturday night immediately preceding the Sabbath which was fixed upon for receiving David, Joseph's wife, and their aunt, into the church by baptism, the 21st of December, a man accepted a bribe to go and purchase a small quantity of tobacco from Jacob. Two peons (or constables) were appointed to watch and seize him. They made him confess; plundered the house of every thing; made Jacob prisoner, and carried him to Bagour, the head place of the district.

The day following he was brought before a Brahmin, the man who acts as judge for the place. The interrogations that were put to Jacob at first, were, "Why have you changed your religion and become a Lutheran? Why have you spoiled your caste and become a pariah? You see this pariah religion will ruin you. It cannot do you any good!" To this Jacob replied: "I know I have done wrong in selling the tobacco, for this I have come here, and not for my religion. Settle this either by fining or flogging, as you think proper; but for my religion, I have done good by the change. I no longer worship the stone. I believe in Christ, who will give me the kingdom; and you must believe in Him, too, before you can enter the kingdom." The Brahmin said, "Do you hear how this man talks; make this man (addressing a peon) stand naked, with his turban off, in the heat of the sun. This command was executed, and he stood for about five minutes without any clothing, except a narrow strip of cloth round his loins. Early on the second day he was at liberty to walk about, for at first he was bound. The third morning he went to a neighbouring tank, or pond, to wash himself, and it being before sunrise, he begun prayer (thinking himself quite retired.) Six Brahmins who were travelling, had risen early to proceed on their journey, and they came to the tank to wash their clothes (every Brahmin washes his own clothes.) When Jacob had finished his prayer, they spoke to him, and inquired what he had been doing. He said, he had been praying to his God, but supposed that he had been alone. One of them answered, we came here about an hour ago to wash our clothes in order to proceed on our journey, and we heard your voice; ever since we have listened to you. "Be sure (he continued) your God will hear you, for I never heard such a prayer before." They parted. During the day, one of Jacob's relations came to Bagour with fifteen rupees to pay, and to give bond for what remained

to be paid of the fine. This relative, with the rupees in his hand, immediately begun to upbraid Jacob for becoming a Christian; and closed with saying, "that *Pariah* religion has disgraced you and the whole family." Jacob said, "Can a *Pariah* give new life? I have received spiritual life. I believe in Jesus Christ, and so must you if you wish to be happy after death. But you must not abuse me about my religion. Pay the money quietly for me; and if not, you can leave me here." The money was paid, and Jacob was released; but before he was dismissed, he was commanded to sign a paper containing an engagement that he should lose his right hand if ever he was found selling in the same way in future. He answered, "I will cheerfully sign the paper, for I never intend to grow these things more. I had come to this resolution some time ago, because it was encouraging the works of the devil to grow that intoxicating plant; but Satan has got me into a snare before I had put my resolution into practice." The people in the village sent a petition to the headman to order Jacob and the whole family from the place, and accompanied the petition with a threat of leaving the village should he not comply. One man exerted himself in going from village to village, stirring up the people against them. About a thousand persons assembled and made the family a laughing stock—some ridiculing—some threatening—some advising them to desist going any more to "these Lutherans;" and some asking them in a taunting manner, How many children they had under their instruction? Were the school and place of worship quite finished," &c. Such was the state of things for a few weeks. The principal agent who had caused so much trouble shortly after died, and the opposition of the people gradually ceased, and now they appear rather ashamed at what they have done to this family. The three brothers are, I hope, truly pious men. Joseph's wife is also a very interesting character. She is not yet baptized. We shall again try what can be done in erecting a place for a school and public worship.

The state of society is in many respects a great hindrance to the progress of Christian knowledge, yet in others it seems favourable to it. The people move much from place to place. The expense of travelling to a native is a mere trifle, so that many are induced to rove about; and those who are the servants of officers, or in any way connected with the army, are constrained to go or give up their situations. One native battalion, including followers, will sometimes comprise as many as five

thousand souls. Nineteen natives who have been baptized, and five who were in full communion, have left this place. I doubt not but the truth will be ultimately more extensively and rapidly diffused throughout India by means of its moving population. The Lord knoweth those that are his, and is able to deliver them in time of trial. He who in wisdom and goodness to his church permitted the sword of persecution to deprive many of his followers of life, and scatter thousands, driving them from their homes, will in the present day override every mysterious dispensation of his providence for good to his church.

Samuel continues to give pleasing evidence of real piety. I believe he is much in secret prayer. I shall collect and send (D.V.) as many interesting particulars of his life as I can, at some future opportunity. His mind has been for some time much occupied in examining the evidence in favour of the divinity of Christ. He at first felt a difficulty to reconcile the passages which speak of his inferiority with the doctrine of his divinity. But after we had collected the numerous passages of scripture which relate to Him as God, and had entered into the mediatorial offices of Christ, pursuing the plan laid down by Dr. Bogue in his lectures, his mind was fully settled in the truth. There are some tracts written in Malabar, which are distributed among the natives by Socinians (or Unitarians.) Two of these are printed, and a prayer-book, with supposed arguments against Trinitarians, and directions how God is to be worshipped. I believe their congregation at Madras amounts to nearly one hundred natives. They decidedly oppose the fooleries of the church of Rome, as well as the idolatry of heathens. Some good may result from this; but we may be sure that when this error has done the work for which it is permitted to obtain a place in Christendom, it will sink never more to rise. There are two native Socinians in Bangalore at present, one of them has excited some attention both among the Catholics and heathen. Samuel Flavel has had several conversations with him, and he (the Socinian) has written to Madras for further information, and for an answer to some of the passages which Samuel has brought forward in defence of the truth. Who would have expected that disciples of this school should be diligently employed in diffusing their poison in a heathen land? yet so it is.

I hope the affairs connected with this and every other Christian Mission, will become, in the course of time, by the outpouring of the Holy Spirit and the number

of converts, increasingly important and interesting. One young man, whose name is Isaac, has been under a course of instruction for the ministry nearly twelve months. He is now on a visit to his friends. He was seized by Cholera Morbus near Trichinopoly; was taken to the hospital, and is now recovering. When here, he regularly preached twice a week for some months. I trust that he is a pious young man. A second, whose name is Joshua, heard the truth from Samuel, and gave evidence of having felt its power. When he first came here he commenced learning to read his own language. So close has been his application, that he has committed to memory the first and second epistles to Timothy, the epistles to Titus, Philemon, the Hebrews, James, and the first epistle of Peter. He reads the Malabar very well, and has begun to learn English, but has, as yet, made very little progress. He has begun to preach or exhort, and supplies three different places weekly. So far as we are able to judge, his piety is genuine and fervent. Six boys are under a course of education that live entirely with us. One is about sixteen. I hope he will soon become a useful character; at present he promises well. About six weeks ago he was baptized; with great difficulty he obtained the consent of his father, but he could not gain that of his mother. He reads the Malabar well, and has committed to memory a great many chapters of the New Testament; but has made slow progress in the English. His name is Shadrach. Another boy, about the same age, whose general conduct is very consistent, is making considerable progress in knowledge. He is observed attending to secret prayer, but does not show that warmth of feeling as the others. He reads the English very well, commits to memory about thirty verses of scripture in Malabar weekly, and is now engaged in learning the Rev. Grevile Ewing's Greek Grammar. His name is Peter. The other boys are younger, but are going on very well.

#### AMERICAN MISSION AT BOMBAY.

THE missionary brethren have begun to build a chapel at Bombay, 60 feet by 35. The expense is estimated at 4,500 dollars, of which about 1000 have been contributed by friends of missions in India, chiefly in Calcutta. Two or three school-places will be attached to the building, in verandas projecting ten feet from each side, and one end of the chapel.

The number of schools under the care of the missionaries is 18; in several of which there are some Jewish children.

Twelve native children are employed in the families of the missionaries. They have lately printed a second edition of St. Matthew's Gospel (2,500 copies) and two Tracts, 3,000 copies each; they are now printing the Gospel of St. Mark; and would proceed more rapidly in printing the Scriptures and Tracts, if they had sufficient means for defraying the expense.

#### HOME DEPARTMENT.

##### *Missionary Sale.*

THE Directors have to express their thanks to the friends of the Society, for the encouragement which has been given to the proposed sale of useful and ornamental articles, for the benefit of the Society, in the ensuing Spring. They have already to acknowledge some contributions, and promises of others.

As it appears, however, that some of their friends are at a loss what articles to select, the following are suggested; viz. Ladies' work-boxes, bags, &c. &c. painted fire-screens, card-racks, chimney-ornaments of all kinds, worsted works of all descriptions, bell-pulls and ropes, linen for infants, both ornamented and plain, for the poor; purses, netting and knitting of all kinds, figures for mantel-pieces in the costume of foreign countries, writing portfolios, stands, &c. for watches, &c. &c.

The Contributions may be sent to the Mission-house, No. 26, Austin Friars, not later than the first week in April.

##### *Sons of the late Dr. Vanderkemp.*

The Directors are desirous to find for the two sons of the late Dr. Vanderkemp, the means of instruction in such mechanical arts as are judged to be best adapted to the circumstances of their native country, to which they are to return. The trades of Carpenter, Wheelwright and Smith, are considered to be of that kind; and the Directors will be greatly obliged to any of their friends in the country, who can find for them a situation under the care of a religious person, whose business may combine these branches, or allow them the means of acquiring them, and who may be inclined to take them under his care for a few years, on moderate terms.

##### *Departure of Missionaries.*

On Wednesday January 7th, Mr. and Mrs. Campbell, appointed to the station at Bangalore; and Mr. Taylor, appointed to Madras, sailed from Portsmouth in the ship Clyde, Captain Driver, for India; After being detained there by contrary winds nearly ten weeks.



## MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from  
16 December 1823 to 16 January 1824, inclusive.]

## IN LONDON AND ITS VICINITY.

|                                                                                                       |     |    |   |
|-------------------------------------------------------------------------------------------------------|-----|----|---|
| Legacy under the Will of the late Mrs. Braith, Islington, Exors. less Duty                            | 100 | 0  | 0 |
| W. G. Carter, Esq. Temple Chambers.—Donation                                                          | 52  | 10 | 0 |
| York Street Chapel, Walworth.—Rev. G. Clayton.—Moiety of a Missionary Collection                      | 30  | 0  | 0 |
| Female Auxiliary Society at do                                                                        | 18  | 5  | 0 |
|                                                                                                       | 48  | 5  | 0 |
| A Friend; by Mr. G. Hodson                                                                            | 10  | 0  | 0 |
| James Hamilton, Esq. per Rev. J. Arundel                                                              | 5   | 0  | 0 |
| John Hunter, Esq. Adams Court, Broad St.                                                              | 5   | 0  | 0 |
| The Boys of the Friendly Society's School, Charles Street, Hatton Garden; per Mr. John Hilton, Master | 3   | 16 | 6 |
| Mrs. A. M. James, Birmingham, for the support of the Native Teacher, "Rowland Hill," 4th payment      | 10  | 0  | 0 |
| Anonymous, towards the diffusion of the Gospel in Madagascar                                          | 2   | 0  | 0 |
| Gratitude to Christ, for Mercies lately received, by a Mite to the Missions                           | 5   | 0  | 0 |
| S. E.                                                                                                 | 3   | 0  | 0 |
| Clapton.—Children's Missionary Box; per G. Gaviller, Esq.                                             | 1   | 7  | 0 |
| A Friend                                                                                              | 0   | 5  | 0 |

## CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

|                                                                         |    |    |    |
|-------------------------------------------------------------------------|----|----|----|
| South Wales Auxiliary Missionary Society.—Rev. D. Peter, Treasurer, &c. |    |    |    |
| Newport.—Rev. J. Lewis; per Rev. J. Rees, of London                     | 5  | 0  | 3  |
| Sunday School                                                           | 2  | 10 | 0  |
| Annual Subscriptions                                                    | 3  | 11 | 0  |
|                                                                         | 11 | 1  | 3  |
| Hendredine.—Mrs. Williams; per Rev. Mr. Hughes                          | 1  | 0  | 0  |
| Penmaen; per Rev. Mr. Thomas                                            | 3  | 15 | 0  |
| Abergavenny.—Penny-a-week Subscriptions; per Mr. W. Watkins             | 10 | 1  | 0  |
| Merthyr Tydvil; per Rev. Mr. Evans, of Zoar                             | 4  | 4  | 0  |
| Annual Subscription                                                     | 1  | 1  | 0  |
|                                                                         | 5  | 5  | 0  |
| Rev. M. Jones                                                           | 2  | 2  | 0  |
| Lanharan; per ditto                                                     | 1  | 13 | 0  |
| Taibirion; per ditto                                                    | 1  | 0  | 0  |
|                                                                         | 2  | 13 | 0  |
| Herman; per Rev. Mr. Lewis                                              | 1  | 12 | 6  |
| Gadrenhos; per Rev. Mr. Edwards                                         | 1  | 0  | 0  |
| Neath; per Rev. Messrs. Brown and Griffiths                             | 8  | 12 | 1  |
| Alltwn; per Rev. Mr. Griffiths                                          | 1  | 0  | 0  |
| Panteg; per ditto                                                       | 1  | 5  | 0  |
| Lumbach; per ditto                                                      | 1  | 10 | 0  |
|                                                                         | 3  | 15 | 0  |
| Swansea.—Collections at the Annual Meeting.—Castle St.                  | 26 | 12 | 1½ |
| Ebenezer                                                                | 25 | 0  | 0  |
| Sion Chapel                                                             | 17 | 6  | 10 |
| Back Lane                                                               | 5  | 14 | 2  |
| Sketty                                                                  | 2  | 0  | 0  |
|                                                                         | 78 | 13 | 1½ |
| Juvenile Society at Sion Chapel                                         | 25 | 7  | 0  |
| Annual Subscriptions                                                    | 4  | 3  | 0  |
| One Year's produce of Mrs. Jones's Missionary Box                       | 4  | 1  | 2  |
|                                                                         | 33 | 11 | 2  |
| Llanedy; per Rev. Mr. Price                                             | 3  | 4  | 0  |
| Sunday School do.                                                       | 0  | 8  | 8  |
| Bethania; per do.                                                       | 1  | 5  | 0½ |

Carried forward..... 4 17 8½ 163 1 1½

|                                                                                                                  |    |    |    |     |    |     |
|------------------------------------------------------------------------------------------------------------------|----|----|----|-----|----|-----|
| Brought forward                                                                                                  | 4  | 17 | 8½ | 163 | 1  | 1½  |
| Sunday School                                                                                                    | 0  | 5  | 3½ |     |    |     |
| Pontyberem; per ditto                                                                                            | 1  | 0  | 0  |     |    |     |
|                                                                                                                  |    |    |    | 6   | 3  | 0   |
| Brychgoed; per Rev. Mr. Jenkins                                                                                  |    |    |    | 2   | 13 | 0   |
| Pentretygwyn; per Rev. Mr. Morgan                                                                                | 2  | 18 | 11 |     |    |     |
| Sunday School ditto                                                                                              | 0  | 15 | 9  |     |    |     |
| Bethel; per ditto                                                                                                | 0  | 14 | 8  |     |    |     |
|                                                                                                                  |    |    |    | 4   | 9  | 4   |
| Llandoverly; per Rev. Mr. Powell                                                                                 | 2  | 15 | 4  |     |    |     |
| Penny-a-week Subscriptions; per Messrs. Thomas and Rees                                                          | 2  | 0  | 1  |     |    |     |
|                                                                                                                  |    |    |    | 4   | 15 |     |
| Ebenezer; per Rev. G. Griffiths                                                                                  | 1  | 8  | 7  |     |    |     |
| Sunday School ditto                                                                                              | 0  | 8  | 4  |     |    |     |
| Llanfair; per ditto                                                                                              | 1  | 0  | 0  |     |    |     |
| Tynygdwn; per ditto                                                                                              | 1  | 5  | 5  |     |    |     |
| Sunday School ditto                                                                                              | 0  | 17 | 8  |     |    |     |
|                                                                                                                  |    |    |    | 5   | 0  | 0   |
| Hawen and Glynarthen; per Rev. T. Griffiths                                                                      | 6  | 10 | 0  |     |    |     |
| Sunday School ditto                                                                                              | 10 | 0  | 0  |     |    |     |
|                                                                                                                  |    |    |    | 16  | 10 | 0   |
| Carmarthen.—Collected; per Rev. D. Peter                                                                         | 11 | 4  | 0  |     |    |     |
| Sunday School ditto                                                                                              | 9  | 15 | 4  |     |    |     |
| Penny-a-week Society                                                                                             | 2  | 12 | 2  |     |    |     |
| Annual Subscriptions, &c.                                                                                        | 13 | 2  | 0  |     |    |     |
| A Friend to the Cause                                                                                            | 1  | 1  | 0  |     |    |     |
| Ditto for the Education of Native Females in India                                                               | 1  | 0  | 0  |     |    |     |
| Profits of a Strawberry Bed; by a Lady                                                                           | 1  | 2  | 6  |     |    |     |
|                                                                                                                  |    |    |    | 39  | 17 | 0   |
| Bethlehem and Rhydyceisiaid; per Rev. Mr. Phillips                                                               |    |    |    | 5   | 7  | 0   |
| Henllan, Lanbaidy, Carvan and Landilo; per Rev. Mr. Lloyd                                                        | 16 | 5  | 8  |     |    |     |
| Henllan.—Sunday School ditto                                                                                     | 7  | 1  | 3  |     |    |     |
| Forge.—Ditto, ditto                                                                                              | 3  | 0  | 0  |     |    |     |
| Lanbaidy.—Ditto, ditto                                                                                           | 1  | 17 | 0  |     |    |     |
|                                                                                                                  |    |    |    | 28  | 3  | 11  |
| Glandwr; per Rev. W. Griffiths                                                                                   |    |    |    | 10  | 0  | 0   |
| Newport; per Rev. J. Jones                                                                                       | 4  | 9  | 8  |     |    |     |
| Sunday School ditto                                                                                              | 1  | 0  | 0  |     |    |     |
| Morfa.—Ditto, ditto                                                                                              | 0  | 15 | 6  |     |    |     |
| Pencawse.—Ditto, ditto                                                                                           | 0  | 6  | 8  |     |    |     |
|                                                                                                                  |    |    |    | 6   | 11 | 8   |
| Rhosyceanian; per Rev. Messrs. Meyeir and Davies                                                                 | 1  | 14 | 0  |     |    |     |
| Sunday School ditto                                                                                              | 3  | 0  | 0  |     |    |     |
| Fishguard; per ditto                                                                                             | 2  | 0  | 0  |     |    |     |
| Sunday School ditto                                                                                              | 3  | 0  | 0  |     |    |     |
|                                                                                                                  |    |    |    | 9   | 14 | 0   |
|                                                                                                                  |    |    |    | 302 | 5  | 5½  |
| Less Expenses                                                                                                    |    |    |    | 49  | 8  | 11½ |
|                                                                                                                  |    |    |    | 252 | 16 | 6   |
| Essex.—Colchester.—C. G. E. E.                                                                                   |    |    |    | 6   | 0  | 0   |
| Hants.—Ovington.—Rev. T. Barker.—Penny-a-week Society; per Miss Goodwin                                          |    |    |    | 8   | 7  | 6   |
| Kent.—Woolwich.—Union Chapel.—Rev. T. Sharp.—Collections after two Sermons; per Rev. W. F. Platt                 | 10 | 1  | 6  |     |    |     |
| Expenses                                                                                                         | 0  | 6  | 0  |     |    |     |
|                                                                                                                  |    |    |    | 9   | 15 | 6   |
| Lancashire.—East.—Auxiliary Missionary Society.                                                                  |    |    |    |     |    |     |
| Manchester.—Mosley Street Independent Chapel.—Rev. S. Bradley.—Juvenile Society; per G. Hatfield, Esq. Treasurer |    |    |    | 30  | 0  | 0   |



|                                                                                                                                             |          |        |        |
|---------------------------------------------------------------------------------------------------------------------------------------------|----------|--------|--------|
| Preston Auxiliary Missionary Society.—Mr. John Hamer, Treasurer.—Half-year's Contributions .....                                            | 30 15 4½ |        |        |
| Fishergate Chapel Sunday School Missionary Box ....                                                                                         | 0 13 6   |        |        |
| A Sunday School Boy's ditto..                                                                                                               | 0 10 6   |        |        |
| Elswick Branch Society; per Rev. D. Edwards.....                                                                                            | 10 11 5  |        |        |
| Clifton ditto; per Mr. J. Bryning .....                                                                                                     | 9 1 6    |        |        |
| Kirkham ditto; per Mr. H. Crook .....                                                                                                       | 5 13 6½  |        |        |
| Frechleton and Wharton ditto; per ditto .....                                                                                               | 2 14 2   |        |        |
| Middlesex.—Parsons Green.—G. G. ....                                                                                                        | 1 0 0    | 60 0 0 |        |
| Somersetshire.—British Juvenile Auxiliary Missionary Society.—Mr. Richard Ferris, Treasurer.....                                            | 25 0 0   | 1 0 0  |        |
| Staffordshire.—Newcastle-under-Lyne.—Produce of a Missionary Box; per Rev. T. Sleight.....                                                  | 3 3 0    |        |        |
| Surrey.—Thames Ditton.—Rev. Mr. Churchill.—Life Subscription.....                                                                           | 10 10 0  |        |        |
| Worcestershire.—Kidderminster.—Old Meeting.—Gen. xxviii. 20, 22.—3d Subscription.—Joseph .....                                              |          |        | 1 13 9 |
| Worcester.—Late Countess of Huntingdon's Chapel.—Rev. E. Lake.—Penny-a-week Society, Half Year's Subscription.....                          | 20 7 6   |        |        |
| Annual Subscribers .....                                                                                                                    | 4 4 4    |        |        |
| Fruits of Self Denial .....                                                                                                                 | 1 0 0    |        |        |
| A Missionary Cottage .....                                                                                                                  | 0 16 6½  |        |        |
| A few poor Women .....                                                                                                                      | 0 12 0   |        | 27 0 0 |
| Yorkshire.—Leeds.—John Clapham, Esq.—Donation .....                                                                                         |          | 30 0 0 |        |
| Scotland.—Nairnshire.—Society for the Propagation of the Gospel; per Rev. W. Barclay .....                                                  |          | 10 0 0 |        |
| Carmunnock Bible and Missionary Society; per W. McGavin, Esq.....                                                                           |          | 9 0 0  |        |
| East Lothian Bible Society.—A Donation in aid of the translations of S. S. carried on by this Society .....                                 |          | 30 0 0 |        |
| New Brunswick Auxiliary Missionary Society; per Mr. David Burpe, Treas. Lieut.—Colonel Farquhar, late Resident at Singapore.—Donation ..... |          | 44 7 6 | 10 0 0 |

*For the Education of Native Females in India.*

|                                                    |        |
|----------------------------------------------------|--------|
| John Clapham, Esq. Leeds.....                      | 10 0 0 |
| A Friend.—Carmarthen.—(See South Wales List) ..... | 1 0 0  |

*Subscriptions towards rebuilding Mr. Wray's Chapel at Berbice.*

|                         |        |
|-------------------------|--------|
| W. A. Hankey, Esq. .... | 10 0 0 |
| W. R. ....              | 1 1 0  |

ERRATA.—Chronicle for January 1824.

Page 41. Penryn—for not to exceed, read not to be under.—for Beaver, read Bevan.

## POETRY.

### MISSIONARY HYMN.

*From an American Collection.*

#### THE FULFILMENT OF PROPHECY.

The fount is open'd, from whose streams  
Celestial life and knowledge spread;  
The sun hath ris'n, whose radiant beams  
Restore the sick, and raise the dead.

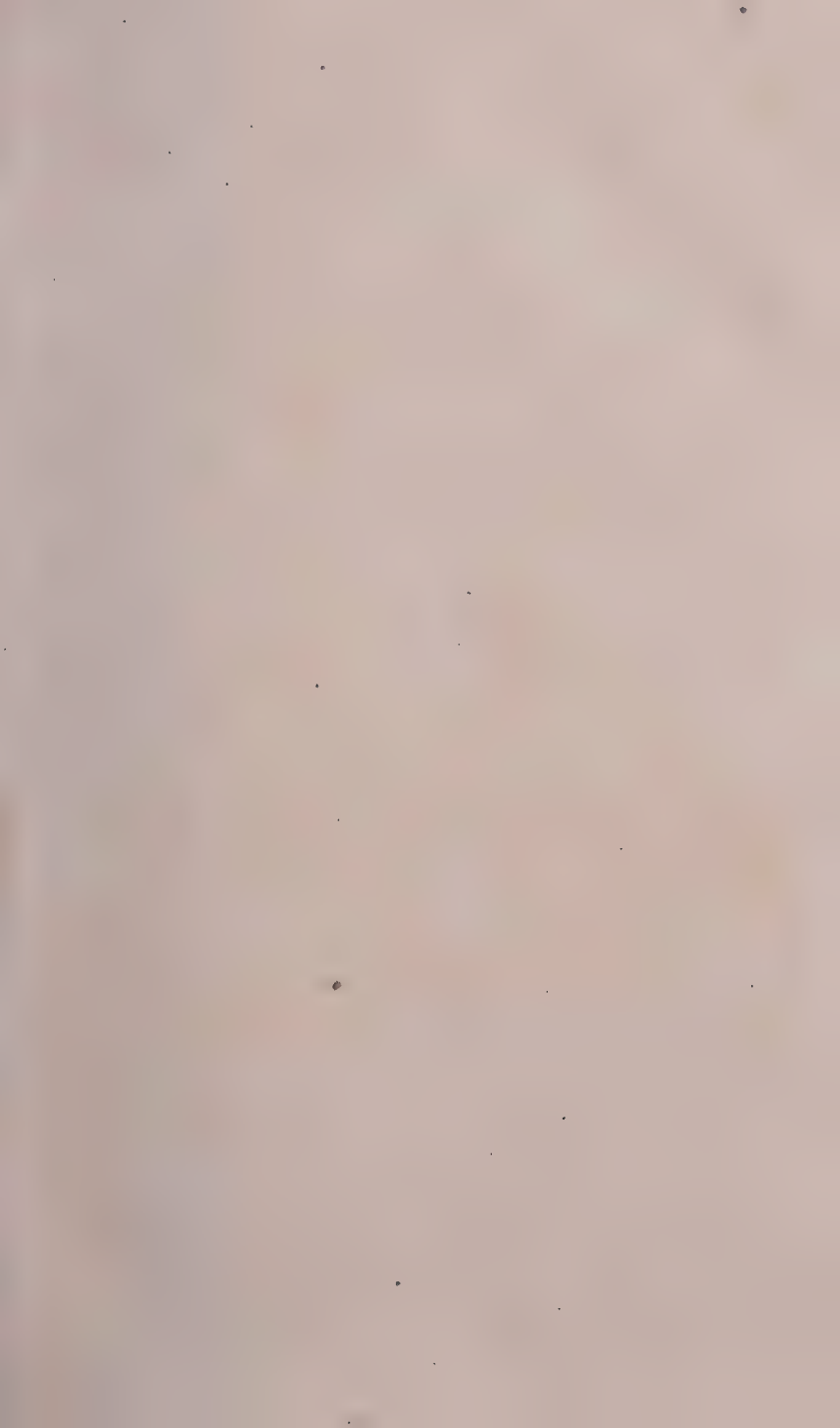
And nought their glorious course shall check,  
Till Earth with moral verdure glows,  
Till they her desert wilds shall deck  
With blooming Eden's deathless rose.

That Mighty Angel, to whose hand  
The Everlasting Word is given,  
Waves his broad wing o'er sea and land,  
And soaring cleaves the vault of heaven.

And say,—shall aught oppose his flight?  
Aught dim with clouds his flaming scroll?  
No! not till truth, with holy light,  
Shall visit every human soul;

Not till blest Peace shall spring to birth,  
Till Hatred sheathe his useless sword,  
Not till the nations of the Earth  
Become the kingdoms of the Lord.

H.





REV<sup>D</sup> BENJ<sup>N</sup> KENT

*TROWBRIDGE.*

# THE EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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**MARCH 1824.**

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MEMOIR OF THE LATE REV. JAMES RICHARDS,  
AMERICAN MISSIONARY IN CEYLON.

*(From an American publication.)*

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MR. RICHARDS was born in Abington, Massachusetts, Feb. 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same State. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a subject of divine grace. He was then about thirteen years of age; but he did not unite himself with the visible church until six years after this time.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education could not be gratified till he was nearly twenty years of age. At the age of twenty-two he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect

honour upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow-men.

"While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example which he set before his fellow-students. During his residence in college, a revival of religion took place. He laboured among the students with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship which continued through life, and which, it is believed, has been resumed, and is to be perpetuated in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of Missions among the heathen. This he did at a time when the subject of Foreign Missions had excited little attention in America; and before any, except that little band of brethren, (of whom he



was one,) mentioned in the Life of the Rev. Samuel J. Mills, had thought of making it a *personal* concern. It was here that they examined the subject together. It was here that they often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object."

In 1809 he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills and several other of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also in the Christian public, by the distribution of many books and pamphlets on the subject of Missions.

"In June 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts the Memorial on the subject of Missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of Foreign Missions being comparatively new at that time in America, it was thought by the members of the Association that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills

in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object."

As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals:—"I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father, and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it." Again: "I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependance on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed if I should not be permitted to preach Christ to the poor pagans." At another time he writes: "There is some prospect that peace may be soon restored to our country, and I hope, ere long, to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part assigned me."

In September 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the gospel. In November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, he was afterwards employed for a considerable time as a missionary in the suburbs of the city. He took the degree of Master of Arts in 1814; and spent a considerable part of the next year in preaching to a people who, previous to his going among them, had been much divided; but, in consequence of the blessing of God on his labours, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

"In May 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, (Mass.) and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal:—'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work, on which my heart has been so long and so constantly set? For more than seven years, I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious gospel of Christ.' Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d

of October. At that time, in company with eight missionary brethren and sisters, he embarked in the *Dryad* for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there, he replied, 'Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'

"The *Dryad* had a favourable voyage of five months to Colombo. Mr. R., a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit; and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April 1818, the two brethren set sail from Colombo, and in July they arrived at Cape Town. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone.

But from the state of Mr. Richards' health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavourable turn. He raised considerable blood from his lungs. His cough also became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of Missionaries, and of all who love our Lord Jesus Christ in sincerity; where he was pleasantly situated, and received every attention which it was in the power of the family to bestow."

In the latter part of November, he embarked, in company with the Rev. Mr. Traveller and his lady for Madras, where he arrived about the middle of January. The kind attentions of his fellow-passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season he considered himself, and was considered by his brethren, as near death. But in August 1819, his symptoms were more favourable, and not long after he recovered a considerable degree of health and strength. He then commenced visiting the native free schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April 1820," says the Memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras),

for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means his health and strength were visibly improved. From this time until May 1821, there was but little alteration in the state of his health. During that year he did much for the benefit of the mission, not only by his counsels and prayers, but by active labour as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, labouring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably worse, partly in consequence of fatigue during her sickness: and he never again rose to that degree of vigour which he had enjoyed for the year previous. But we must hasten to the closing scene.

"On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time the commencement of his last illness may be dated. The pain in his side returned on the three following days, and on Monday, the 1st of July, it was excessively severe, and continued nearly six hours. It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But the 'Lord seeth not as man seeth;' and, in this case, the brethren had a pleasing illustration of the truth, 'that the Lord doth not afflict willingly, nor grieve the children of men.' The necessity and utility of the severe suffering to which he was subjected were in a great degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of rousing to rigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as



the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favoured at that time with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness during the last week of his life.

"On the 19th of July his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray that he might have more patience; but observed, 'It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks, to that Grace which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him who will have washed away all my sins! Crown him? yes, I will crown him Lord of all.'

"On the morning of August 2, Mrs. Richards rose early to relieve the brother who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope that he

should not repine when called to suffering. A season of severe coughing soon came on, which affected him very much. Soon after this he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, 'O Lord Jesus, come quickly. If this be dying, I must say, 'the pains, the groans, the dying strife!'—Lord, is it not enough?' In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired.—'Yes,' he answered, 'commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.' This was said with a trembling voice and with many pauses. A little before eleven o'clock she returned to him, and he asked why she came so soon? She told him, that she found it difficult to sleep while he was so distressed. He replied, 'I am more quiet, and do not need you now; yet I feel great pain in my breast. I have a new feeling there.' She told him she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. 'Well, my dear,' said he, 'you will unite with me in thanking God for so pleasant a prospect. Retire to rest and gain strength for the trial.' About three o'clock on the morning of the 3d, he sent for his wife, and when she came she found him in great bodily distress. Soon after this, in a season of fainting, he said, 'Now I shall go.' At half-past four o'clock Dr. Scudder was sent for. About five he was again in great distress, when it was thought he was dying. Reviving a little, he said, 'This is hard work.' Immediately after this his teeth began to chatter, his pulse become indistinct,



and his breathing very irregular. A little before seven Dr. Scudder arrived, and approaching his bed, said, 'Well, brother Richards, it is almost over.' Joy beamed in his countenance as he looked up and replied, 'Yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!' After dosing a few moments, he took an affectionate leave of his afflicted wife, and observed, 'I have long been giving you my dying counsel and advice, and have only now to say *farewell!* The Lord bless you!' Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment, replied, 'No, brother Scudder, no; I am just going.' Soon after, 'I have now clearer views of the Saviour than before. O, He is precious!' About half-past ten o'clock he revived a little, and was able to speak more distinctly. On being asked what were his views of divine things, he replied, 'Not so clear; I still feel that I see through a glass darkly.' But soon, yes *very soon*, face to face.' He then inquired for James, his only child, who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things: be a good boy; obey your mama; and love Jesus Christ. Now, remember these, my son.' He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said, 'Tell brother Scudder, *going*,'—and spoke no more. He continued to breathe for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

"On the following day, which was the Sabbath, the members of the Mis-

sion assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when this *corruptible must put on incorruption, and this mortal must put on immortality.*"

### WINTER MUSINGS.

"— Thou hast made Summer and Winter,"

PSALM lxxiv. 17.

THE charms of Summer have often inspired our poets, and many praises have justly been offered to the Creator for the blessings it produces: but few have been charmed with the scenes of Winter; or who has thought of offering praise to the Creator and Governor of the world for its phenomena?—Yet "Thou (O Lord!) hast made Summer and Winter."

But repulsive and forbidding as the subject may at first appear, let us pause and meditate a little, and see if Winter—barren as it is with respect to the productions of the earth, may not afford profitable reflections to feed the mind.

"Thou hast made Summer and Winter."—All the events of Providence, whether pleasing or alarming, prosperous or adverse, the smiling Summer and the rainy Winter, are alike under the control of God. While we enjoy the blessings of Providence, it is most ungrateful not to acknowledge they come from the hand of God; but afflictions, calamities and destruction, are from him also. "Is there evil in the city and the Lord hath not done it?"\* "Behold! (saith he) I form the light and create darkness; I make peace and create evil: I, the LORD, do all these things."† The hand of God is as visible in the darkness of the night-storm as in the light of day, and is as gratefully to be adored; because one is no less necessary for the general good than is the other.

\* Amos. iii. 6.

† Isaiah xlv. 7.

When the earth hath brought forth plentifully, and the Lord has "crowned the year" with an abundant harvest, it requires rest; and its strength needs to be recruited with manure. The frost binds up the earth, for the most part, from producing vegetation till the proper period, while the snow protects it from excessive cold and dryness; and when we have a deficiency of these, the Summer often advances prematurely, and we have a defective harvest.

On a certain occasion the sons of Zebedee came to our Lord, and said, "Master, we would that thou shouldst do for us whatever we shall desire." \* This is the petition of all mankind; but so various and contradictory are their desires, that it is a great mercy to us that many of them are not granted: for at the same time do they severally require shade and sunshine, rain and frost, and all the varieties of the weather-glass. But "He that sitteth on the heavens, laughs" † at the folly of such petitions, and, in his own way, gives us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness." ‡

But let us improve this subject by a reference to spiritual objects. There is a Winter for the soul. When young converts enter on the Christian life, it is their Spring-time, the season of such promise and delight, and they little anticipate the storms of their after life. After a while they become more steady in their principles, more uniform in their frames, and now they bring forth the "pleasant fruits" of good works and evangelical obedience. At length come the storms of Winter—bodily afflictions and mental depressions; losses in trade and disappointments in life; bereavements in families, that tear the heart in pieces. O, could we but have "sunshine all the year," what a pleasant life would this be! But then how would it prepare us for another? Who would sigh for a better

world, if they had all they could wish in this? There must be a moral as well as a natural Winter. The storm that shakes the tree makes its roots strike deeper, and spread farther: so, by means of adverse circumstances in our life and experience, our self-knowledge is deepened, and we become "rooted and grounded in the faith." Again; as the leaves of Autumn must all be stript off before those of Spring can bud; so often must our "dear delights" be taken from us, before we can look and long for purer joys, or "lay hold of eternal life." "Ah," said a pious lady once, when her husband and children had all been taken in succession from her, "the Lord is thus knocking off my fingers from the world." Her affections were loosened from the creature, to be fastened on the Creator.

Again; Winter is a season of rest to the earth, that it may be recruited by manure, either natural or artificial. So in the spiritual world, a little exertion exhausts our strength; and the varied dispensations of providence and grace are necessary to recruit our vigour and enable us to "bear fruit in old age." None but those who have lived to this period can tell what strange means (apparently), the Lord sees necessary for this end; or how important the influence of his grace is, to render any means effective to our salvation. It is not merely casting manure on the frost-bound earth that will make it fruitful; it must lie, and be ploughed or dug in, and mixed with the heart of the soil, to render it productive. Thus it is with man—"the barren fig-tree" in the parable—and what said the merciful Vine-dresser? "Lord, let it alone this year also, till I shall dig about it and dung it."

But the scenes of Winter are not all dark and dreary. What can be more beautiful than the sun shining on the snow-clad hills, and glistening in the millions of icicles hanging from the trees in a frosty morning? Behold the aged Christian; his head, like some

\* Mark x. 35. † Ps. ii. 4. ‡ Acts xiv. 17.

Alpine mountain, whitened with the snows of fourscore winters, and his conversation ornamented with coruscations of piety, though perhaps disabled, by the infirmity of his years, for any active service—praying and waiting till he shall enter into rest—and this his language,

“Cast me not off *now* strength declines,  
Now hoary hairs arise;  
But round me let thy glory shine,  
Whene’er thy servant dies.”

B——. Jan. 10. AGRICOLA.

OUTLINES OF A SERMON  
BY THE REVEREND J. WILSON,\*  
(Communicated by J. B. W., Shrewsbury.)

Jude 20—“*But ye, beloved, building up yourselves on your most holy faith.*”

THE Apostle had before mentioned, and set down, a black catalogue of great sinners, both professors and others; and he comes in here with advice to the saints, to whom he writes by way of opposition to them; as if he had said—the sinners will be sinners in spite of God, his word and judgments; yet be not ye so. If the times be bad, be ye better—“building up yourselves on your most holy faith.”

Query 1. What is to be understood by *faith* here? This word has several acceptations in scripture. Here it is taken for that grace whereby Christ and his gospel are savingly known and embraced. Precious faith, 2 Pet. i. 1. It is a key to all the blessings of the New Covenant. It is styled faith unfeigned, 1 Tim. iv. 5. This precious

grace is capable of degrees, that is, of being more and more increased in the hearts of believers.

Qu. 2. Why is it called ‘most holy faith?’ 1. With respect to the rule of it—the word of God. 2. With respect to the effects of it—sanctification and conformity to God. 3. With respect to the pre-eminence of it above other graces. It is the first-fruits of the Spirit, Rom. viii. 23. The first-fruits were the most holy. It is the first-born of spiritual life.

Qu. 3. What is meant by building up ourselves? 1. Upon this bottom all your duties and performances should stand—pray in faith—give alms in faith, Heb. xi. 6. But faith is no where called a *foundation*. That is Christ’s peculiar office. 2. Our proceeding, going forward, and growing up in faith, that is, in our saving knowledge of the grace of the gospel.

*Doctrine.* That it is the great duty, and should be the constant work, of believers to increase and grow up in their most holy faith.

Show I. The nature of this duty. In order to that we are to consider,

1. What it is to believe. It is not barely to repeat our creed, and to give our assent to the chief heads of the Christian doctrine—so the Devils believe. By the strength of reason they are constrained to it. Many strong heads may give as firm an assent to the scripture truths from the motives of credibility appearing in them as a believer, but *believing* is not a work of the head only, but of the *heart*. Believing God and fearing him. Not only apprehend Christ, but appropriate Christ—as Thomas, John xx. Not only hear the promises and commands, but *apply* them.

2. What it is to increase in faith. It is done two ways.

(1.) Extensively. When the object of our faith grows larger, as we do increase in the knowledge of spiritual things. See John xx. 27. Thoms before believed Christ the true Messiah, but did not till now believe the res-

\* An intimate friend of Mr. Matthew Henry, and born the same year—1662—in Chester. He was educated at London with Mr. Thomas Row, lived for some time afterwards in Mr. Philip Henry’s house; was the first minister of the Presbyterian denomination in Warwick; died of a consumption in his 32d year, but did more service for God and the souls of men in that short term of life, than many, even good men, have done in twice that number of years. See Tong’s Life of Matt. Henry, p. 49, 271, edition of 1716.



rection of Christ. So Apollos knew the way of God more *perfectly*, Acts xviii. If we do not daily increase herein it is our own fault. The scriptures are an inexhaustible fountain of knowledge.

(2.) Intensively. Though the object be not larger, yet the operation is more intense and vigorous. The same truth, the same promise, may sink deeper into the heart of one than of another. You find the Devil in one place, and Peter in another, making the same confession. Compare Mark iii. with John vi. Yet far different. As long converse and acquaintance between friends, though it do not increase mutual knowledge, yet it increaseth union and mutual endearments. So here. A Christian's faith grows up by degrees to spiritual sense. Herein a believer, though of weak capacity, may grow more in faith than the wisest Doctor. Like a drop falling often on the same stone, though it make not a new impression, yet it makes the old deeper.

Show II. That *it is* our duty. Consider,

1. How often this duty is commanded in the word of God. None more frequently and plainly. Unbelief is condemned, even in believers. See 1 John, v. 13, "*To you that believe, that ye may believe;*" that is, more firmly, powerfully, and affectionately. Matt. viii. 26; Luke xii. 28.

2. The eminent part which this grace of faith bears in the spiritual life. It is the spring and principle of it. It is the strength of it. It is the life of a Saint, Hab. ii. 4. The strength of a Saint—strong in believing, Psalm lxxxiv. Go from strength to strength in the way of faith, till they appear before God in Zion, Rom. i. 17. While faith is acting, the Christian is still going forward in his way, Luke xxii. 32. By faith we are united to Christ.

3. The imperfection and weakness of the grace of faith in the best. You see how much depends upon it, therefore you have need to get it strengthened. Abraham, through strong in faith, fell twice through fear, Gen. xii.

and xx.; and Isaac, the heir of his faith, stumbled at the same stumbling-stone. Our defects in obedience are owing to the weakness of faith. Is it not unbelief, when a man fears reproaches more than all the terrors of hell? The most of men are taken up with present things—they are all their business—for want of faith exercised on the life to come. Consider,

4. The prayers of the Saints, Luke xvii. 5, "Lord, increase our faith." Paul is very importunate, 1 Thess. iii. 10. "Night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in our faith."

Show III. The *advantages* of our growth in this grace.

1. The more there is of faith, the more there is of the presence of spiritual things in the soul. Faith brings even eternal things down into the soul. It sets God before us, Heb. xi. 1. Faith is the instrument of conveying them to us; and besides its own fitness, it is blessed to us by God for that purpose. It is by faith that the Saints have had great enjoyments of God and heaven here on earth. Acts vii. 55.

2. The more faith we have, the more we have of grace and power in duty. Our strength comes from Christ—and it is by the way of faith, Rom. v. 2. John vii. 38. Faith fetches in strength to manage our spiritual conflicts. See Matt. xv. 22. We pray to no purpose, when we speak only the voice of our wants and natural desires, without faith.

3. The more faith the more comfort in duty, 1 John v. 13, 14. Faith fills the soul with a lively hope, Rom. v. 2. Hope is the very life and enlargement of the spirit. Faith fills the soul with comfort in a dying hour.

4. The more faith the more support under burdens, and safety in dangers. The sense of God's favour—an eye to the promises support a believer under those burdens that are too hard for human power. Peter's unbelief made him sink. A believer, even in the sha-



dow of death, can fear no evil. Faith divides the waters of that Jordan, Josh. iii. 15. Death loseth its terror to a believer, Ps. xxiii. 4. See its influence in sickness, James v. 15, 16. In losses, Heb. xi. 17. In fears, Heb. xi. 27.

5. The more faith the more glory to come. If unbelief shuts out of heaven, the nobler faith shall have the greater glory, 2 Cor. iii. 18. The strongest faith gives most glory to God, therefore shall receive most from him.

Show IV. The means of increasing our faith.

1. The word. Faith comes and is increased by hearing. The word of the Lord came unto Abraham, and then he believed, Gen. xv. 4—6. 1 Thess. iii. 10.

2. Meditation. This brings the word home the more powerfully. Compare Gen. xviii. 12. with Heb. xi. 11. Sarah at first hearing of the promise, laughed through unbelief; but, upon second thoughts, judged him faithful who had promised.

3. Prayer. Luke xvii. 5. "And the Apostles said unto him, Lord, increase our faith!" It follows in the text—"praying in the Holy Ghost,"—with spiritual prayer, Mark ix. 24.

4. Humility. He gives grace to the humble. In scripture, the greatest instances of faith are commended for their humility--the centurion, Matt. viii. the Canaanite woman, Matt. xv, "His soul which is lifted up is not upright in him; but the just shall live by his faith," Hab. ii. 4. The soul lifted up is opposed to faith, Rom. xi.

Use I. To all Christians. See that the foundation be well laid in true faith. This is the corner stone. To know whether you have true faith, inquire—Have you ever joined yourselves in covenant to Christ? Do you value your covenant interest? Are you still of the same mind, to continue constant to him? Do not the doctrines of Christ, and the cross of Christ, offend you? Do you discern in yourselves the purifying effects of faith? The doom of *unbelievers* is very terrible, Rev. xxi. 8.

Use II. To such as have true faith, but very weak. Wherefore is it thus? Why are you so wavering? Is there any scripture truth concerning which you are in doubt? Bring your doubts to particulars. Are not your hearts yet persuaded? Is not Christ more amiable, and heaven more desirable, than all that the world can propose? Labour after more precious faith.

Chester, July 1688.

### ORIGINAL LETTER,

From AMBROSE SERLE, Esq. Author of *Horæ Solitariae*, &c. to a Minister in Scotland.

Rev. and dear Sir,

YOUR favour, dated the 14th of last month, was not delivered to me till yesterday afternoon. Be pleased to put me down for a dozen copies of your intended edition of the Memoirs of Mr. Hervey.

His name is and ought to be precious to the church of God; I mean that church which is truly and spiritually his. Outward churches, like scaffolds to an edifice, may have various forms, some better perhaps than others; but if the temple of the Lord be raised under any of them, the Saviour will be glorified indeed, when all these, having accomplished their use, shall be done away.

Mr. Hervey lived a life of faith, and, in consequence of that faith, a life of holiness in the Redeemer. In the smallest things he was exemplary. The late Mr. Romaine told me, that once being in his company at breakfast, and Mr. H. (being in ill health) retiring with a small basin of milk to another part of the room, he heard him praying over it; "Lord, if I obtain no nourishment from this food which Thou hast given me, at least let me get thankfulness from it." This is a little sample of the spirit in which he lived. And his life was uniformly such. Happy would it be for some who have thought it proper to traduce him, if their hearts were as warm towards Christ, and their lives were as unspotted as his. He as-

cribed nothing to himself, but threw himself upon Grace and Mercy without reserve; and his end was peace.

Wishing you success in your publication, I remain,

Dear Sir,

Yours sincerely,

Transport Office, AMBROSE SERLE.  
14th Oct. 1808.

## ON ST. PAUL'S LEARNING.

*To the Editor.*

SIR,

In reading Dr. Wardlaw's excellent Sermon for the Home Mission Society, (recommended in a late Number of your Mag.), I was somewhat stumbled at the manner in which he speaks of the learning of St. Paul, which he rates much lower than I have been accustomed to hear it spoken of; without, therefore, the slightest disrespect to Dr. Wardlaw, permit me to suggest two or three Queries on this subject.

1. When St. Paul speaks (1 Cor. i. 17.—ii. 1, 2.) of his coming among the Corinthians, and says, that he came "not with excellency of speech, or of wisdom, lest the cross of Christ should be made of none effect;" does not this language evidently imply that he possessed such "excellency" and such "wisdom," though, for the reason here mentioned, he did not think proper to employ them?

2. When he professes to "know nothing among them, save Jesus Christ, and him crucified;" does it not also imply, most forcibly, that this apostle had other stores of knowledge at command, if he had thought proper to exhibit them?

3. Did St. Peter, or any other of the apostles, though equally zealous for the doctrine of the cross, ever use such language? and, if not, must not the reason of it be found in their different education or acquirements? It is allowed that Paul possessed very strong natural talents; that he had received a learned education as a Jew, at the feet of Gamaliel; that he was a na-

tive of Tarsus, "no mean city" of the Greeks; is it not then highly probable that he would seek an insight into their mysteries and learning? And this more especially after his conversion, when he found himself designated to be the Apostle of the Gentiles? Would not his birth and intercourse with the Greeks, learned as well as illiterate, enable him to do this? and do not his frequent allusions to their rites and customs, with his occasional quotations from their writers, discover both a pleasure in such knowledge, and the valuable use he sometimes made of it?

4. When his enemies admitted that "his letters were weighty and powerful," though his "bodily presence was weak, and his speech contemptible," (2 Cor. x. 10.) do they not admit both his learning and natural talents, though they deride him as an orator? do they not admit him to have been a powerful writer, though a feeble speaker?

This feebleness respected, first, his "bodily presence;" and tradition represents him as a little man of mean appearance; and when his enemies speak of his speech as contemptible, do they not refer to the feebleness of his voice? At the same time, it is not improbable that his Hebrew extraction might give to his Greek pronunciation a Jewish accent, which would render it, in their view, contemptible altogether.

In all these points of view, *except the last*, I sometimes think I could trace a similitude between the Apostle and our beloved and celebrated Dr. Watts. Both appear to have been low in stature and small in size. On one occasion, the name of Dr. Watts was announced to a gentleman in a coffee-house where he was present, and received with admiration: "What, (said he) is that the *great* Dr. Watts!" and it is not impossible that when his Corinthian enemies first saw our apostle, they might in like manner exclaim, "What! is that the great Paul of Tarsus, with whose letters we were so impressed!"

Dr. Watts also possessed a weak though musical voice, and for many years was afflicted with nervous irritability, (which, by the by, the Doctor took to be Paul's "thorn in the flesh") which unfitted him for a public speaker. On occasion of some public meeting of Dissenters, the Doctor attempted to speak, but could not be well heard; the famous *Thomas Bradbury* being also present, observing this, cried out, "Brother Watts, shall I speak for you?" To this the Doctor, in a vein of good humoured irony, replied, "That would be kind indeed, Brother Bradbury, for you have often spoken against me;" which was well known to have been the case. [See *Wilson's History of Dissenting Churches*, vol. iii. pp. 526—8.]

St. James's.

V. T. V.

## ORATORIOS.

To the Editor.

SIR,

I HAVE just been reading in the public prints\* an account of the first Oratorio at Drury Lane Theatre this season, in which I find that a selection from Handel's *Messiah* is thus spoken of:—"Braham's 'Comfort ye my people;' Mrs. Salmon's 'Rejoice greatly, O daughter of Zion;' and Miss Stephens's 'I know that my Redeemer liveth;' were most enthusiastically applauded." The second part of this performance consisted of an Oratorio called "The Day of Judgment." The writer of the article calls this "an awful subject: and it is probable that the audience had their feelings impressed by it. It is, however, natural to suppose that grave and moral impressions did not go deep, or last long: for the writer proceeds to inform us, that Braham excelled himself in a Scotch ballad, "Smile again, my *Bonnie Lassie*," &c. How indecorous thus to blend a trifling love ditty with the grand theme of human redemption, which should never be touched upon without reverence and solemnity!

\* Public Ledger.

But even when the performance is altogether sacred, while performed in the same place, by the same persons, and for the same end as comic operas, that is, for *mere amusement*, I by no means think it consistent for professors of religion to attend them; and if any think otherwise, I should recommend them to read the late Rev. Mr. Newton's Exordium to his Fourth Sermon on "The Messiah;"† and I would hope it may prevent their going again to Oratorios, to hear the name of their divine Master dishonoured, and his sufferings and death made the matter of a public entertainment, amongst a crowd of thoughtless and profane persons.

J. T.

## A HINT TO LAY GENTLEMEN.

SOME time ago a minister, who had laboured many years in the word and doctrine, was spending a few days with a gentleman who had *two* copies of Mr. Scott's Bible, and expressing that he had no work of that nature, the gentleman generously presented him with one of them.

Qu. 1. Are there not many poor ministers who are similarly situated with the above?

Qu. 2. Are there not many lay gentlemen who have commentaries and other works very useful to ministers, of which they (the lay gentlemen) make no use?

Qu. 3. Would it not be well for those who have a superabundance of books (as well as money), to transfer the same to those who are in want?

G. G.

## CRITICAL HEARERS.

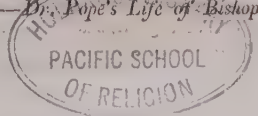
WHEN Dr. J. Wilkins, afterwards Bishop of Chester, was rector of St. Lawrence, Jewry, just after the restoration, he desired Dr. Barrow to give him a Sunday, which he readily consented to do. Accordingly, at the time appoint-

† The whole passage may be found in the 13th vol. of our Old Series, pp. 173—175.—Ed.



ed, he came with an aspect pale, meagre, and unpromising, slovenly and carelessly dressed. Thus accoutred, he mounted the pulpit, and began his prayer: immediately the congregation was in an uproar, as if the church were falling, and they scampering to save their lives, each shifting for himself with great precipitation: but the good doctor not seeming to take notice of this disturbance, proceeds, names his text, and preaches his sermon to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, the eminent Nonconformist, was one, who afterwards gave Dr. Wilkins a visit, and highly commended the sermon. There was also, amongst those who staid out the sermon, a certain young man, who thus accosted Dr. Barrow as he came down from the pulpit: "Sir, be not dismayed, for I assure you it was a good sermon." By his age and dress, he seemed to be an apprentice; or, at the best, a foreman of a shop; but we never heard more of him. I asked the doctor what he thought when he saw the congregation running away from him? "I thought," said he, "they did not like me or my sermon, and I have no reason to be angry with them for that." "But what was your opinion," said I, "of the apprentice?" "I take him," replied he, "to be a very civil person, and if I could meet with him, I'd present him with a bottle of wine." There were then in that parish a company of formal, grave and wealthy citizens, who having been many years under famous ministers, as Bishops Wilkins, Ward, Reynolds, &c. had a great opinion of their skill in divinity, and their ability to judge of the goodness and badness of sermons; many of them came in a body to Dr. Wilkins, to expostulate with him, why he suffered such an ignorant, scandalous fellow, (meaning Dr. Barrow,) to have the use of his pulpit. I cannot precisely tell whether it was the same day, or some day after in that week, but it happened to be when Mr. Baxter was with Dr. Wilkins. They came in full cry, saying, they wondered he should permit such a man to preach, who looked like a starved cavalier that had been long sequestered, and out of his living for delinquency, and came up to London

to beg, now the king was restored; and much more to that purpose. He let them run themselves out of breath, and when they had all done speaking, and expected an humble, submissive answer, he replied to them in this manner: "The person you thus despise, I assure you is a pious man, an eminent scholar, and an excellent preacher: for the truth of the last I appeal to Mr. Baxter here present, who heard the sermon you so vilify: I am sure you believe Mr. Baxter is a competent judge, and will pronounce according to truth:" then turning to him, "Pray Sir," said he, "do me the favour to declare your opinion concerning the sermon now in controversy, which you heard at our church the last Sunday." Then did Mr. Baxter very candidly give the sermon the praise it deserved; nay more, he said, "that Dr. Barrow preached so well, that he could willingly have been his auditor all day long." When they heard Mr. Baxter give him this high encomium, they were pricked in their hearts, and all of them became ashamed, confounded, and speechless: for though they had a good opinion of themselves, yet they durst not pretend to be equal to Mr. Baxter; but at length, after some pause, they all, one after another, confessed "they did not hear the sermon, but were carried to dislike it by his unpromising garb and mien, the reading of his prayer, and the going away of the congregation:"—for they would not have it thought by any means, that if they had heard the sermon, they should not have concurred with the judgment of Mr. Baxter. After this shame was a little over, they earnestly desired Dr. Wilkins to procure Dr. Barrow to preach again, engaging to make him amends by bringing their whole families, and to enjoin them not to leave the church till the blessing was pronounced. Dr. Wilkins promised them to use his utmost endeavour for their satisfaction, and accordingly solicited Dr. Barrow to appear once more upon that stage, but all in vain; for he could not by any persuasions be prevailed upon to comply with their request."—How true is it—that "man looketh at the outward appearance!"—*Dr. Pope's Life of Bishop Ward.*





### BISHOP BAGOT'S ADVICE TO A YOUNG CLERGYMAN.

READ more than you write, and copy more than you compose, for the first five years of your ministry. Let the fathers, and the old divines of the last century be your study; make your commonplace-book the treasury of your mind. I do not wish you to employ much of your time in reading modern divinity, as this for the most part consists of new nothings, wiredrawn from old truths. I would rather advise you to dig for the pure ore in the mine, than content yourselves with the current coin of the age. Let the Scriptures be your constant, as they will always prove your infallible test; make them the support of your principles, and they will always be the incontrovertible witness to your orthodoxy. For ever bear in mind you ought not to be preachers only, you must be teachers of your respective flocks; and oratory is to be cultivated rather as an useful auxiliary, than an essential property. I am sorry to say, for the credit of the pulpit and the sincerity of its hearers, that I have more frequently found popular preachers to be unsound divines, than sound divines to be popular preachers. Be faithfulness rather than fame your chief object; to the judicious part of your congregations this will always be acceptable; and it is too much to sacrifice your sincerity to those who seek amusement rather than instruction from the exercise of your sacred function.

### THEOLOGICAL GLEANINGS.

As soon as pride is humbled enough, not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn*.

Ministers are, in general, apt to make too wide a distinction between seekers and believers. A man must have some degree of Saving Grace and of true Faith, before ever he can seek Christ in earnest.—*Madan*.

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward*.

Prove your conversion, and you need not doubt of your election.—*Alliene*.

Faith takes God at his word, and depends upon Him for the whole of salvation. God is good, and therefore he *will* not,—He is true and faithful, therefore he *cannot*,—deceive me. I believe he speaks as he means, and will do what he says.—*Mr. Ryland, Sen.*

Either exercise your graces, or Satan will exercise your corruptions; as one bucket descends another rises.—*Gurnal*.

Many plead for those opinions and notions, upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint, about justification, than all the wrangling disputes of learned men.—*T. Coles*.

Go to dying beds;—there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you, what a blessing it is, to have the king of terrors converted into a messenger of peace.—*Hervey*.

### *A new Idea.*

When the Abbe Sicard had brought his deaf and dumb pupil, Massieu, to conceive the idea of the Author of the Universe, he cried, "Let me go to my father and mother, to inform them of this happy news!" The youth concluded that his parents were ignorant of this truth, because he had till then been ignorant of it; he thought that idea as new to all mankind as it was to himself.

### QUERIES

#### *On Sunday School Instruction.*

1. Wherein, upon Scripture ground, is the inconsistency of teaching Writing on a Sabbath-day in our Sunday-schools?

2. Might not this objection be fully met by confining the first elements (the formation of letters) to week day evenings, and all subsequent exercises to copying texts of Scripture?

\*\*\* We must request brevity in any of our Correspondents who may favour us with an answer.

MISS ELIZ. DEXTER, PADDINGTON.

THE first serious and abiding impressions on this young lady's mind, appear to have been made about the age of nineteen, in reading Dr. Doddridge's excellent book on the "Rise and Progress of Religion in the Soul;" from which time her attachment to divine things, and to the house of God, was strong and lively.

About four months before her decease, the writer visited her by request, and found her under much concern of mind, which by prayer and conversation terminated in peace and hope.

As her end approached, her confidence in God grew stronger and stronger. It was quite a privilege to witness her patience, and to hear the gentle expressions of her hope in divine mercy, and her comfortable assurance of salvation by our Lord Jesus Christ. "At the last interview but one I had with her," says the writer, "on entering the room, I said, You are not *gone* yet." She replied, with great animation and pathos, "No! but *going*;" and then with exquisite feeling exclaimed,

"Cease, fond nature, cease thy strife,  
And let me languish into life."

She quoted passages from Scripture and sacred hymns with great freeness and promptitude; and remarked how thankful she was that her memory was thus stored, and how invaluable these things were to her now that she was too feeble to read, and almost too faint to listen. She quoted Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil;" and with great emphasis added, "He will not *leave* me in the valley—no; he will not *leave* me in the valley."

"Sometimes," said she, "it appears impossible that Christ should love such an one as I! and die for such an one as I! but the whole need not a physician, but they who are sick. And he is faithful that promised."

This doctrine seemed to be the rock of her confidence; she dwelt with sweet and repeated earnestness on the fidelity of Christ.

"Pray for me," said she, "that I may have patience. Lord, give me patience! let me not dishonour thee in death. Unbelief is the greatest sin; but he will not leave me to dishonour him by unbelief." Her father remarked to her, "What a mercy it is that you are *ready*." She replied, "What a mercy it is that the dear Redeemer has *made me ready*. To God

alone the praise is due. I am a sinner, but I find Christ precious; indeed precious. He snatched me as a brand from the burning. Come, Lord! come quickly; yet not my time, but thine. He will not tarry. He is now preparing my place.

"'Tis almost done, 'tis almost o'er,  
We're joining those who 're gone before;  
We then shall meet to part no more."

On being asked if she suffered much pain, she replied, "My sufferings are the effect of sin. Look at the dear Redeemer, he suffered; the just for the unjust. However,

"My sufferings soon will reach their close,  
And heav'n afford me sweet repose."

Two days before her departure, she addressed herself to an intimate friend, who had been attending her for the last nineteen months, and said, "I affectionately commend you to God. I beseech you to pray to him while he will hear. He has said, 'They who seek me early, shall find me.' You have been very kind to me; now, by attending diligently to religion, be kind to *yourself*. It is my last request."

On the night of her decease, she requested her friend to retire to rest, and said, "You shall be called in time to *see me go*," as she thought she could not survive till the next morning. At half-past one, her relative who was waiting upon her said, "You seem worse;" "Yes," she replied, "rather restless, but not Christless, nor hopeless."

A little after two she wished her friend to be called. She was too ill to speak. She was requested to give the last sign of her perfect peace and happiness. She gently lifted up her hand, and then fell asleep in Jesus, a quarter after two, March 1, 1823, in the 22d year of her age. T.S.

## RECENT DEATHS.

ON Tuesday morning, Jan. 13, departed this life, in the 84th year of his age, Mr. JOHN HORLICK, of Painswick, Gloucestershire.

Lord's Day, Jan. 18, (aged 52,) Geo. GUERRIER, Esq. of Poplar Marsh, deacon of the church of Christ at Mill Wall Chapel. He was called by grace about the age of 27, under the ministry of the late Rev. T. Bennett, at Zion chapel, and from that time became a decided character. He was buried under the chapel which he had been principally concerned in erecting.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*Memoirs of the Public and Private Life of John Howard, the Philanthropist.* By J. Baldwin Brown, Esq. of the Inner Temple, Barrister. Second edition. 8vo. 15s. Underwood.

THE former edition of this work, in quarto, we remember to have seen several years ago; but it was almost immediately withdrawn from the public through the unfortunate failure of the publisher, and a Chancery suit which followed; and we think the author has been well advised in reducing his work to the 8vo. form, as better adapted for extensive circulation. Too much praise, indeed, cannot be given to Dr. B. for his labour and assiduity in collecting and arranging the mass of materials now before us; and we are happy to find, by the acknowledgments in his preface, that they have been collected from the most respectable and authentic sources, as the names of the parties sufficiently demonstrate.

From a volume like this, consisting of nearly 700 pages, in all which human nature at large is interested, it would be difficult to select, were we not restrained for room; and the mere titles of chapters, which are only chronological data, would afford neither instruction nor amusement; we must therefore refer our readers to the volume, which abounds in both, and content ourselves for the present with a brief extract relating to the religious character and sentiments of Mr. H., which is indeed most pertinent to our object.

Contrary to the too common opinion, that Calvinism is unproductive of good works, this indefatigable philanthropist, whose whole life was made up of acts of benevolence, was avowedly a Calvinist, though by no means of the ultra kind. "From principle, from habit, and from education," says Dr. B. p. 13, "he was a Dissenter; as it respects church discipline, an Independent—in doctrine a moderate Calvinist. The congregation with which he first associated himself in church fellowship was that of the Independent denomination, then under the pastoral care of the Rev. Meredith Townsend, now under that of the Rev. W. Harris, LL.D. Theological Tutor of Hoxton Academy." Mr. Howard was, however, no bigot; as a proof of which it may be sufficient to mention, that dying in a foreign country, and at a distance from his friends,—only as being the

friend of every man he made every man his friend—he desired in his last moments to have the burial service of the Church of England read over his grave."

It is still more pleasing to know that he was a lively and experienced Christian. Evidence of this may be seen in three letters given in the 24th vol. of our Old Series, (pp. 10, 51, 86;) and which are here incorporated with many others to different persons. That his sentiments and feelings continued unaltered to the last may be fairly inferred from his conversation with his friend Admiral Priestman, in his last illness. The latter intimating that he seemed in a melancholy mood, Mr. H. replied, "Priestman, you style this a dull conversation, and endeavour to divert my mind from dwelling upon death, but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject is more grateful to me than any other." —p. 588.

We must here take our leave both of Mr. Howard and his biographer. The former is a name never to be forgotten—to which "there can be no farewell;"—and we should not do justice to the latter without giving the work our decided recommendation: to which we must add, that it is embellished with beautiful portraits of Mr. Howard and his second wife; and not less beautiful are the elegiac lines prefixed by the pen of a Quaker bard, Jer. Holmes Wiffen, librarian to the Duke of Bedford. We must be allowed, however, to regret that to such a volume Dr. B. has neither given Index nor Contents.

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The Slavery of the West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Antient and Modern. By J. Stephen, Esq. Vol. I. 8vo. 12s. Butterworth & Son.

AT a time when this country and its western colonies are agitated to an uncommon degree on the subject of slavery, the appearance of this able work is peculiarly seasonable, and it will no doubt be read with avidity by all who feel themselves interested in the question.

This volume commences with a preliminary chapter, showing the necessity and

importance of describing the state in question, together with the general plan of the work. The author then proceeds to describe the slavery of the colonies considered as a legal institution—the origin and authority of the Colonial Slave Laws—the persons subject to slavery—the relation between the slave and his master—the relations of slavery as to persons of free condition—the slave cannot be a party to any civil suit—wrongs from which a slave cannot obtain legal redress—the testimony of slaves not admissible. The relation of slavery to the Police and Civil Government—benefits withheld—education neglected—obstacles to religious instruction—slaves tried in a manner inconsistent with the humanity of English laws—slavery in respect of its commencement and dissolution—sources of slavery—modes of enfranchisement, &c. The conclusion contains a summary of the work, and closes thus: “Such is the state, in point of law, in which above seven hundred thousand men, women and children, born or living under the dominion of the British crown, are still held, by no better right than such as may be derived from the African Slave Trade; a trade solemnly proclaimed, at our own instance, by the European powers assembled in Congress, to be repugnant to ‘the principle of universal morals,’ and a scourge which had long ‘desolated Africa, degraded Europe, and afflicted humanity.’ Such, nevertheless, is the state in which we retain the hapless victims of that guilty and opprobrious commerce; and such is their destined lot for life, and that of their innocent offspring.

“But I invoke on their behalf the wisdom and justice of Parliament, and the voice of a generous people.”

Mental Discipline; or Hints on the Cultivation of Intellectual and Moral Habits. Addressed to Students in Theology and Young Ministers. By H. F. Burder, M. A. Part 3. 8vo. 4s.; 12mo. 2s. 6d. Westley.

THE diffusion of knowledge, and the increasing facilities for its attainment and communication, naturally tend to advance the standard of intellectual eminence in all classes of society. In the present graduation of the scale of talent, the degree of mediocrity is elevated; and this change in the general state of mental habits has produced a corresponding change in the religious character of the age. The state of the church always affects and is affected by the state of the world; and national, and even local peculiarities, have a decisive influence in modifying and forming the complexion of religious communities.

It is, therefore, of high importance that intellectual qualifications for the Christian ministry should be adapted to the state of society. The moral and spiritual requisites demand our first consideration; but no one who rightly appreciates the claims of the ministerial office will neglect any practicable method of securing its efficiency by a well-directed course of “mental discipline.” At no period in the history of the church was it more requisite for those who are appointed for the “defence and confirmation of the gospel” to be “thoroughly furnished” for their work. They should be able to expose the sophistry of perverted criticism, to unravel the intricacies of an artful and fallacious logic, and to apply the lights of history and science to the elucidation of that “truth which endureth for ever.” They ought to be armed at all points against the attacks of infidelity and error, in their multifarious combinations. To them are addressed the inquiries of the thoughtful—the doubts of the wavering—the difficulties of the weak—and the objections of the disputatious; and it is obviously desirable that they should be well instructed and wisely disciplined for their responsible engagements. On these accounts we feel peculiar satisfaction in announcing the completion of the interesting and highly useful work before us. The former sections were devoted to the brief statement of those principles which secure the formation of intellectual habits. The present volume is occupied by a similar course of observations on a far higher and more difficult part of mental discipline—the cultivation of moral habits. On these, after all that education can bestow, every thing truly valuable and permanently influential in ministerial character depends. While we would yield to none in an anxious desire for the solid and substantial respectability of the Christian ministry, even in point of talent, we cannot repress the fear, that our academical institutions sometimes fail to accomplish their objects. Pride and vanity are excited—the love of display is cherished—the glare of a false and meretricious rhetoric is admired—a gaudy, gorgeous, high-sounding diction is cultivated, which is as much opposed to the chasteness of a correct and classical taste, as it is to the simplicity of the gospel; and amidst such instances of the abuse or perversion of academical attainments, it is not surprising that some who do not choose to discriminate and “judge righteously,” should have their prejudices strengthened and confirmed. From such facts, however, may be deduced, not only the infinite importance of personal religion, in order to admission on

a course of preparatory studies, but the necessity of attending to its preservation and increase during the course itself. In the loss of that fervour and spirituality and religious sensibility which distinguished the probationer, we may generally find the true cause of those evils to which we have adverted. The "Hints" of Mr. Burder are admirably adapted to preserve the freshness and power of those great principles and convictions, on which, under the agency of the divine Spirit, ministerial efficiency is so much dependent. They are marked by all the characteristic excellencies of his other compositions, and will be found a useful *enchiridion* in the hour of retirement, and in the business of spiritual preparation for pastoral duty.

We transcribe the following article as a specimen of the work, and as an appropriate conclusion to this brief notice.

"Sect. xxiii.—*Suffer not the pressure of public engagements to contract unduly the exercises of private devotion.*

"A man can receive nothing except it be given him of God.' What success, then, can the Christian minister be warranted to expect, either in his studies, or in his visits, or in his public discourses, unless he devoutly and earnestly seek the blessing of Him on whom all depends? How mistaken, then, and short-sighted are the views which would lead him to depend much on his intellectual efforts, and little on his devotional exercises;—which would induce him to prolong the former by unduly curtailing the latter. Although we are not to be heard by the Father of Mercies by virtue of vain repetitions, yet it is to fervent, persevering, and importunate prayer that spiritual blessings are promised. Might not our prayers be much more fervent were our minds and hearts yielded more vigorously, and for a more ample portion of our time to the devotional reading of the word of God, to the musings and meditations which the Scriptures are calculated to suggest, and to the direct efforts of the heart to enjoy intimate communion with our God? Ought we not to feel the excitement and encouragement arising from the numerous promises which the Scriptures contain, of the gift of the Holy Spirit? Are we not greatly wanting in wisdom, when we do not plead these promises with the utmost ardour of soul, and the most lively confidence of faith? What was it that gave to the apostles of the Saviour, and to the primitive propagators of the gospel, their peculiar elevation of spirit and sanctity of character, and success in exertion? and what was it which has produced the eminent piety and extensive usefulness of uninspired ministers of more recent periods, and of

our own day, but the copious effusion of divine influences—the unction of the Holy Spirit? Let then the minister of the sanctuary daily and earnestly ask it, and he shall receive it; let him perseveringly seek it, and he shall obtain the heavenly gift; for if we, being evil, know how to give good gifts to our children, much more will our heavenly Father give the Holy Spirit to those who ask him. Let the young minister reflect much on the habits of communion with God, which distinguished David and Daniel and Paul. Let him consult the biography of the most eminent Christians and the most useful ministers. Let him trace the admirable alliance and intimate affinity of intellectual effort and devotional dependence. Let him remember that at one period of his life, the ever-active Luther devoted three hours in the day to the duty and delights of prayer. Let him think of such men as Dr. Cotton Mather, who in the midst of his multifarious and arduous engagements as a pastor and an author, retired six times every day for the purpose of communion with God; and although he may not feel the necessity of strictly imitating their example, let him at least endeavour to imbibe their devotional spirit."

The Scripture Doctrine of Election explained. A Lecture at Scotland-street Chapel, Sheffield. Published by request. By Ab. Scott. 6d. Baynes & Son.

THIS is another of the numerous attempts to overthrow the scriptural doctrine of the election of grace. 'Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.' Mr. S. first strives to support Dr. Taylor's notion of the Jews being elected as a nation to peculiar privileges, and that to which, he thinks, the only election Christians have succeeded. How long will it be, ere professed Christian divines learn from the Apostle Paul, that to whatever the Jews as a nation were elected, there was an election from among that nation? 'The election have obtained mercy, and the rest were blinded. At this present time there is a remnant, according to the election of grace.' But this preacher labours as if he thought that, because election were sometimes used in one sense, it never could be employed in any other. Our readers, however, are aware, that while we generally use it in a religious sense, members of Parliament employ it in a political sense.

But the preacher's text, "Who shall lay any thing to the charge of God's elect," stared him in the face, and reminded him that there must be some other meaning of the word; for it would be easy to lay

charges against those who were merely chosen to enjoy privileges, because they might not have improved them. Mr. S. therefore admits that Paul here employs the word *elect* for true Christians, and thus overturns all his own reasonings, and Dr. Taylor's false hypothesis.

After this, however, he goes on to argue as if he had never made this concession; either not understanding its inevitable consequences, or not wishing his hearers to perceive them. These elect, indeed, are afterwards said to be persons who have improved their privileges by their own better dispositions; so that they are either their own elect, and not God's; or rather, God is *their* elect in defiance of our Lord's declaration: "It is not you who have chosen me, but it is I that have chosen you."

Mr. S. then proceeds to state Calvinistic election, with more fairness than is common among those who argue against it. But, when he says we believe, that persons may be serious and regular worshippers of God, but because they are not elected eternal misery must be their portion; he ought to know that this is bearing false witness against his neighbour. All Calvinists maintain that no true worshipper of God shall ever be rejected; that no one will be damned because he was not elected, but because he has deserved it; and that the only worship that will be rejected is that which is false, hypocritical, and wicked; for that all true spiritual worship is the fruit of election, which is always followed by effectual calling.

When he argues also that men must be free agents, he should know that the best defence of the only rational notion of the freedom of the will was written by a Calvinistic divine, President Edwards, of New England.

This preacher goes on to talk of some party in the Church of Rome, against the Apostle Paul. But this is all a creature of the imagination, conjured up to aid in an attempt to overthrow the Apostle's argument, and serves no other purpose but to show that Mr. S. was not acquainted with the genuine scope of the Epistle to the Romans. When he says, that by *the World*, in John iii. 17. Calvinists understand God's elect people, we can inform him, that he is mistaken; and that Calvin himself, and the great mass of Calvinistic divines, understand by it the whole human race; in the same sense as we take *every nation*, when it is said, that Christ redeemed to himself a people out of every nation; of course distinguishing the people that are redeemed from those out of whom they were redeemed. There are, in fact, two

classes of texts, one, of which speaks of Christ's redemption as universal, and the other as particular. If Mr. Scott chooses to sacrifice the particular class to the universal, we are not disposed to sacrifice the universal to the particular. Both are God's words, which must stand for ever; and both have their own important meaning. If Christ's atonement should be preached to every body, because it has an universal relation, it would be received by nobody if it had not a special design. The elect would, like others, put it away from them, but that God, of his own will, begets us by the word of truth.

The fact is, that the whole dispute turns upon this: Who changes the heart?—Then why go back to eternity and debate in the clouds, when we might come down to firm ground, and inquire into the divine operation in time, so as to settle the question, Who maketh thee to differ?

When Mr. Scott says election contradicts the attributes of God, he prudently keeps out of sight omniscience, including foreknowledge. We would advise him to show how he can believe God's knowledge of all future events, without admitting all those horrible consequences which he assigns to election.

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*Sermons on Important Subjects. By the Rev. D. M<sup>r</sup> Indoe, of Newcastle-upon-Tyne. 12mo. 5s. 6d. Westley.*

EVER since the days of the celebrated Thomas Bradbury, about the beginning of the last century, Newcastle-upon-Tyne has enjoyed an uninterrupted succession of sound evangelical ministers. Many of them had been licentiates of the kirk of Scotland, and several returned to the bosom of her fellowship as parish ministers before their death. The sermons before us, by a worthy *élève* of the university of Glasgow, and for many years minister of a respectable congregation in Newcastle, breathe the same spirit of days apostolical. Several of them were preached on occasion of national success in the late war; at the annual meeting of the London Missionary Society; for the benefit of local charitable institutions; or as preparatory to the dispensation of the Holy Communion. The profit of the publication is devoted, in great measure, to a fund for the support of aged and infirm dissenting Ministers in Northumberland. In this connexion we notice with great delight the liberality of the venerable, the Hon. and Right Rev. the Bishop of Durham, and of the Rev. J. Smith, vicar of Newcastle, as subscribers to the work. This is as things should be. The kingdom of Christ

is 'not meat and drink,' form and ceremonies, but 'righteousness, peace and joy in the Holy Ghost,' and may thrive with equal vigour under a surplice or a Geneva cloak. The Sermons are 14 in number, neatly printed, and the price within the poor man's reach. We have no room for quotation, or we would transcribe a large portion of the third Discourse, in which the piety, the manly style of thinking, and the public spirit of the author are happily blended together.

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*A Dissertation on the Sabbath; in which the Nature of the Institution, and the Obligations to its Observance, are stated and illustrated.* By the Rev. John Macbeth, A.M. Glasgow: Turnbull. London: Longman & Co.

WE have perused this Dissertation with much satisfaction. At the present time, when the violation of the Lord's Day is so prevalent, it is seasonably calculated to counteract the evil effects of such a practice. The author treats the subject with a solemnity and earnestness becoming such a vitally important matter, whilst there is an ease, precision and force in his style, which render the perusal of the work exceedingly interesting. We give him credit for the able and forcible manner in which he has refuted the very exceptionable view of Dr. Paley and others; namely, that there is no moral sanction attached to the observance of the Sabbath under the Gospel. His mode of illustration is always perspicuous and instructive, and in several instances original. We refer the reader particularly to the fourth Section. The work is arranged under twelve Sections: 1. A general View of the Subject.—2. The Origin and Antiquity of the Sabbath.—3. Its Observance, unconnected with Ceremonial Rites.—4. Moral and positive Duties, and how far the distinction affects the Religious observance of the Institution.—5. Its Moral Obligation proved from its primary end.—6. Objections against its Antiquity and Moral Obligation answered.—7. That its obligation is Moral, and not Ceremonial, proved from the Old Testament.—8. Its Moral Obligation under the Christian dispensation.—9. Reasons for its change from the Seventh to the First day of the Week.—10. Manner of its Sanctification.—11. Causes and Consequences of its Profanation.—And, 12. Advantages of its Sanctification.

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*Select Bible Anecdotes, historical and biographical, interspersed with occasional Remarks.* By George Betts. 12mo. 4s. Westley.

OF this very acceptable and seasonable publication, our report must be brief but favourable. "It seems difficult," says Mr. B. "to obtain a volume *exclusively* devoted to such anecdotes as those which are here recorded. He must, however, acknowledge himself indebted to Mr. Townley's excellent work, entitled "Biblical Literature," for many pieces contained in the former part of this volume. And a pleasing contrast will be observed by the reader, between the former and latter part of it; and it was with the design of giving effect to such a contrast, that the writer was induced to prefer the order of time to any other arrangement. This will show what great good has resulted from the efforts of the British and Foreign Bible Society.

A few of the Anecdotes might have been spared, but the selection is, on the whole, a very good one; and we trust that men of business, and many young persons especially, of both sexes, will find the volume not only amusing but instructive. We hope that the sale will be such as to induce the industrious compiler to publish a *second* volume, for which he announces that he has ample resources. A very finely engraved portrait of the celebrated Wickliff is given as a frontispiece.

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*The Holy Life of Mrs. Elizabeth Walker, &c.* By Anthony Walker, DD. Rector of Tyfield, Essex. First published in 1690. A new edition, abridged and revised, by the Rev. J. W. Brooks. 12mo. 3s. 6d. Taylor & Hessey.

WE feel much obliged to the Hon. Miss Moncton, who first put this old biographical treasure into the hands of this worthy clergyman, who has dressed it in a modern costume, and thus made it more agreeable to the prevailing taste. Still we think the Editor has done wisely in letting Dr. Walker tell the simple and touching tale in his own phraseology as much as possible. It appears more natural for him, who so well knew the rare excellencies of one of the best of wives and mothers, to relate them in his own way. His affectionate attachment to one of the best of women makes him the more interesting as her biographer.

The Contents relate to her early years—the manner in which she usually spent a day and a week—her character as a wife and a mother—her character as a mother under afflictions—her character as the mistress of a family, and as a Christian—her death, with an Appendix of her writings; and in which are some beautiful thoughts, though quaintly expressed. There



is a peculiar richness about the work that inclines us to hope that many ladies, both mothers and daughters, will read it with avidity, and study the lovely pattern here exhibited with all the attention it deserves.

*A Collection of Facts, in a Series of Letters, addressed to J. W. Trust, Publisher, &c. By Jas. Baker. 12mo. 1s. 6d. Westley.*

The object of this tract is, to show "the extreme folly, absurdity, and danger of infidel principles, when attempted to be reduced to *practice*; their fearful results in the hour of death; and their portentous aspect and bearing on an eternal state." This the writer has attempted to do in a number of anecdotes, collected from Simpson's Plea, Woodward's Fair Warnings, and other books. Most of these have been repeatedly before the public: but the author hopes, that by collecting these appalling facts into one pamphlet, they may have the more effect; and we certainly wish success to his endeavours.

*Memoir of the late Livesay M. Towne, who died Jan. 24, 1809, in the 11th Year of her Age. 4th edit. Also, of an Only Daughter, who died Dec. 28, 1822, in the 13th Year of her Age; with an Address to Parents on Infant Salvation. By the Rev. T. Towne, Royston. 1s. Westley.*

These are the pious effusions of a parental heart, deeply affected by the loss of beloved children, yet consoled by the well-founded hope of their future happiness. The perusal may, we trust, excite holy desires in young persons to be prepared for an early removal; and comfort the hearts of parents weeping over the dust of their departed offspring.

*The Divine Prescience considered in connexion with Moral Agency; a Sermon at Soho Chapel. By Evan Herbert. 8vo. Gardner & Son.*

This is a long neglected, or rather delayed article; but not for want of merit, being one of the ablest attempts we have seen to elucidate this mysterious subject within the compass of a sermon. The key to the difficulty the author finds in the old distinction between the secret and revealed will of God; the latter being a part only of the former, and the rule of our conduct. But as it is impossible to compress this subject within the compass of a few lines, we refer our readers, with much pleasure, to the discourse itself.

## LITERARY NOTICES.

A new Translation of Josephus has been undertaken by a respectable clergyman.

A Society, under Royal patronage, has long been established, for abolishing the practice of employing Children to Sweep Chimneys. A volume, in prose and verse, to be entitled "The Climbing Boy's Album," containing contributions from some of the most eminent writers of the day, with Engravings from designs by Mr. Cruikshank, will be published in the course of the present season.

*In the Press, and speedily will be published.*—1. Lectures on the Life of Christ, 3 vols. 8vo. By the Rev. J. Bennett, of Rotherham.—2. Letters to Young Ladies on their first Entrance into the World. By Mrs. Lanfear. To which will be added, Sketches from Real Life.—3. The Rev. Sol. Piggott's Anecdotes of Suicide, with Reflections on Mental Distress.—4. A New Guide to Prayer, or complete Order of Family Devotion. By Rev. J. H. Hinton, A.M. of Reading.—5. Sacred Tactics. An attempt to develop, by Tabular arrangements, a General Rule of Composition prevailing in the Holy Scriptures. By Rev. T. Boys, A. M.—Massillon's Thoughts on Moral and Religious subjects. Translated from the French by Ruton Morris, English Minister at Calais.—7. The Rev. J. Jefferson, of Kendal, proposes to publish by Subscription, Sermons on the 17th Chapter of St. John's Gospel, in 1 vol. 8vo. To Subscribers, 10s. 6d.

## SELECT LIST.

The Private Correspondence of W. Cowper, Esq. 2 vols. 8vo. with Portraits. 11. 8s.

The Star in the East, with other Poems. By Josiah Conder. 12mo. 6s.

Christus in Corde. New edition, crown 8vo. 5s.

Christian Philosophy. By the late Dr. V. Knox. New edition. 8vo. 9s.

A View of Saving Faith, from the Sacred Records. By J. Colquhoun, D.D. 12mo. 5s.

The Scottish Peasants. 18mo. 4s.

The Preacher; or Sketches of Original Sermons. Vol. 6. 12mo. 4s.

The Incarnation of the Son of God; a Sermon at the Moravian Chapel, Bristol. By W. Okeley, M. D. 1s. The Profits devoted to the benefit of the sufferers by Fire at Sarepta.

An Address on the State of Slavery in our West India Islands, from the Committee of the Leicester Anti-Slavery Society. 1s.

The Unlawfulness of Instrumental Music in the Worship of God; against the Mistakes of Mr. J. Bedford. By J. Adamson.

A Letter to the Editor of the British Review, occasioned by the notice of "No Fiction" and "Martha" in that Work. By And. Reed. 1s. 6d.

Aspersions Answered. Addressed to the Readers of the Quarterly Review. By W. Hone. 1s.

Jazer. Assistance to the Weak in Faith. By Rev. Jos. Irons. 4th edition. 18mo. 2s.

Professional Christianity. By a Medical Practitioner. 12mo. 1s. 6d.

A Discourse on Edification. By the Rev. C. Davy, Curate of Hampstead Norris.

An Eloquent, Evangelical and Orthodox Ministry Exemplified, in Answer to repeated Interrogatories as to the Rev. E. Irving. 8vo.

An Address read to a Class for the Critical Study of the Greek New Test. By W. Day. 8vo.

Who are the Murderers? a Sermon occasioned by the Trial of Thurtell and Hunt. By Rev. W. Boland, A. M. Vicar of Swineshead. 12mo. 3d.

The Voice of Blood, ditto, on the same occasion. By the Rev. J. Pigott, A. M. Curate of Clerkenwell. 12mo. 6d.

Answer to the Question, Why are you a Congregational Dissenter? By J. Morison, Stebbing. 6d.

A Plain Address on the Fear of the Lord, Adapted to Little Children. By a Clergyman. 4d.

Thomas Johnson's Further Reasons for Dissenting from the Church, &c. 4d.



## RELIGIOUS INTELLIGENCE.

## LONDON.

## CONGREGATIONAL BOARD.

*Bank Coffee-house, Tuesday, Feb. 3, 1824.*

RESOLVED, That it having come to the knowledge of this Board, that certain resolutions which were recently passed at a Special General Meeting, have been printed and circulated by *post*, without the sanction of this Board, we feel it our duty to announce, that no communication by letter is ever sent from this Board without the postage being paid; and that this resolution be sent to the editors of the *Evangelical and Congregational Magazines*, with the request that it be inserted in those publications next month.

THOMAS HARPER, *Secretary*.

## NAVAL &amp; MILITARY BIBLE SOCIETY.

ON Friday, Feb. 6, a Public Meeting was held at the Ship Tavern, Woolwich, for the purpose of forming an Auxiliary to the above important Institution, Major Gen. Neville, R. A. in the Chair.

Major Close, one of the Secretaries of the parent Society, gave a brief statement of the exertions which had been made by the Committee, in dispersing copies of the word of God both in the army and navy, and the beneficial effects which, under the blessing of God, had resulted from their labours. Various resolutions were submitted to the meeting, and either moved or seconded by the following gentlemen:—Vice Adm. Taylor, Profess. Olin. Gregory, R. M. Acad.; Col. Franklin, R. A., Lieut. Col. Le Blanc, Chelsea Hos., Lt. Col. Sir Aug. Frazer, K. C. B. R. H. A., Capt. Bazalgette, R. N., Rev. Mr. Cochran, Rev. T. James, Capt. Buchan, R. N., Lt. Montague, R. N., Dr. Parker, Ord. Med. Depart., Capt. Allen, R. N., Sir J. Webb, and W. Jenny, Esq.

Great interest was excited; and by the close of the meeting upwards of 120*l*. was received for the Society.

The most distinguished patronage has been afforded this newly-formed Auxiliary, of which Dr. Parker has been appointed Treas., and Lt. Anderson, R. H. A., Adj. Bent, R. A., and Lt. Cook, R. N., Secretaries.

## PORT OF LONDON SOCIETY.

TUES. FEB. 13, was held at the Argyll Rooms, the Annual Meeting of the friends of this Society, Lord Rocksavage in the Chair.

The Secretary read the Annual Report of the Society, stating its success in extending the blessings of Christian instruction among our seamen at home and abroad. Mr. Marten, Treasurer, read the accounts, and stated the disbursements to have exceeded the receipts by 64*l*. Mr. Wilberforce seconded the Report with his usual eloquence and philanthropy, and was followed by Mr. Wilson, Rev. Rowland Hill, Lord Calthorpe, Rev. W. Henry, Rev. J. Trant, &c.

## ROYAL HUMANE SOCIETY.

HAVING been applied to by some friends of humanity, and requested by a correspondent, we cheerfully give the aid of our extensive circulation to the following abstract of the Society's method for restoring suspended animation.

This Society, since its establishment in 1774, has rescued from apparent death upwards of FIVE THOUSAND persons, (amongst whom were many very respectable members of society; and a great proportion were attempted suicides;) to whom Bibles and other religious books were, as usual, presented by the Society. Upwards of 20,000 claimants have been rewarded.

This Society was founded to preserve from premature death persons apparently dead from drowning, hanging, lightning, cold, heat, noxious vapours, apoplexy, or intoxication; and very many fathers, mothers, and children, are living witnesses of the excellence of this Institution. Before this Society was established, many persons, in every situation of life, were interred as dead, when life was only suspended.

*Cautions.*

1. Lose no time.—2. Avoid all rough usage.—3. Never hold the body up by the feet.—4. Nor roll it on casks.—5. Nor rub the body with salt or spirits.—6. Nor inject tobacco-smoke, or infusion of tobacco.

*Restorative means, if apparently Drowned.*

Send quickly for Medical assistance; but do not delay the following means.

I. Convey the body *carefully*, with the head and shoulders supported in a raised position, to the nearest house.

II. Strip the body, and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber.

III. Wipe and cleanse the mouth and nostrils.

IV. In order to restore the natural warmth of the body;

1. Move a heated *covered* warming-pan over the back and spine.

2. Put bladders or bottles of hot water or heated bricks to the pit of the stomach, the armpits, between the thighs, and to the soles of the feet.

3. Foment the body with hot flannels; but, if possible,

4. Immerse the body in a warm bath as hot as the hand can bear without pain; as this is preferable to the other means for restoring warmth.

5. Rub the body briskly with the hand; do not, however, suspend the use of the other means at the same time.

v. In order to restore breathing, introduce the pipe of a common bellows (where the apparatus of the Society is not at hand) into one nostril, carefully closing the other and the mouth; at the same time drawing downwards and pushing gently backwards, the upper part of the windpipe, to allow a more free admission of air: blow the bellows gently, in order to *inflate the lungs*, till the breast be a little raised; the mouth and nostrils should be then set free, and a moderate pressure made with the hand upon the chest. Repeat this process till life appears.

vi. Electricity to be employed early by a medical assistant.

vii. Inject into the stomach, by means of an elastic tube and syringe, half a pint of warm brandy and water, or wine and water.

viii. Apply sal volatile or hartshorn to the nostrils.

[The remainder in our next.]

#### ORDINATION.

On Wednesday, Feb. 18, the Rev. Speding Curwen, late of Cottingham, near Hull, was set apart to the pastoral office in the Congregational church, meeting in Barbican, London. The Rev. Mr. Stratten commenced the service by prayer; Mr. Leifchild delivered an introductory discourse; Mr. Clayton, Sen. prayed for the divine blessing on this union; Mr. John Clayton addressed the pastor; Mr. J. Fletcher preached to the church and congregation; and Mr. Cox, of Hackney, concluded. The service was peculiarly impressive, and the prospect of usefulness is very promising.

#### SEAMEN.

We are glad to hear that a Bethel Union Society for the benefit of Seamen has been established at Sydney, in New South Wales. It was intended to procure a Floating Chapel in Sydney Cove. It

was resolved that any minister shall be allowed to preach in it whose sentiments are not opposed to the doctrines contained in the Articles and Homilies of the Church of England.

Captain Angus, the worthy Missionary of the British Bethel Union, has been labouring during the winter at Hamburg.

WE are informed that ground has been purchased in or near Sidmouth-street, Gray's-Inn-lane, for the purpose of erecting thereon a spacious chapel for the Rev. Mr. Irving.

Ground has also been purchased in Glasgow, for the erection of a new Episcopal chapel, capable of holding 1000 persons. Subscriptions are solicited for that purpose.

#### Wonderful Change Ringing.

"ON Sunday evening last was rung, at the ancient church of St. Dunstan, Stepney, by the Junior Cumberland Society, a true and complete peal of grandsire caters, consisting of 5,075 musical changes, which was completed in a masterly manner in the short time of three hours and thirty minutes."—*Public Ledger*.

Q. Is this a suitable employment for Sunday evening? Ought the ministers and churchwardens of the diocese of London to connive at such things? We know that there are some clergymen in that diocese who will never allow such a practice: and their piety and zeal are worthy of imitation.

#### NOTICE.

We are informed that the Annual Sermon for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers will be preached on Wednesday, April 7, at the Old Jewry Chapel (removed to Jewin-street, Aldersgate-street), by the Rev. T. Binney of Bedford. Service to begin at Twelve o'clock precisely. The subscribers and friends intend afterwards dining together at the London Tavern.

#### RECENT DEATH:

JAN. 31, died, Mrs. M'ALL, the lamented wife of the Rev. Mr. M'All of London: She was seized with death on the preceding day; but happily a few hours before her departure so far recovered her faculties as to be able to express her hope and confidence in the mercy of God, through our Lord Jesus Christ. Her last words were, "Happy! happy! happy!"

## DISTRIBUTION OF PROFITS TO WIDOWS

*Of Evangelical Ministers, &c. voted at a Meeting of Trustees, Jan. 29, 1824.*

| Name.    | Denom.   | Recommended by      | £. | Name.                | Denom.   | Recommended by     | £. |
|----------|----------|---------------------|----|----------------------|----------|--------------------|----|
| M. J. A. | Estab.   | Donation ....       | 6  | E. W—t.              | Indep.   | Rev. M. Wilks .... | 6  |
| A. B.    | Indep.   | Rev. G. Burder .... | 6  | J. W—r.              | —        | G. Burder ....     | 6  |
| J. B.    | —        | G. Collison ...     | 6  | A. W—s.              | C. Meth. | R. Hill .....      | 6  |
| D. B.    | —        | R. Hill .....       | 6  | <i>Welsh Cases.</i>  |          |                    |    |
| E. B.    | —        | Donation ....       | 4  | M. D.                | Indep.   | Donation ....      | 5  |
| E. C.    | —        | R. Hill .....       | 5  | B. D.                | —        | G. Burder ....     | 5  |
| M. C.    | —        | G. Collison. ..     | 6  | J. D.                | —        | —                  | 5  |
| A. D.    | —        | M. Wilks ....       | 6  | M. E.                | C. Meth. | W. F. Burder .     | 5  |
| H. D.    | —        | Dr. Smith....       | 6  | J. G.                | Indep.   | Dr. Bogue. ..      | 5  |
| L. —.    | —        | Donation ....       | 5  | M. J.                | —        | Dr. Smith....      | 5  |
| M. G.    | —        | W. F. Platt ...     | 6  | J. L.                | —        | J. Raban. ....     | 5  |
| D. H.    | Indep.   | H. F. Burder..      | 6  | P. L.                | —        | Dr. Winter. ..     | 5  |
| M. H.    | —        | J. Boden ....       | 6  | M. M.                | —        | J. Raban ....      | 5  |
| R. J.    | C. Meth. | Dr. Styles ...      | 6  | J. P.                | —        | Dr. Smith ....     | 5  |
| E. K.    | Indep.   | J. Arundel. ..      | 6  | M. T.                | —        | G. Collison ..     | 8  |
| A. L.    | —        | Dr. Bogue....       | 8  | E. W.                | —        | J. Raban ....      | 7  |
| M—n.     | C. Meth. | J. Clayton....      | 5  | <i>Scotch Cases.</i> |          |                    |    |
| C. M.    | —        | T. Beck.....        | 5  | J. B.                | Presb.   | M. Wilks ....      | 5  |
| E. M     | Indep.   | J. Townsend..       | 5  | E. C.                | —        | G. Burder ....     | 5  |
| A. P.    | —        | R. Hill .....       | 6  | M. C.                | —        | J. Smart. ....     | 5  |
| E. P.    | —        | Donation ....       | 10 | M. G.                | Indep.   | G. Ewing ....      | 5  |
| R—h.     | —        | J. Cockin ....      | 6  | H—n.                 | Presb.   | —                  | 5  |
| J. R.    | —        | G. Burder....       | 6  | M. K.                | —        | Dr. Waugh ..       | 5  |
| H. S.    | —        | M. Wilks ....       | 6  | M—r.                 | —        | J. Arundel....     | 5  |
| S. S.    | —        | E. Parsons ...      | 6  | N—I.                 | —        | Dr. Waugh ..       | 5  |
| E. S.    | —        | J. Cockin ...       | 6  | E. P.                | —        | —                  | 5  |
| M. S—t.  | —        | G. Collison ..      | 6  | J. R.                | —        | —                  | 5  |
| A. T.    | C. Meth. | W. F. P lat         | 6  | M. R.                | —        | —                  | 5  |
| A. W—g.  | —        | G. Burd er          | 6  | J. S.                | —        | J. Smart ....      | 5  |
| E. W—n.  | Indep    | M. Wilks. ....      | 6  |                      |          |                    |    |

## PROVINCIAL.

## ORDINATIONS, CHAPELS, ETC.

OCT. 29, 1823. Mr. Jos. Barton was ordained at Bakewell. Mr. Mather, of Sheffield, delivered the introductory discourse; Mr. Gawthorne offered the ordination-prayer; Mr. Bennett (his late tutor) gave the charge; and Mr. Boden, of Sheffield, preached to the people.

Dec. 16th. The Rev. J. Burgess was

ordained to the pastoral office over the Independent church in Little Shelford, Cambridgeshire. Mr. F. Hopkins, of Linton; commenced the service; Mr. Dobson, of Chishill, delivered the introductory discourse, &c.; Mr. Pyne, of Duxford, offered up the ordination-prayer; Mr. Towne, of Royston, gave the charge; and Mr. Hopkins, of Newport (Essex), preached to the people. The other services were conducted by Mess. W. Clayton, J. Drake, and S. Thodey of Cambridge.



Mr. Greatbatch having laboured full twenty years as an itinerant in the neighbourhood of Southport, parish of Meols, Lancashire, in 1821 a temporary shed was fitted up, and last summer a chapel was erected (14 yards by 16), and opened on the 18th of December. After a prayer-meeting on the preceding day, three sermons were preached—by Dr. Raffles of Liverpool, Rev. A. Steil of Wigan, and W. Turner of Hindley. The farmers in the neighbourhood showed their good will to the object by carting bricks, gratis, to the spot while the building was erecting, which caused a saving of 45*l*.

*Blackburn Academy.* The Half-yearly Meeting of the Committee was held Dec. 19, when the excellent state of the Institution afforded the highest satisfaction to all present. A testimonial was granted to one student about to undertake a pastoral charge; the resignation of another, on account of long-continued illness, was reluctantly accepted; another student was fully admitted; and a fourth received on probation. There are still some vacancies; and any application for admission must be made to the Rev. G. Payne, Theo. Tutor.

Dec. 23. Mr. Woolley, late student at Hackney Academy, was ordained to the pastoral office over the church at Pangbourn, Berks. The Rev. Mr. Turnbull, of Reading, (late Classical Tutor at Wymondley), delivered the introductory discourse and received the confession of faith; Mr. Laurie, of Reading, presented the ordination-prayer; Mr. Collison (Mr. W.'s tutor,) gave the charge from 1 Cor. iv. 1, 2; Mr. Douglas, of Reading, addressed the people from 1 Thess. v. 12, 13; and Mr. Sherman preached in the evening from Phil. i. 6. Messrs. Bubier, Watson, Howes and Watkins also engaged in the devotional exercises.

Dec. 31. Mr. Ainslie (late of Hoxton Academy) was publicly recognised as the pastor of the church and congregation assembling in the new Independent meeting-house, Manningtree, Essex. Mr. Muscutt, of Bergholt, offered the introductory prayer; Mr. Saville, of Colchester, stated the nature of a Christian church, &c.; Mr. C. Hyatt, of London, offered the ordination-prayer; Mr. Hordle, of Harwich, delivered the charge from Ezra vii. 10; and Mr. Herrick, of Colchester, preached to the people from Matt. v. 14, &c. Mr. Hyatt also preached in the evening. Mess. Cox of Hadleigh, Pain of Ipswich, Ashton of Dedham, Bell (Methodist minister) of Manningtree, and Carlisle of Waltham, engaged in the devotional exercises; and Mr. Ainslie concluded.

Jan. 1, 1824. The Rev. Llewelyn Samuel,

late student at Neuaddlwyd, was ordained over the Congregational church at Bethesda, with its branches at Caegwigin, Cororion and Pentir, Carmarvonshire. Mr. Jones, of Carnarvon, began the services; Mr. Thomas, of Penrhywgaled, delivered the introductory discourse from Phil. i. 1; Mr. Jones, of Moelfre, asked the questions and received the confession of faith; Mr. Hughes, of Saron, offered the ordination-prayer; Mr. Davies, of Cardigan, delivered the charge from 2 Tim. iv. 5; Mr. Roberts, of Denbigh, (their late minister) preached to the people from Heb. xiii. 22; and Mr. Griffiths, of Talsarn, concluded. In the afternoon and evening, Messrs. James of Rhosymeirch, Jones of Moelfre, Williams of Ffestiniog, and Thomas of Penrhywgaled, preached; and Messrs. Davies of Llanaelhaiarn, and Williams of Neuaddlwyd, engaged in prayer.

The field of labour in the Christian ministry at Bangor and its vicinities becoming so extensive, that it was impossible for one minister to officiate therein with any degree of propriety, it was *unanimously* agreed by the church in Bangor and its branches in the country, to divide the field, and to have *two* labourers. The Rev. A. Jones, late of Deptford, therefore removed to Bangor, where he now labours; and the Rev. D. Roberts laboured in the country. But Mr. Roberts being removed thence to Denbigh, Mr. Samuel succeeds him in the above places, at the unanimous request of the church.

Jan. 12. A Meeting was held at Mr. Hunt's chapel, Chelmsford, for the purpose of forming a Society, to be called "The Essex Congregational Ministers' Friend." The object of which is to afford assistance to settled ministers whose congregations cannot provide them an adequate support, &c.

Rev. G. Nettleship, of South Cave, has accepted a unanimous invitation to the pastoral office at Penrith, Cumberland; and the people, who have been used to worship in a school-room, have begun to build a chapel to hold 500 persons.

*Pembrokeshire Itinerant Society.*—The Third Annual Meeting of this Society was held at Milford, on Wednesday, Jan. 21, when the Rev. D. Phillips was publicly set apart, and recognised by the members of the Society as their itinerant. Mr. C. Morris, of Narberth, introduced the service; Mr. Bulmer, of Haverfordwest, delivered the introductory discourse, &c.; Mr. Warlow, minister of the place, offered up the ordination-prayer, and delivered the charge. The Report, read in the afternoon, bore witness to the zeal and diligence of Mr. Phillips. It stated that the congre-

gations had rather increased, and that some instances of apparent usefulness to individuals had been mentioned. It was added, that the establishment of a Sunday-school at Lantêg had led to the erection of a School-room, which had been opened for public worship.

### IRELAND.

ON Thursday, Jan. 1, 1824, a new place of worship (80 feet by 36), connected with the Irish Evangelical Society, was opened in the town of Rathangan, County Kildare. Rev. G. Rose, of Maryborough, commenced the morning service; Mr. W. Cooper, of Dublin, preached to the people from Zech. iv. 6, 7. and afterwards explained the principles and operations of the Society; Mr. W. Owen, student at the Society's Academy in Dublin, concluded. In the evening, Mr. Cooper preached from Haggai ii. 9; and Mr. Rose concluded.

Notwithstanding the wind blew a violent storm nearly the whole day, a respectable and interesting congregation attended; and it is hoped that the labours of the Society's ministers in that populous but neglected town, will be procreative of the happiest effects. At present it will be supplied by Messrs. Rose of Maryborough, and Silly of Portarlinton, aided by the occasional labours of other ministers.

Next morning, Mr. Owen prayed, and Mr. Rose preached from 1 Cor. i. 23, and concluded.

A young lady in Ireland hearing that a young woman had died close to the School-room, went to visit her mother, while many (as is their custom), were loudly lamenting over the corpse. She asked them if they derived any consolation from this noise, and offered to read to them an account of a young person who had lately died in England. They immediately stopped and listened with great attention; when she had done, they expressed themselves much gratified, and asked many questions. She inquired if they would like her to read some part of the Bible, to which all present (about thirty) agreeing, she read several chapters, and spoke to them of their eternal interests. They said they had never before heard that their souls were to live for ever, and seemed much affected, and as if engaged in private prayer. When she departed, they thanked her, and begged her to come again.

After her departure, they sent for the schoolmaster (who is a pious man), to read the Scriptures and explain them. At night, the house being much crowded, they retired to the School-room, and sat up

all night to hear him read the Scriptures and some religious tracts, and explain them.

This occurred just after the parish priest had rendered himself odious by his violent conduct; he had searched every corner of the house in which the girl had died, and in consequence of finding a Testament and some tracts, denied her the rites of the church, and violently abused the School. The schoolmaster, however, perseveres, and many of the people declare, that no priest on earth shall prevent their listening to these good things.

### FOREIGN.

#### FRANCE.

To the Editor.

MY DEAR SIR.

Paris, January 30, 1824.

IF I do not more frequently communicate to your readers what may interest them in this part of the world, it is not because I have nothing of that nature to communicate, but because I cannot find sufficient leisure for correspondence. I must not, however, delay to transmit the following information, which will produce, I am sure, in your breast, varied and powerful emotions. A few days since I received, from a friend in the *Canton de Vaud*, a letter of which I send you a translation.

"Since you were here, our parish has been blessed; several persons have been added to the church of *Christ*, and several Catechumens have received the word of the gospel, and are walking in the fear of the Lord and the comforts of the Holy Ghost. But the fruits of the recent visit of one of our ministers are really marvellous. At A—, in about ten days, nearly forty persons have been awakened, and appear to have been really converted. I was present one Sabbath evening, when several persons were so deeply impressed, that the word spoken seemed literally to be accompanied by the Holy Spirit. I have seen several of these individuals since; they appear to possess a simple faith in the gospel, and their conduct, as well as that of many others, is entirely changed; the case of M. B. is the most remarkable; he is about thirty years of age, learned, hated the *momiers*,\* was a deist, and considered the Bible a mere human production; to use his own expressions to me, a book ably conceived and

\* Term of abuse more injurious than Methodist; it signifies a practice of mummeries and grimaces.

artfully arranged, to seduce the simple, and embarrass the wise. He resides at C—, a town at a considerable distance, but happened to be at A—. His friends informed him of the effects produced by the ministry of our friend and brother; and he affected a desire to hear what he had to say; he promised, and though when the hour arrived, he would rather have been excused, he could not retract. When he entered, the exposition of the scripture had been commenced a considerable time; but he was so struck with the declarations of the Bible, so positive and so precise, as to the misery of man, and his salvation by grace, that he felt his confidence and pride completely give way, and he became exceedingly distressed. He requested — to visit him; he assembled his family, and such an energy accompanied the truth, that not only did the scales fall from his eyes, but his brother, sister, and another relative were convinced, enlightened, and brought into captivity to the obedience of faith. I have visited some of the members of this interesting family—they are full of joy, praising and blessing God for the great work that he has accomplished in the midst of them. I should not easily terminate my letter, were I to mention all the instances of the power of the gospel that have occurred; but on the other hand we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges, and fine, imprisonment, and probably banishment will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus; but the Lord is faithful, and he will make us 'as iron pillars and brazen walls,' against our adversaries. (Jer. i. 18.) The church will be purified as by fire. Blessed be the Lord, who counts us worthy to suffer for his name; may he enable us to endure all things, as said St. Paul, for the elects' sake, that they may obtain the salvation that is in Jesus Christ with eternal glory. Strive with us by your prayers to our Heavenly Father, that he may fill us with his spirit of fortitude, faith, prudence, charity, patience and joy."

I had scarcely read this letter, when I received a large printed placard containing the *Arrêté* of the council of state of Lausanne, and its printed circular to the magistrates of the Canton de Vaud, documents worthy of the days of the Stuarts,

or the authors of the revocation of the edict of Nantes. The principles and the very expressions of antient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the state; \* they are therefore forbidden to hold any meetings or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly; and further, to punish with fines, imprisonment, &c. and with severity, all who may thus be found guilty of conversing, singing, praying, and expounding God's word. No worship is to be allowed, save that of the state, no education in fact permitted but that prescribed by the government; and those who, after all this provocation, may absent themselves from the churches, where their persecutors preach, and withdraw their children from the schools where the agents of these persecutors preside, are denounced as enemies and rebels.

O spirits of Farel, of Viret, and of Beza! could ye revisit these scenes of your sufferings and toil, these retreats of Huguenots, persecuted by edicts as impolitic and as wicked—with what grief and indignation would you look on the men who have entered into your labours, and who owe their liberty and their power to oppress to the struggles and sorrows of your lives, and to the gospel ye preached.

Three of the ministers of the canton, after suspension or expulsion from the church, had petitioned the government for permission to imitate their brethren at Geneva, and establish a regular separate worship. The government has not only refused their prayer, but has decreed the unchristian and despotic prohibition of all means of religious edification. To its honour, the civil government of Geneva pursued a line of policy directly contrary to the system of the council of Lausanne.

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\* And the government thus pronounces on their doctrines and opinions, and garbled expressions used or said to have been used by the ministers, while it pretends not to meddle with theological sentiments, or to limit liberty of conscience or freedom of opinion.



The government of Geneva allowed and protected, first, the secession and separate worship of M. Guers, Emssayty, &c. and subsequently that established by Mr. Malan; while the council of Lausanne, pretending to greater piety and a purer faith, has prohibited and denounced the most private social meetings of peaceable and pious Christians.

I do not mean to answer for every shade of religious sentiment that may have been entertained, or for every expression that may have been uttered by these persecuted ministers, nor for the perfect expediency of every act of men goaded and irritated by calumny, by deprivation and by insult, attacked by mobs, and assailed in their dwellings; but I will pledge myself for that which is notorious, that they were devoted and exemplary Christians—peaceable and submissive citizens—kind and benevolent neighbours—faithful and disinterested ministers of the Lord Jesus; that they merit the protection and respect of their governors and of their fellow-citizens, and the fellowship and love and prayers and support of all the real friends of the glorious Reformation, and of all the real disciples of the despised and crucified Nazarene.

As for the cause of Christ itself, my dear Sir, we know it is destined to triumph; not only over the idolaters of the Southern ocean—the colonists of the Antilles—and the Brahmins of India, but also over the Protestants of the Vaud. In Egypt, “the more they afflicted them the more they grew;” and at Rome, the things that ‘had’ happened fell out to the furtherance of the gospel;” but in the sufferings of our brethren, we ought to take an affectionate and sympathetic interest, and for the fate of persecutors themselves, we ought to feel a solemn and benevolent concern. For myself, I cannot contemplate without pain and anxiety the present state, or the future prospects of the Swiss Confederation, when I see, in some cantons, popery as corrupt, as active, and as malignant as in the days of the Reformation: in others, an abuse of Christian institutions, and a general relaxation of Scriptural doctrine and Christian morality; in others, the principles of religious liberty attacked, and the servants of God persecuted by Protestant power and Protestant clergymen; when I see the whole Confederation selling the blood of its children to foreign states, and hurrying their souls into eternity in unholy combats for the triumph of Jesuitism and the Inquisition, I confess, in proportion as I love Switzerland and revere her history, I tremble, as I behold, at the apprehension of those judgments she may yet have to

endure; and my hope for her is only in that mercy which transcends all our thoughts, and in that remnant which the Lord estimates out of all proportion to the rules of human calculation. I am,

My dear Sir,

Yours affectionately,  
MARK WILKS.

P.S. Since the publication of the orders of the Council of State, M. R., one of the most able and pious ministers of the canton, has resigned his benefice, and has informed the government “that he cannot remain in a church which orders him to persecute the ministers and the doctrines of Christ.” His example will be followed by several of his brethren.

## AMERICA.

Extracts from various Journals.

*New York Sunday School Union.*

THE number of scholars connected with this Union (together with a few other societies), amounted, in October last, to upwards of 7000; over whom were more than 700 superintendants, visitors, and teachers. But by a comparison of the number of scholars with the population of the city (130,000), there will appear to be not one scholar to eighteen inhabitants.

### *Extraordinary Longevity.*

The *Religious Intelligencer* of New Haven, North America, states, that on the 23d of September last the Rev. John Rathbone, then on a visit to Saratoga Springs, preached at that village in the Baptist Meeting-house, from 1 Tim. ii. 5. being then in the 95th year of his age, and in the 72d of his ministry. His venerable age, his silver locks, and his ancient eloquence combined to fix the attention, while divine truth fell from his lips to the edification of the listening audience.

*Portrait of Columbus.*—It is stated in an American publication, that G. C. Barrell, Esq. Consul of the United States at Malaga, obtained on the suppression of the Cartuga, at Seville, in Spain, an original portrait of Columbus, the great discoverer of America, and that it is destined for the capitol at Washington.

The *Christian Almanac*, which is published at Boston in North America by the Tract Society of that country, has a prodigious circulation. Of this work 12,000 copies were sold in the first year; 40,000 in the second; and about 58,000 in the third. The profits of the work in the three years would exceed 1000 dollars, and enable the Society to print one million pages of tracts.

# MISSIONARY CHRONICLE

FOR MARCH 1824.

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## LONDON MISSIONARY SOCIETY.

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SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

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### NOTICES TO AUXILIARY SOCIETIES.

THE Ladies' Auxiliary Societies in London and its Vicinity, are respectfully requested to meet at the Mission-House, Austin Friars, on Tuesday, the 30th instant, at Eleven o'clock in the Morning, to pay their Subscriptions, and the amount of their respective Collections, &c. The Rev. Henry Townley, from Calcutta, has engaged to give an Address on the occasion.

The Committees, Officers and Collectors, of the various Auxiliary Missionary Societies, both of Ladies and Gentlemen, in London and its Vicinity, will hold their Annual Meeting at the City of London Tavern, Bishopsgate Street, on Tuesday, April 6, when the sums contributed by the Societies respectively, will be reported; the said sums having been paid in *before the Meeting*, at the Mission-House, Austin Friars. *William Alers Hankey, Esq.* will take the Chair precisely at half-past Six o'clock, and several Ministers have kindly engaged to address the Meeting.

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#### *To Auxiliary Societies in the Country.*

The Officers of the Auxiliary Societies are respectfully informed, that the Treasurer's accounts for the year will be closed on the last day of the present month (March); they are therefore requested to transmit their respective Contributions to *William Alers, Hankey, Esq.* at the Mission-House, Austin Friars, London, on or before the 30th of March, together with correct Lists of Subscribers of Ten Shillings and upwards, alphabetically arranged, for insertion in the Annual Report, with a Statement of the Remittances made to the Parent Society during the year, *including* the sums collected within their respective Districts, from Congregations or Branch Associations, by Deputations sent from London, and not remitted through the medium of their respective Treasurers—that the Account of each Auxiliary Society may appear complete.

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#### *Formation of New Societies.*

It is particularly requested, that whenever any new Society, either Male, Female, Juvenile, or others, is formed, in connexion with the London Missionary Society, information thereof may be immediately given to the Rev. John Arundel, Home Secretary, Mission-House, Austin Friars; handing at the same time the designation of such Society, and the names of the Treasurer and Secretary.

*Publications of the Society.*

All Subscribers of one Penny-a-week, and upwards, are entitled to a Quarterly Missionary Sketch; and all Collectors of one Shilling per week, and upwards, are entitled to a Quarterly Missionary Chronicle, which contains abstracts from the letters and journals of the missionaries: these may be sent to all parts of the Country in the Booksellers' parcels, when permission has been obtained of the Country Booksellers. Information of which, together with the names of both the Country and Town Bookseller, may be forwarded to the Home Secretary.

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**DEMERARA.**

THE tidings of the issue of Mr. Smith's trial arrived, as had been anticipated, between the period at which it was necessary to send the last Chronicle to press, and the day of its publication. It was only possible to give a copy of the official despatch in which the intelligence was conveyed, on a separate leaf, and to attach it to the cover of the Magazine. For the sake of connexion, it is here reprinted.

Adjutant-General's Office, Head Quarters,  
Georgetown, 28th November, 1823.

"The Members composing the General Court Martial, which assembled at the Colony-house on the 18th of October last, for the Trial of John Smith, of the London Missionary Society, and which continued by adjournment to the 24th of November, and whereof Lieut.-Colonel Goodman is President, will return to their duty—the nature of the proceedings being such as to render it imperative on His Excellency the Commander-in-Chief to transmit them for His Majesty's consideration and ultimate decision.

J. R. BRANDT, Adjt.-General, M. F."

It is evident, that the tenor of the decision of the Court Martial was not intended to be disclosed by that communication; and the public, both in Demerara and in England, remained in uncertainty as to the precise issue of the trial. The Directors, however, were immediately informed by government, that Mr. Smith had been found Guilty, and that the sentence was confirmed by the Governor, Lieut. Gen. Murray; but that a recommendation of mercy having been given by the Court, the Governor had not thought it proper to carry the sentence into effect, until His Majesty's pleasure should be made known.

The Directors received at the same time, by a vessel which arrived at Liverpool, papers containing copies of the proceedings, with the exception, however, of two important documents, (one of which was the entire sentence of the Court), by which only they could know to what extent Mr. Smith had been declared guilty on each of the several charges (given subsequently) that had been laid against him. They were also apprized of the intention of Mr. Elliot to sail, without delay, for England, in order to afford additional information, according to the recommendation which had been given him by the friends of Mr. Smith. Mr. Elliot arrived in London on the 13th inst.

The perusal of the voluminous documents referred to, confirmed all the fears which the Directors had entertained, of the extreme hardships which Mr. Smith had endured, and the vast difficulties to be encountered in his Defence, as well by the nature of the trial by Court Martial, as by the inevitable influence of the violent prejudices and fervid animosity which pervaded the Colony. How far these were augmented by arbitrary acts of rigour—whatever opinion the Directors may have been led to form—they will not presume publicly to pronounce. But if the well-defined and impartial



procedure of an English Court of Judicature may be taken as the rule of what a British subject has a claim to, when on trial for his life, in any part of the British dominions, then, undoubtedly; the Missionary Smith has many causes of deep complaint.

The Directors feel it to be their duty to give some of the features of this extraordinary procedure, as the impression produced by the tenor of the sentence resulting from it must necessarily be affected thereby, in the judgment of the community at large, by whom the final sentence of moral guilt or innocence will infallibly be pronounced.

The papers of Mr. Smith were seized, and his private journal—the record of those feelings of his heart which were never divulged to any man, nor intended to be—was ransacked, to find matter of public accusation; and nearly twenty of such extracts are cited in support of the charges alleged against him—conversations held at distant periods and places—acts which by the exercise of a prejudiced ingenuity only, could be made to bear on the question—passages of Scripture read by him—and texts preached from in the course of his public ministry, were all tortured to support the imputations so derived; the evidence of Negroes (taken through the medium of an interpreter), which would not have been admitted in a civil court, on an action for any trifling offence, or for property—hearsay evidence admitted and required *against* the prisoner, but peremptorily and deliberately refused, in a critical part of his defence, when resorted to *in his favour*, formed the main support of the charges; with other incongruities of procedure open to the legal eye. Add to which, the extreme length of the trial, during which the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation.

As a justification of all that may be urged in protection of Mr. Smith's *character*, (for, through the interposition of His Majesty, his life is safe) the existence of Martial Law is alleged. But here important questions arise, which will no doubt be duly investigated and decided upon in the proper place; how far it was justifiable to continue such law in force, so long after all the effects of the short-lived insurrection had ceased; whether its continuance were not solely for the admission of evidence and forms most unfavourable to the prisoner; and whether, after all, the evidence resorted to were legally admissible, even in a British Court Martial. These are points on which very serious doubts are entertained, by persons well qualified to judge. How far the recommendation to mercy by the Court itself might be prompted by a consciousness of the force of the above-mentioned reasons against an unmitigated sentence, the Supreme Judge knoweth!

The Directors having stated these points of serious objection (and more might easily be found) to the proceedings on the trial, conclude that the Members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their Missionary, Smith; that they do not withdraw from him their confidence; and that they are “not ashamed of his bonds.” They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties as a Missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

That these opinions are not the result of their own prepossessions, or of partial information, they have the best evidence in sentiments expressed upon the character of Mr. Smith, by one whose knowledge and integrity cannot be called into doubt—the Rev. Chaplain of the Colony—He bore honourable testimony on behalf of Mr. S. on his trial, and has in a private letter expressed a decided opinion as to the use—

fulness of Mr. Smith's instructions. An extract from this letter will be found quoted in a Resolution of the Directors on a subsequent page.

Whether it be or be not sufficient to weigh down the calumny vented in every place and under every form against Mr. S., public opinion will decide.

The causes of the insurrection, and the proceedings upon it, will, it is to be presumed, become the subject of Parliamentary inquiry; so that the public will, ere long, have less exceptionable means of forming an impartial opinion, than the Directors can be supposed to have it in their power to afford; and if propriety permitted, they would abstain from any statement of their own. Their duty will not, however, allow them to be altogether silent; and they are prompted by justice to the Society, and to the character of their Missionary, to declare their conviction, that whatever the springs and causes of that deplored revolt have been, *it was in no way caused by nor is attributable to the instructions of Mr. Smith, or his personal influence on the minds of the Negroes.*

The extracts from his Journal, standing on the proceedings of the trial, and the uniform testimony of the best informed of the negro witnesses, are of themselves sufficient to satisfy every impartial person, qualified to judge on such subjects, that his doctrines have been scriptural, and his instructions consistent with truth and soberness, and also with a due consideration of the duties which his hearers owed to their superiors, in the condition in which the will of Providence had placed them. The fact is, that the rays of truth which proceeded from the simplest opening of the Word of God, reproofed the principles and practices which prevailed around; the reproof was felt, and the animosity displayed in the Colony against the truth, as dispensed not only by Missionaries, but by other faithful Ministers of the Gospel, became the result. Of the happy effects produced by the Gospel on the character and conduct of many of the Negroes who attended Mr. Smith's ministry, the evidence given by owners and others, elicited on the trial, are pleasing and authentic proofs: and whenever the report of the trial shall be given to the world, it will offer irrefragable proof of the force of the genuine truths of the Gospel, in humanizing the minds even of the least cultivated of men, and in controlling their passions, though excited by the strongest sense of injuries. In no West Indian insurrection before recorded (and there are not a few,) were Negroes heard to say, "We will not shed blood, for our religion forbids it;"—"We will not take life away, for we cannot give it." How inconsistent with sound policy to persecute men whose labours produce, in so unfavourable a soil, such fruits as these! Mr. Smith may cease to reside in Demerara, but the records of the Colony will retain this testimony to his character, and to the beneficial influence of his labours.

In reference to this topic, it shall only be said further, that Mr. Smith, in his defence, states the four following causes, as having produced the revolt amongst the Negroes; viz.

1st. Immoderate labour.

2d. Severity of Treatment.

3d. Opposition to Religious Instruction.

4th. Withholding the Instructions [of Government] concerning the Whip.

In the management of this delicate and important affair, the Directors can assure the Members of the Society that, whatever opinion may be formed of the result, their zeal has not been slack. Ever since the intelligence of the unfortunate event reached them, their endeavours have been unabated to meet the varying aspect of the case. Their correspondence and interviews with the Government have been frequent, and they have the utmost pleasure in fulfilling the duty of thankfully acknowledging the attention paid to their many applications. It is but candid to state that Government,

maintaining the official regularity of their proceedings, did not feel themselves at liberty to afford to the representations made by the Deputation on the presumed illegality of the proceedings of the Court Martial, (on which the great weight of their application, in their own judgment, rested,) that consideration which they had been led to anticipate.

The Directors would be happy if they could state their entire satisfaction in the issue of their endeavours. They entirely participate in the concern expressed by their Deputation, when constrained in their concluding interview with the Right Honourable Secretary of State for the Colonial Department, to intimate to his Lordship the measure of disappointment which their expectations had met with, in the tenor of his Lordship's communication, and their opinion, that the Directors would feel it their duty to take such further measures for obtaining the revocation of the whole sentence of the Court Martial, as they might be advised to pursue. They at the same time stated their trust, that in such case, their proceedings would be regarded, on the part of His Majesty's Government, as being only the conscientious discharge of an important duty, not merely towards their own Society, but the supporters of Christian Missions in general. The Deputation received with the highest satisfaction on that occasion from Earl Bathurst, the declaration of entire approbation of the "Instructions" given by the Directors to Mr. Smith, which had been communicated on the first arrival of the intelligence from Demerara.

The Directors have sent out instructions to the Counsel of Mr. Smith, to take steps for appealing from the sentence of the Court Martial, (if an appeal be advisable in the case, and compatible with a due regard to Mr. Smith's health,) and they will, on their own part, proceed to take such legal advice as shall point out the measures that it may be proper to adopt.

The Directors will now advert to a point which, in the opinion of some of their friends, may need an explanation, if not an apology—their abstinence from efforts to defend the Society, through the public press, from the calumnies cast upon it by the enemies of Missions. If this shall appear to any to have been a culpable silence, they have to say that it has not arisen from inattention, indifference, or timidity; but from their own judgment of what the honour of the Society and the dignity of its cause required at their hands. Conscious of their own integrity, and confident in the innocence of their missionaries, they felt that they could calmly wait till the hour for effective vindication should arrive. To attempt to follow the torrent of slander in its ten thousand channels was impracticable, and they were contented to oppose to it a firm confidence in the good opinion of their friends, and the discriminating impartiality of the British public. The false statements which were continually transmitted from the Colony, they were long kept from all means of refuting, by the conduct of the local authorities, of which they have just cause to complain. All communication from the missionaries with the Society, (their proper protectors) was, contrary to every principle of British justice, cut off; so that, till December, the Directors had no advice whatever from themselves, of their own situation, or the facts of their case. A letter addressed to the Treasurer, was taken from the person of Mr. Elliot, and though entirely inoffensive in its tenor, was arbitrarily kept back: and it was not till a copy of that letter was forwarded, after his liberation from confinement, by circuitous means, that the Directors had any information of their actual circumstances. Mr. Smith was not allowed to write to them; and although Mr. Elliot entreated leave for an interview with him, after his trial, that was refused! Previous to Mr. Elliot leaving the Colony, Mr. Smith was allowed pen and ink, when he wrote to the Directors a letter which will be found in a subsequent page. From any endeavour to vindicate the Society, apart from the defence of their missionaries,



they were withheld by their feelings of justice. They did not think it honourable, by a *separate* vindication of themselves, even to seem to sever their own cause from that of their missionaries; they believed that a day would arrive when the vindication of the missionaries would wipe away all the opprobrium thrown upon the Society through *them*; and they judged it their duty to wait with confidence and calmness till it came.

The Directors, in conclusion, beg to express their submission to the will of Divine Providence, in allowing this mysterious dispensation to happen to their Society, and that in a quarter from which they had almost uniformly received cheering accounts and testimonies of the benign effects of the Gospel, on the persons under the instructions of these missionaries. Time will, no doubt, develop the reasons of that dispensation, and the Society will submissively wait for the discovery, encouraging themselves in the hope that it will be overruled to that end, which the Directors have solely in view—the furtherance of the Gospel.

They will take this opportunity of endeavouring to remove the misapprehension which appears to be entertained by various persons interested in the West Indies, as to the object of the London Missionary Society. It is declared in the fundamental principles, adopted at the formation of the Society in 1795, that “*the sole object is to spread the knowledge of Christ among heathen and other unenlightened nations.*” To this principle they have strictly adhered; and they with truth affirm, that they do not embrace other objects in their proceedings. It has been supposed that they adopt the plans, and join in the measures of other Associations, formed in reference to the civil condition of the Negroes in the West Indies; but they can assure all who are interested in the question that this is not the case. The instructions given to their missionaries in the West Indies are of an uniform tenor with those to the Missionary Smith, which are before the public, and which have received the commendation of His Majesty’s government. They require of their missionaries discretion and prudence, as well as zeal, in the instructions given to the slave-population, and would discountenance any missionary who violated that injunction.

The Directors respectfully offer to those interested in the West India Colonies, their assurance that nothing is aimed at by their Society, but that which is not less advantageous to the Colonists than it is beneficent towards the Negroes—the inculcation of the doctrines and duties of Christianity. In that endeavour the latter are not less insisted on than the former: and a reference to the passages of Scripture, quoted in their instructions to their missionaries in the West Indies (*viz.* Rom. xiii. 5. and 1 Pet. ii. 19.) will show what are their views of the *peculiar* duties of those persons who, on embracing Christianity, find themselves in the condition of slaves. A missionary of this Society in a Colony adjacent to Demerara, has explained and enforced those obligations in a Catechism prepared for the Negroes, which has received the approbation of the local authorities.

On such grounds the Directors beg leave dispassionately to oppose to the calumnies heaped upon their Society, their full conviction that it bears only the most friendly aspect to the Inhabitants of the West Indian Colonies, whether free persons or slaves; believing as they do, that Christian instruction is the surest means of obviating the dangers peculiar to the state of society within them; inasmuch as it tends to control a power confessed to be physically irresistible, by the interposition of the authority of God.

To the zeal and firmness of attachment to the cause of Missions, cherished by their friends and supporters, the Directors will confidently look for countenance in this trying period of the history of their Society. The opponents of Christian efforts to disseminate the word of God by oral instruction, and by the circulation of the Scriptures

(for both are involved in their censure) have embraced the unhappy events of Demerara, as means of prejudicing the public mind against those efforts, and of lessening the resources by which they are carried on. The London Missionary Society must necessarily share largely in that opposition. Its Directors trust, therefore, that having (as they hope) exculpated the Society from blame, they may confidently commend it to the Christian community at large, for that increased support which will more than repair any injury that may by such means be done to its interests. It need not be stated, with what satisfaction the Directors will perceive, and with what gratitude they will acknowledge, such indications of the continuance of public approbation and favour, towards their Society.

It is with sincere concern, that the Directors confirm the statements formerly made by them, of the ill state of Mr. Smith's health. The only letter they have from himself (which is subsequently given) represents him in a condition of extreme weakness, and, from the nature of his disorder, much is to be feared. The Directors will, however, cherish the hope, that he will be spared to return to his native land, and will live to witness the entire removal of all prejudice excited against his character, by the calumnies cast upon it.

The Directors subjoin the Resolutions of their body, on the result of their applications to His Majesty's Government in reference to the trial of Smith.

At a Meeting of the Directors of the London Missionary Society, held at the Mission-House, in Austin Friars, on Thursday, the 19th of February 1824, and specially convened to receive the Report of the Deputation appointed to communicate with His Majesty's Government, on the case of their Missionary the Rev. John Smith, of Demerara;

WILLIAM ALERS HANKEY, Esq. Treasurer, in the Chair;

The Deputation reported, that the Rt. Hon. Secretary of State for the Colonial Department, had communicated to them the decision of His Majesty's Government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the Colony of Demerara and Essequibo, and enter into recognizance, in the penalty of two thousand pounds, not to reside within the said United Colony, or within His Majesty's Colony of Berbice, or within any Colony or Settlement in the possession of His Majesty in the West Indies. The Deputation further reported, that this communication was accompanied by an expression of the approbation of Government with the "Instructions" given by the Directors to their said missionary, Mr. Smith, which approbation has been subsequently conveyed, in a letter from Earl Bathurst, addressed to the Treasurer; whereupon it was

Resolved, I. That the Directors of this Society have, on many occasions, received from His Majesty's Government those favours which have greatly encouraged their efforts, and that they have ever entertained towards the Government, sentiments of the sincerest gratitude and respect.

II. That they have learned, with great satisfaction, that His Majesty's Government approve of the "Instructions" given by the Directors to their said missionary, John Smith, as to the conduct to be observed by him in reference to the Slave-Population, whereof the following is a copy:

*Extract from the Instructions of the Directors, given to the Rev. John Smith on his going out to Demerara, dated 9th December, 1816.*

"In the discharge of your missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they

are jealous, lest by any mismanagement on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being 'subject not only for wrath but for conscience sake.' Rom. xiii. 5.—1 Peter ii. 19. The Holy Gospel you preach will render the slaves who receive it the more diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry even to those gentlemen who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more."

III. That notwithstanding their deference and respect for His Majesty's Government, they have learned, with disappointment and regret, the decision come to upon the case of their Missionary Smith.

*Because, 1st*—They consider the reports of the Insurrection at Demerara to have been greatly exaggerated as to its importance and duration, for the purpose of casting odium on the measures proposed by His Majesty's Government, and the legislature, in reference to the Slaves.

*Because, 2dly*—They have satisfactory reason to believe, that, owing to the influence of religious instruction, the revolt was unaccompanied by the horrors usually attendant on West India Insurrections; in confirmation of which opinion, they have the assurance of a clergyman of the established Church of England in the Colony, that in his judgment, many of the Whites residing on the Plantations are indebted for the preservation of their lives, to the Christian precepts of the missionary, Mr. Smith. This assurance is contained in the following extracts from a private letter.

"I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it), seeking his."

*Because, 3dly*—They perceive that for the Insurrection in the Colony of Demerara, other causes, both remote and proximate, may be assigned, than those which the adversaries of the missionary have thought proper to allege.

*Because, 4thly*—They regard the whole proceedings under which their missionary, Mr. Smith, was imprisoned; his papers seized; his communications as oppressive, and with his friends prevented, and his trial conducted, as unconstitutional; and the protraction of Martial Law, under which, contrary to the ordinary regulations of the Colony, the evidence of slaves was admitted against him, and an appeal from the sentence to the King in Council possibly precluded.

*Because, 5thly*—They discover in the proceedings of the Court Martial, during a trial, not commenced for two months after the insurrection, and protracted during six weeks, many deviations from that equal justice which Britons in their native country are accustomed to enjoy.

*Because, 6thly*—They conclude from the evidence adduced (although evidence



upon which, by the ordinary laws of the Colony, no property of the value of forty shillings would have been affected, or the guilt of a white person established for any offence,) that the missionary was not guilty of any of the charges alleged, and that the insurrection was not, either directly or indirectly, promoted by him.

IV. That although the Directors would be led by their duty and the regulations of their Society, to exclude from their protection any missionary who had actually violated their instructions, as to the conduct required to be observed by him in respect to the Slave-Population, yet they cannot withdraw their confidence and esteem from their missionary, Mr. Smith, whose innocence they see no cause to impugn; and that he be instructed (if he shall be so advised by his Counsel, and if it be expedient on due consideration of the state of his health) immediately to tender an appeal against the sentence of the Court Martial, in order that the subject may be duly investigated before the Lords of His Majesty's Privy Council, in England; and that he be assured that on his return to England, he will be assisted by the Directors to the utmost of their power, in his endeavours to establish his innocence.

V. That the Directors will, on their part, take such further measures for obtaining in this country the reversal of the sentence passed by the Court Martial in Demerara, against the said John Smith, as they shall be advised.

VI. That, although the Directors have long perceived with just indignation the systematic and continued attempts, by garbled extracts and calumnious reports, to prejudice the public mind against their missionary, Mr. Smith, they have abstained from all animadversions and replies; but it appears to them that justice and humanity now require that their sentiments should be publicly expressed.

VII. That the above Resolutions be signed by the Chairman; that they be inserted in the next Monthly Chronicle of the Society, and in such other channels of public intelligence as the Directors may hereafter direct.

W. ALERS HANKEY, Chairman.

#### COPY OF THE CHARGES AGAINST MR. SMITH.

The following are the charges upon which Mr. Smith was tried: the clauses in italics, between the brackets, are the parts *not found*, in the sentence of the Court:

Charges preferred by order of his Excellency Sir John Murray, Lieutenant-Governor and Commander-in-Chief of the United Colony of Demerara and Essequibo, &c. against John Smith, Missionary:—1st. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion, which broke out in this Colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the Negro Slaves towards their lawful masters, managers and overseers, [*he the said John Smith thereby intending to excite the said Negroes to break out in such open revolt and rebellion against the authority of their lawful masters, managers and overseers,*] contrary to his allegiance, and against the peace of our Sovereign Lord the King, his Crown and dignity.

2. For that he, the said John Smith, having, about the 17th day of August last, and [*at divers other days and times,*] one day theretofore preceding, advised, consulted and corresponded with a certain Negro, named Quamina, touching and concerning a certain revolt and rebellion of the Negro Slaves within these Colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion by advising, consulting, and corresponding, touching the same, with the said Negro, Quamina; to wit, on the [19th and] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said Negro, Quamina, to be an insurgent engaged therein.

3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceding, having come to the knowledge of a certain revolt and rebellion intended to take place within the Colony, did not make known the

same to the proper authorities, which revolt and rebellion did subsequently take place—to wit, on or about the 18th August last past.

4. For that he, the said John Smith, after such revolt and rebellion had taken place, and during the existence thereof—to wit, on or about [Tuesday and] Wednesday, the [19th and] 20th of August, now last past, was at Plantation Le Resouvenir, in presence of, and held communication with Quamina, a negro of Plantation Success; he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost endeavour to suppress the same [by securing or detaining the said insurgent Quamina as a prisoner, or] by giving information to the proper authorities, or otherwise; but on the contrary, permitting the said insurgent Quamina, to go at large and depart [without attempting to seize him, and] without giving any information respecting him, to the proper authorities, against the peace of our Sovereign Lord the King, his crown and dignity, and against the laws in force in this Colony, and in defiance of the proclamation of martial law, issued by his Excellency the Lieut. Governor.

*Letter of Mrs. Smith, addressed to the Secretary.*

*Demerara, December 4th, 1823.*

Rev. and dear Sir,—You have no doubt heard of the trouble which has befallen Mr. Smith and myself, and the temporary ruin of the missionary cause in this colony, in consequence of the revolt of the negroes on the East Coast. You would have been fully informed by Mr. S. of every thing relative to the Mission, had not the severe nature of his imprisonment precluded the possibility of his writing to any one. The reason I have not written to you before is, that I myself have been but a few days liberated from a rigorous imprisonment of thirteen weeks with him.\*

On the 21st of August, the third day after the revolt, Mr. S. commenced a letter to you, in which he intended to point out the real causes of the revolt; but before he could finish it, we were in a forcible, and brutal manner, taken away from our house by the militia. This fragment, and likewise a letter to Mr. Mercer, which Mr. S. could not send to him (or rather copies of them, the originals not being in my possession), I shall forward to you by the first opportunity, as they contain several facts illustrative of the causes of the revolt. It is impossible to detail the innumerable grievances to which the slaves generally were, (and for aught I know to the contrary still are) subject. But it was their religion that in general occasioned them the most vexatious treatment. There was no redress for them. The Burgher officers of the district were noted for their aversion to the religious instruction of the slaves. At length, towards the latter end of last May, a communication was made by the Governor, through the Burgher officers, to the planters and to the slaves, requiring that the latter must obtain a written pass of their masters every time they came to chapel. This was a rare boon to many of the planters, but a great mortification to their slaves, and a great impediment in the way of their instruction. About six weeks after this, i. e. the beginning of July, the slaves got information that some instructions had been sent out by the Government for their benefit. This information, it appears, originated with the Governor himself. It seems he freely conversed with gentlemen on the subject in the hearing of one of his servants, who immediately communicated it to the son of one of our deacons. They received an idea that they were to be made free, either in whole or in part. From all we have learned, the latter notion was most general. Hearing nothing of the affair from the authorities, on the 18th of August they revolted.

Many of the planters, I think I may say the colonists generally, apprehended that the religious instruction of the slaves was incompatible with their condition in life, and that as soon as they became a little enlightened, they would revolt; and many of them believed or pretended, that the real object of missionary instructions was, by instilling into their minds principles of insubordination, to make them revolt; and, though the proximate and chief cause of the revolt was evidently of a political nature, yet that was overlooked, and religion substituted in its stead.

It is alleged that most of the people that attended our chapel were engaged in it. That many of them were implicated is, I am sorry to say, too true. From the

\* It was stated in the Missionary Chronicle for January, that Mrs. S. was "not detained as a prisoner." It appears, however, from subsequent information, as well as from her own language, that she regarded herself as detained in that character. Ed.

nature of things it was hardly possible it should have been otherwise.\* It is further said, that the plot was formed by men that attended the chapel, and that one of our deacons was a ringleader.

From all we can learn from the evidence on Mr. Smith's trial, it appears the plot was laid by two negroes, named Jack and Paris. Jack was the son of Quamina, (one of the deacons in question) and he was the person to whom the Governor's servant made the communications concerning the instructions from England. Jack was a dissolute, gay young man, very irregular in his attendance at the chapel. Religion, it is to be feared, he had none. Paris was boat-captain to the plantation to which he belonged, and had he been disposed to attend the chapel, it was out of his power to do so, at least nineteen Sundays out of twenty. His work was to take plantains to town, to sell on Sunday. I do not suppose he attended the chapel more than once a year.

As to Quamina being a ringleader, all we know about it is from the evidence on Mr. Smith's trial. Several contradictory things are said concerning him by some negroes, (Bristol and Seaton) whose inconsistencies have been made manifest. But Mr. John Stewart, his manager, says on oath, "I did not see Quamina do any thing improper; he was keeping the rest of the people back from hurting me." And Dr. M<sup>r</sup> Turk, a bitter enemy to Mr. Smith, says also on oath, "When Quamina was shot in the bush, he was not armed." Hence it does not appear, from the evidence, that he was any thing more than a runaway, although he was shot and gibbeted. All we know, however, of this matter, is from the evidence produced on Mr. Smith's trial, which is already forwarded to the Society.

While the negroes belonging to the Resouvenir were in the act of rising, Mr. S. endeavoured to persuade them to desist from their purpose, and asked them what they wanted. They behaved to him with considerable rudeness (though not with violence),† and they told him it would be good for him to go to his house, that they were not going to hurt any person, but they would have their rights. We remained at quiet in our house, until the afternoon of the third day after the revolt, when we were forcibly taken from it, under a pretence, first, that Mr. Smith disobeyed the orders of a captain commanding in the district, by refusing to enrol himself in the militia, and then directly afterwards another was alleged, namely, that our remaining in our house could not be accounted for on any other principle than that of our being a party to the revolt.

Having us both in close confinement, the legal authorities and the planters set to work with all their might to rake together something in the shape of evidence to

\* It appears that the slave to whom the communication was made by the Governor's servant, respecting the instructions received from England (to which allusion is made in a former part of the above letter), belonged to *Plantation Success*, an estate immediately contiguous to that on which Mr. Smith's chapel stands. The information thus communicated, gradually became known to the negroes on that and all the adjoining plantations, who learning generally, that the instructions in question contained, to use their own language, "*something good for them*;" and not receiving from the proper quarter any distinct explanation of the benefit intended, began to suspect that it was the design of their masters to withhold the boon from them. This suspicion acting, as was the fact, on the minds of a portion of the slave-population, smarting under *peculiar hardships*,\* and impatient for the removal of their grievances, caused them at length to resort to such means as to them appeared necessary for obtaining what they called "their rights." But, that the intelligence respecting the instructions from England, should have been, in the first instance, communicated to the negroes on an estate contiguous to Mr. Smith's chapel, and that the minds of the negroes in that neighbourhood should have been previously in a state of violent irritation from the hardships they endured, were both of them circumstances, so far as the present question is concerned, *purely of an accidental nature*, and sufficiently account for the disturbances taking place in that particular part of the colony, without either involving the slightest imputation on the character of Mr. Smith, or subtracting, in the smallest degree, from the beneficial effects of his labours. This explanation, it is hoped, will enable our readers fully to understand the particular sentence in the letter of Mrs. Smith, to which the present note is appended. Ed.

† It was stated by us in the Chronicle for January, that the Negroes on Le Resouvenir treated Mr. Smith with violence. So we were then informed; but it now appears not to have been the case.—Ed.

\* See Mr. Smith's Letter to the Secretary.



condemn us. They examined scores, I believe I might say hundreds, of persons; and after near seven weeks labour, in this way, they preferred against Mr. S. those serious charges which they supported by the evidence you see.

How the Court Martial could justify a conviction on such evidence, must, I think, be a wonder to every unprejudiced person. But the verdict of a Court Martial is decided by the majority of its members: several of the members of this Court were much prejudiced against Mr. S., two of them at least, could not refrain from showing their ill-will towards him on the trial. Here, at present, almost all are prejudiced against Mr. Smith, from the highest to the lowest.

His journal seems to have caused a great deal of enmity against him. It contains many reflections on the evils and iniquity of slavery; and some remarks on the opposition made by the authorities here, to the instruction of the slaves. Most, if not all, the passages of this nature were read by the Judge Advocate, as evidence, against Mr. S. on his trial; but they were not satisfied with this, the journal was accessible to many, probably to all the Judge Advocate's friends. Many persons read it, and during the trial it was handed about amongst the members in open court every day.

I have mentioned the name of the Rev. Mr. Austin, and it would be base ingratitude in me not to state to the Directors, that this worthy minister has, in spite of all opposition, from nearly the commencement of this persecution, stood up as a warm friend for Mr. Smith. He is a minister of the English Church in George Town, and chaplain to the garrison. At an early period, perhaps the first week after the revolt, Mr. Austin was appointed a member of a Committee of Inquiry, a great part of whose business it was to investigate Mr. Smith's conduct. He became thoroughly convinced of Mr. Smith's innocence, and undauntedly avowed his belief. Mr. S. never saw him, to his knowledge, until he appeared as a witness for him on the Court Martial. He now visits Mr. Smith in the prison.

I cannot omit to mention also with feelings of gratitude, how devoted the Rev. Mr. Elliot has been to the interest of Mr. S. Every thing that brotherly sympathy could suggest, or expense or labour could accomplish, he has cheerfully done, and I believe will do. I trust you will, ere long, see him in England.

I would tell you, Sir, of the circumstances of the most material witnesses brought against Mr. S., of the manifest partiality of the Court Martial, of the difficulties thrown in the way of Mr. Smith's counsel, and of the opposition made by the court to Mr. S. in conducting his defence; but I feel that I am incompetent to go into the detail. I must, therefore, close this letter, earnestly entreating that the Directors will use every exertion in behalf of Mr. Smith, whose greatest crime was his devotedness to the object of his mission.

I am, Sir,

Yours most respectfully,  
(Signed) JANE SMITH.

*Letter of Rev. John Smith, addressed to the Secretary.*

*Colony Jail, Demerara, December 12, 1823.*

Rev. and Dear Sir,—You will have heard, ere this comes to hand, of the trouble that has befallen me, and of the desolated state of the Demerara Mission, both which are occasioned by the revolt of the Negroes on the East Coast. Of my own personal sufferings I shall say nothing further, than that the close and solitary nature of my imprisonment, with the disease under which I labour and have laboured for more than twelve months, have pressed very heavily upon me. I have, however, much consolation from the consideration of my innocence of the crimes with which I have been charged, and of which I now stand convicted.

I am bold to affirm, that I never gave utterance to any thing that could make the slaves dissatisfied with their condition in life. Indeed, I could have had no motive for so doing. I refer you to the evidence for the prosecution, by which it is attempted to be proved that I endeavoured, for a long time, to drive them to revolt,—with this observation, that the witnesses brought forward to prove the charge, were prisoners, on account of the revolt, under the power and authority of the Fiscal, who was the Judge Advocate on my trial, and who can order Negroes to be flogged without any previous trial. What they have stated that bears on the charge, is either wholly false or grossly misrepresented. I would earnestly recommend you to endeavour to get a sight, if possible, of the Judge Advocate's concluding remarks on the evidence, as that document will give you a greater insight into the principles of my persecutors, and of the motives by which they were actuated, than any thing I can say. Perhaps

Earl Bathurst will, on proper application being made to him, favour the Society, or rather the Directors, or their Solicitor, with a sight of it.\* There it is laid down, apparently as a fundamental principle, that no one has any right to propagate doctrines that are opposed to the established usages and customs of the country where he resides; and that I had done this by reprobating as sinful the conduct of such of the Christian Negroes as spent their Sabbaths in voluntary labour, and going to market. Their going to market, it is to be observed, occupies the whole day.

I was determined to exonerate the Society from all blame, whatever might be the result of the trial in regard to me. I therefore laid over my instructions from the Directors, to form part of the proceedings of the Court Martial. Many of the Colonists have even roundly asserted, that the Society and its Missionaries were in alliance with the African Institution, and that our chief object was, under the mask of religion, the emancipation of the Slaves. But having examined all my letters and papers, and found nothing to support their suspicions, it is to be hoped they will henceforth be silent on that subject.

For the last twelve or eighteen months previous to the revolt, the Negroes attended the chapel in such numbers as alarmed, it seems, some of the planters, or rather, I suppose, aroused their enmity against God, at seeing religion prosper. Some of them gave orders that none of their Slaves should leave their respective plantations on a Sunday without a written pass: it was, of course, a matter of option with the planters whether he would give them passes. Those who insisted on this regulation would not give passes, or at most would give them to a very few. The negroes, it appears, came to chapel without them; they were punished (flogged and put in the stocks till their wounds were healed); they complained, they were punished again. Then came out the Governor's Circular, recommending the planters not to allow the Slaves to attend chapel without passes. A copy of this circular is forwarded to the Directors. The Negroes said, and I believe truly said, that an attempt was made to *put down their religion*. (See Rev. Mr. Austin's evidence for the Defence.) A few weeks after this, the Negroes got information that the Governor had received some instructions from England beneficial to them. About six weeks had elapsed when the Slaves, impatient for the benefit of those instructions, broke out into revolt. These I imagine to be the principal causes of the revolt, namely, the persecutions they suffered on account of their religion, and the withholding from them all information concerning the instructions from Government. There were other causes, arising from their being overworked, and ill-treated in general. Redress, according to their account, they could not obtain. This they stated to Lieut. Colonel Leahey, as one cause of their dissatisfaction. "When," says the Lieut. Colonel, in his evidence, stating what the Slaves told him in a body, "When they complained" (of being made to work on a Sunday, and punished for going to chapel,) "to Dr. M'Turk, they were told it was the Government's order; when they complained to Mr. Spenser, they were told it was the Fiscal's order." None of these causes suited the Colonists, I was therefore dragged in as the main cause; and notwithstanding the Negroes say, if they had kept to what they were taught by me, they never would have acted as they did; yet, because two or three of them who were deeply concerned in the revolt, chose to pervert and misrepresent what I had said to them about working on Sundays, it is therefore settled, in the judgment of the people here, that the revolt is to be attributed to me. It is worthy of remark, that *none of the Negroes who gave testimony against me, were punished*. This, of course, I learn from others. I should have added, that Dr. M'Turk and Mr. Spenser are the Burgher officers of the East Coast, and are both avowed enemies to the instruction of the Slaves.

I trust the Directors will seriously consider the hardship of my case, and make every effort on my behalf.

I must not omit to mention the kindness of the Rev. W. S. Austin. I am under the greatest obligations to him; and I doubt not when the Directors are informed of the conduct of this excellent Clergyman, they will feel that they owe him at least a respectful acknowledgment of his kindness to me, and of his zeal in my cause.

I have been two days writing this, and now feel so ill that I must come to a close. I am satisfied that I am in the Lord's hand; and there I wish to be. O, my dear Sir, pray for me.

I remain, your obedient Servant,

(Signed) JOHN SMITH.

\* On application, His Lordship kindly granted the Treasurer a Copy of this document.—Ed.

*Extract from a Letter of Wm. Arrindell, Esq. of Demerara, Mr. Smith's Counsel, addressed to Mrs. Smith, after the Proceedings of the Court Martial were closed.*

"It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any Minister, of any Sect whatever, to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial, to have done."

#### MR. ELLIOT.

A few months ago, a malicious article appeared in a newspaper published in Demerara, charging Mr. Elliot, one of our missionaries there, with acts of gross immorality. This article has been copied in an English newspaper. Mr. Elliot, upon his arrival in London, being informed of this calumny, thought it his duty, in vindication of his injured character, to make an affidavit, solemnly denying, in the most direct and positive terms, the truth of the assertions so published, and his entire innocence of the crimes laid to his charge: further measures are in contemplation for the vindication of his character.

#### *Formation of an Auxiliary Society at Woolwich.*

ON Wednesday, Feb. 11, a meeting was held in the Methodist Chapel, Woolwich, (kindly lent for the occasion) for the formation of an Auxiliary to the London Missionary Society. Various Resolutions were proposed, expressive of the lively interest felt on missionary subjects in general, and of the most devoted attachment to the London Missionary Society in particular. A degree of missionary ardour was excited, which was delightful to witness, and which justifies the most sanguine expectations of the efficiency and success of the newly-formed Institution. John Dyer, Esq. of the Admiralty, presided on the occasion, and was supported by the following gentlemen, who took part in the proceedings of the evening: Rev. W. Culver (Baptist); Dr. Parker, of the Royal Artillery, Medical department; Rev. Messrs. Campbell of Kingsland, Jeula of Greenwich, Arundel, Secretary to the Parent Society; Curwen of London, Chapman of Greenwich, Townley from Calcutta, Stratten of Paddington, Reynolds of Woolwich (Methodist), Edwards and James of Woolwich, and James Wild, Esq. of Paddington.

John Read, Esq. of Woolwich Common, was appointed Treasurer, and Rev. T. James, Secretary.

A Collection was made at the close of the meeting, amounting to 20*l.* 7*s.* 10*d.* Rev. H. Townley preached missionary sermons on the preceding Sabbath at the chapels of the Rev. T. Sharp, and Rev. T. James.

#### *Formation of an Auxiliary Missionary Society, Union-street Meeting, Borough of Southwark.*

ON Friday Evening, 20th February, a numerous and respectable assembly was convened in Union-street Meeting, (Rev. J. Arundel's), for the purpose of forming an Auxiliary Missionary Society. Thomas Walker, Esq. took the chair, and af-

ter the Divine Presence and blessing had been supplicated, the following gentlemen addressed the Meeting—Rev. Messrs. Burder, (Secretary), Campbell, George Clayton, H. Townley, J. Parsons, York, S.<sup>r</sup> Curwen, Rowland Hill, and Messrs. Newsom, Leete, and Houston.

In the course of the meeting, a Ladies' Branch Association was also formed. A spirit of tender compassion for them that are "*out of the way*," combined with holy delight and devout gratitude to God for that measure of success with which he has crowned Missionary efforts, seemed to pervade the whole assembly. Upwards of twenty pounds were collected at the doors, besides annual subscriptions, and nearly twenty ladies voluntarily engaged to become collectors.

#### NOTICES.

##### *To Ministers and Students.*

The Directors have come to a Resolution to accept offers of missionary service from Ministers and well educated Students, *for limited periods of time*: and they will be happy to receive from experienced Ministers, whose circumstances will allow of such an offer, a proposal to reside for three or four years in the Colony of Demerara.

On Tuesday the 6th, and Wednesday the 7th of April, the Anniversary of the Auxiliary Society for the counties of Leicester, Nottingham, and Derby will be held, by divine permission, at Nottingham; the Rev. Joseph Fletcher, M.A.: London, and the Rev. Robert Hall, M.A. Leicester, are engaged to preach.

The Annual Meeting of the Clerkenwell Branch Auxiliary Society, will be held at the New Welsh Chapel, Crescent, Jewin-street, on Tuesday Evening, 30th March, 1824. The Rev. John Blackburn, of Claremont Chapel, Pentonville, will take the Chair at Half-past Six o'clock.



To the Editor.

SIR,—It is much desired by some persons who feel a deep interest in the eternal welfare of the unfortunate negroes of the West Indies, that their *spiritual state* should be made a subject of special prayer by all Christians. It is therefore hoped that a hint to this effect will be given in

the very next Number of your valuable Miscellany, as the measures now pending in Parliament, seem to make it the imperative duty of all to unite in prayer for the out pouring of the Holy Spirit on our benighted black brethren. EUGENIUS.

Feb. 16th, 1824.

## MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 January to 16 February, 1824, inclusive.]

### IN LONDON AND ITS VICINITY.

|                                                                                                                                         |    |    |    |
|-----------------------------------------------------------------------------------------------------------------------------------------|----|----|----|
| Mrs. Burchett .....                                                                                                                     | 50 | 0  | 0  |
| M. Clapton .....                                                                                                                        | 5  | 0  | 0  |
| Buckingham Chapel, Pimlico.—<br>Rev. E. A. Dunn.—Moiety<br>of Collections after Ser-<br>mons; per Rev. G. C.<br>Smith & Rev. E. A. Dunn | 12 | 5  | 4  |
| A few Young Ladies at a<br>Boarding School, Little Chel-<br>sea; per Penny-a-week Sub-<br>scriptions; per Rev. E. A.<br>Dunn .....      | 1  | 8  | 6  |
|                                                                                                                                         | 13 | 13 | 10 |
| Less Expenses....                                                                                                                       | 2  | 4  | 0  |

|                                                                                                                   |    |   |   |
|-------------------------------------------------------------------------------------------------------------------|----|---|---|
| A Young Man.—Collected in Farthings                                                                               | 0  | 1 | 8 |
| Shoe Lane Auxiliary Missionary Society;<br>per Rev. James Elvey .....                                             | 10 | 5 | 0 |
| Legacy under the Will of the late Mr. John<br>Tiler, of Homerton Gravel Pits; by<br>Mr. Thos. Doughty, Exor. .... | 5  | 0 | 0 |
| Mrs. L.; by Mr. Wm. Reid.....                                                                                     | 10 | 0 | 0 |

### CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

|                                                                                                                                                                                              |     |    |     |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|-----|
| The Produce of the Wool of two Sheep ..                                                                                                                                                      | 0   | 5  | 0   |
| Wales.—Collections and Contri-<br>butions by the Associated<br>Congregations of Calvinis-<br>tic Methodists in North<br>Wales; per Mr. John Dav-<br>ies, Vronheulog near Bala,<br>Treasurer. | 149 | 9  | 10½ |
| Anglesea .....                                                                                                                                                                               | 127 | 7  | 5   |
| Carnarvonshire .....                                                                                                                                                                         | 161 | 6  | 7½  |
| Denbighshire .....                                                                                                                                                                           | 63  | 4  | 5½  |
| Flintshire .....                                                                                                                                                                             | 94  | 18 | 4   |
| Merionethshire .....                                                                                                                                                                         | 89  | 17 | 1   |
| Montgomeryshire .....                                                                                                                                                                        | 42  | 4  | 0   |
| Liverpool and Shrewsbury<br>Welsh C. M. Congregations                                                                                                                                        | 748 | 7  | 9½  |

|                                                                                                     |     |    |    |
|-----------------------------------------------------------------------------------------------------|-----|----|----|
| Less Expenses for Printing<br>an Address in Welsh, and<br>carriage of Missionary<br>Chronicles..... | 8   | 17 | 5½ |
|                                                                                                     | 739 | 10 | 4  |

|                                                                                                               |     |   |   |
|---------------------------------------------------------------------------------------------------------------|-----|---|---|
| North Wales Auxiliary Missionary 'So-<br>ciety.—Mr. Wm. Williams, Green-<br>field, Treasurer.—On Account .... | 138 | 0 | 0 |
| Bucks.—Chalfont, St. Giles.—Mrs. Chandler<br>and Friends .....                                                | 2   | 3 | 8 |
| Cheshire.—Congleton Zion Chapel.—Sub-<br>scriptions and Donations per Miss<br>Broadhurst.....                 | 6   | 0 | 0 |

|                                                                                                                                                                                                           |    |    |    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|----|
| Cornwall.—Penzance.—Rev. J.<br>Foxell.—Juvenile Auxiliary<br>Missionary Society:<br>The Proceeds of the Sale of<br>Fancy Articles, for the benefit<br>of the Female Schools in Tra-<br>ncore, India ..... | 20 | 0  | 0  |
| Miss Dennis.—Donation.....                                                                                                                                                                                | 10 | 0  | 0  |
| Missionary Box; by Miss M. E.<br>Coulson, from Sept. 1823. ..                                                                                                                                             | 1  | 8  | 9  |
| Missionary Box, on board the<br>"Sisters." Capt. Jas. Broad,<br>in a voyage from St. Peters-<br>burg to England .....                                                                                     | 0  | 6  | 2  |
|                                                                                                                                                                                                           | 31 | 14 | 11 |

|                                                                           |    |    |    |
|---------------------------------------------------------------------------|----|----|----|
| Dorsetshire.—Bridport.—Rev. J. Cope,<br>from Young Persons at Pymore Mill | 1  | 6  | 0  |
| Essex—Saffron Walden.—Annual Collec-<br>tion.—Rev. W. Clayton and Friends | 24 | 1  | 2  |
| Nazeing Missionary Associa-<br>tion .....                                 | 8  | 7  | 4  |
| W. H. K. ....                                                             | 0  | 8  | 6  |
|                                                                           | 8  | 15 | 10 |

|                                                                                                                               |    |    |   |
|-------------------------------------------------------------------------------------------------------------------------------|----|----|---|
| Hants.—Odiham Missionary Association,<br>commenced January 1823.—Annual<br>and Weekly Subscriptions; per Mr.<br>Seymour ..... | 15 | 2  | 6 |
| Middlesex.—Whetstone and Totteridge<br>Auxiliary Missionary Society; per<br>Mr. T. Sims .....                                 | 4  | 18 | 8 |
| Willesden. — Mr. Nodes. —<br>Moiety of Juvenile Associa-<br>tion .....                                                        | 3  | 6  | 1 |
| Ditto of a Missionary Box; per<br>a poor Man .....                                                                            | 2  | 4  | 1 |
| Produce of a swarm of Bees..                                                                                                  | 1  | 17 | 0 |
| W. K. ....                                                                                                                    | 1  | 1  | 0 |
|                                                                                                                               | 9  | 8  | 2 |

|                                                                                   |   |    |   |
|-----------------------------------------------------------------------------------|---|----|---|
| Somerset Auxiliary Missionary<br>Society.—J. Spencer, Esq.<br>Oakhill, Treasurer. |   |    |   |
| Barton St. David's.—Rev. W.<br>Reynolds.....                                      | 3 | 0  | 0 |
| Broadway Auxiliary; per Rev.<br>W. Pike .....                                     | 2 | 12 | 6 |
|                                                                                   | 5 | 12 | 6 |

|                                                                                  |    |   |   |
|----------------------------------------------------------------------------------|----|---|---|
| Scotland.—Edinburgh Auxiliary Mission-<br>ary Society; per Geo. Yule, Esq., Sec. | 25 | 0 | 0 |
| M. F. per Rev. W. Broadfoot .....                                                | 1  | 1 | 0 |
| Kelso.—A Friend .....                                                            | 0  | 9 | 6 |
| Queensferry Juvenile Bible and Mis-<br>sionary Society; by Rev. J. Campbell      | 2  | 0 | 0 |
| Kennoway.—Rev. Donald Fra-<br>ser.—Bible and Missionary<br>Association.....      | 3  | 0 | 0 |
| Female ditto .....                                                               | 2  | 0 | 0 |
|                                                                                  | 5  | 0 | 0 |

|                                                                                                                                                                                 |    |   |   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|---|---|
| Inverkeithing Bible and Missionary So-<br>ciety; per J. Scott .....                                                                                                             | 5  | 0 | 0 |
| East Lothian Bible Society .....                                                                                                                                                | 30 | 0 | 0 |
| Ireland.—Hibernian Auxiliary Missionary<br>Society.—A Friend to Missions, for<br>the support of a Native Teacher, to<br>be called "William Cooper," per<br>Rev. D. Stuart ..... | 10 | 0 | 0 |

\* The particulars of the above will appear in the next Annual Report, and will also be annexed to a brief Extract of the same in the Welsh language.

*For the Education of Native Females in India.*

|                                                                 |   |   |   |
|-----------------------------------------------------------------|---|---|---|
| A Friend .....                                                  | 1 | 0 | 0 |
| R. M. E. and H. four Female Children; per Rev. John Hyatt ..... | 1 | 1 | 6 |
| Anonymous .....                                                 | 2 | 0 | 0 |
| A Friend .....                                                  | 1 | 0 | 0 |

*Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by the late heavy and excessive rains.*

|                                                      |    |    |   |
|------------------------------------------------------|----|----|---|
| Rev. Mr. Strutt and Friends, Teignmouth, Devon ..... | 12 | 0  | 0 |
| James Davies, Esq. Islington .....                   | 10 | 10 | 0 |
| Joseph Trueman, Esq. ....                            | 10 | 0  | 0 |
| Daniel Lister, Esq. ....                             | 10 | 0  | 0 |
| Josiah Procter, Esq. ....                            | 5  | 0  | 0 |
| Cheshunt College .....                               | 5  | 0  | 0 |
| H. S. Y. ....                                        | 5  | 0  | 0 |
| W. Sabine, Esq. ....                                 | 5  | 5  | 0 |
| A Friend .....                                       | 2  | 0  | 0 |
| S. E.; per Mr. Samuel Houston .....                  | 2  | 0  | 0 |
| T. B. ....                                           | 2  | 0  | 0 |
| Mr. Francis Moore, St. Martin's Court .....          | 1  | 0  | 0 |
| A Friend; per Rev. Matthew Wilks .....               | 1  | 0  | 0 |
| A Friend .....                                       | 1  | 0  | 0 |
| J. L. ....                                           | 1  | 0  | 0 |
| Mr. Thomas, Aldermanbury .....                       | 1  | 0  | 0 |
| A Friend to Missions; per Rev. J. Leischild .....    | 1  | 1  | 0 |
| Rev. Mr. Hant, Kennington .....                      | 1  | 0  | 0 |
| Master B. and G. Beddow .....                        | 1  | 17 | 6 |
| Mr. Randell, Pimlico; per Rev. E. A. Dunn .....      | 0  | 5  | 6 |

## REV. JOHN WRAY'S CHAPEL.

THE Directors are happy to acknowledge a donation of £100 towards the rebuilding of Rev. Mr. Wray's Chapel, from a liberal individual, who will only allow himself to be designated "A Friend to that Object."

## ERRATUM.

Chronicle for February, 1824, page 87.—For Ovington, read Alresford and Ovington.

## POETRY.

## MISSIONARY HYMN.

*From an American Collection.*

## THE MISSIONARIES' FAREWELL.

LAND where the bones of our fathers are sleeping!  
 Land where our dear ones and fond ones are weeping!  
 Land where the light of Jehovah is shining!  
 We leave thee lamenting, but not with repining.  
 Land of our Fathers! in grief we forsake thee;  
 Land of our Friends! may Jehovah protect thee;  
 Land of the Church! may the light shine around thee,  
 Nor darkness, nor trouble, nor sorrow confound thee.  
 God is thy God; thou shalt walk in His brightness!  
 Gird thee with joy! let thy robes be of whiteness!  
 God is thy God! let thy hills shout for gladness!  
 But ah! we must leave thee—we leave thee in sadness.  
 Dark is our path o'er the dark rolling ocean;  
 Dark are our hearts; but the fire of devotion  
 Kindles within;—and a far distant nation  
 Shall learn from our lips the glad song of salvation.  
 Hail to the land of our toils and our sorrows!  
 Land of our rest!—when a few more tomorrows  
 Pass o'er our heads, we will seek our cold pillows;  
 And rest in our graves, far away o'er the billows.  
 Jesus, we pray for thy Spirit to lead us,  
 Jesus, we pray for thy Power to succeed us;  
 Then, when thy grace from our toils shall release us,  
 The prayers and the songs of redeem'd ones shall bless us. L.







THOMAS TUTOR, ESQ.

CLASSICAL TUTOR OF ROTHERHAM ACADEMY.

THE  
EVANGELICAL MAGAZINE

AND  
MISSIONARY CHRONICLE.

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APRIL 1824.

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BRIEF MEMOIR OF THE LATE CHARLES GRANT, Esq.

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THIS very eminent and respectable individual was a native of North Britain, being born in the county of Inverness, in the year 1746. He received his education in the town of Elgin, for which he was indebted to the kindness of an uncle, having lost his father in his infancy. At the age of twenty-one he went to India in a military capacity, but on his arrival in that country, he was taken into the service of Mr. Becher, a member of the Bengal Council, and continued there about three years.

In 1770, Mr. Grant returned to his native country, and married a Miss Frazer, with whom, her sister and mother, and a friend of the family, he re-embarked for India in 1772, having obtained the appointment of a writer on the Bengal Establishment. About this period he formed an acquaintance with the excellent missionary C. F. Schwartz, with whom he afterwards corresponded, and to whose memory, at his suggestion, a monument was erected at Fort St. George, by the Hon. East India Company.

Soon after Mr. G.'s arrival at Calcutta, he was appointed Secretary to the Board of Trade, of which he was chosen to be a member in 1787. Within three years after this, however, the

impaired health of his family obliged him to solicit permission to return to England, which Lord Cornwallis granted with regret, and not without expressing his sincere regard, and a high sense of his zealous and faithful services. Within four years after his return to England, (namely, in 1794,) he was chosen a Director of the East India Company, and in six years afterwards a representative in Parliament for his native county.

During Mr. G.'s residence in India, its spiritual interests were very near his heart. In 1770 he subscribed 500 rupees to the erection of a new church for Protestant worship at Calcutta, the old one having been destroyed by a hurricane many years before; and in 1787, when this church was placed under sequestration for the debts of the missionary, he advanced 10,000 rupees to redeem it, and placed it in trust for sacred purposes for ever. In England the same object still engaged his attention; and in 1797, he laid on the table of the Board of Directors, "Observations on the state of Society among the Asiatic subjects of Great Britain," which he had drawn up immediately on his return, with a view to procure leave for missionaries to be sent to India from this country; and he uni-

formly supported the same object while he lived.

In 1804 he was elected Deputy Chairman, and next year Chairman of the Court of Directors, to which office he was afterwards several times re-elected. In this situation he always contended against plans of conquest and aggrandizement, wishing to see our government in Hindostan founded on character and integrity, and supported by liberal and benevolent principles; in which respects he was a steady admirer of the course pursued by his friend and patron, Lord Cornwallis. He also suggested and supported the plan of a College at Haylebury, Herts; in order to fortify the minds of young men in the Christian faith, before they were exposed to the temptations of idolatry and the arts of Brahmins. Mr. Grant was also a zealous friend to education, and promoted the appropriation of a lack of rupees annually to that object in Hindostan.

In 1807, on a motion in the House of Commons relative to the conduct of our Government towards the Poligars, "Mr. Grant traced the *Vellore mutiny* to the wish of the Mohammedans for the return of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations, which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, (says the *Christian Observer*) directly or remotely in the conduct of the missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been so often assailed."

Mr. Wilson, in his excellent Funeral Discourse for Mr. G. (to which we are indebted for several of these facts,) remarks, "This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of cha-

racter, which were seldom deceived or eluded; a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*.

"It was not, however, the possession, but the direction and the improvement of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not, indeed, learn this lesson easily, or at small cost. At an early stage of his Indian career it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement;—heathenism and false religion prevailing all around;—the partial intermixture of Christianity which existed, possessing little of that divine religion beyond the name;—his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown; it was subsequently cherished amidst the silence



and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God. With regard to his efforts to serve religion, and especially to promote the cause of Christianity among our native subjects in the East—when we consider the extensiveness of the work, and the powerful obstacles by which it was opposed, it is surprising how much he was the means of effecting. The results, indeed, of his labours did not fully appear during his residence in India; and even yet we may trust that they await a further and a progressive development. Humanly speaking, however, he may be said to have laid the foundation of much, if not all of the moral and religious good that has been accomplished in India during the last thirty-five years.”

Thus Mr. Grant continued to his seventy-eighth year, walking with God, as Enoch walked, in the way of holy obedience; his path “growing progressively brighter as he proceeded; till at length all seemed ripe for the perfect day. - - -

“And it pleased God that *that* day broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever ‘diligent in business, fervent in spirit, serving the Lord.’ And in this honourable position he stood, when the last messenger arrested him as in a moment, (Oct. 31, 1823.) In the midst of his labours, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. ‘Mark the perfect man, and behold the upright; for the end of that man is peace!’”

Mr. Grant being one of the Vice-Presidents of the B. & F. Bible Society and of the Church Missionary Society, the Committees of both these Societies, on hearing the painful news of his decease, passed, at their next meeting, Resolutions expressive of the high esteem in which they held his services and character; and we shall close this brief Memoir with a short extract from each.

“With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq. one of the Vice-Presidents of this Society;—and while they desire to express their heartfelt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he laboured with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected as he was from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honour him with numerous opportunities of extensive usefulness in that quarter of the globe; and those opportunities he both eagerly embraced and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the Holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasures of divine truth.”

The Committee of the Church Missionary Society, after a similar token of respect, close with the following interesting anecdote, which we hope may prove prophetic. “Even in the last evening which he (Mr. G.) spent on earth, he mingled his thankful contemplation of the light actually spreading in the East, with the hope that his children would be permitted to behold the fulness of that day, of which he had lived to enjoy the dawn.”

## HINTS TO WEALTHY CHRISTIANS.

THE means which are now employed for the extension of the Redeemer's kingdom, are numerous and important. Although much has already been accomplished, and great exertions are now made, by Christians of various denominations, to meliorate the moral condition of our fellow-men, and to lead them to a saving knowledge of the truth, it must still be admitted that we have not done all that may be done. There are yet other means that may be more generally adopted, and which would convey the light of divine truth into many villages, where at present darkness and ignorance prevail. We are aware that the Home Missionary Society, and numerous County Associations, are widely spreading the gospel of Christ in the dark villages; and we heartily rejoice in their prosperity, and wish them the greatest success.

In addition to these, wealthy Christians have other opportunities of doing much good. Seeing that the great Head of the church has appointed the preaching of the gospel for the renovation of the moral world, it must be pleasing to every true Christian, to find that so many pious young men are willing to spend and be spent in publishing the glorious gospel of the blessed God. In various churches there are more of these young men than can obtain admittance into our Academies. Would it not be a good plan for wealthy Christians, to select such of these as are approved by their respective ministers and churches, and place them for two or three years under the care of pious and experienced ministers, to receive that instruction which, by the divine blessing, would qualify them for great usefulness in the church? By these means, the number of pastors would be greatly increased, aid would be afforded to many excellent ministers who can scarcely obtain from their congregations that which is sufficient for their support; and these young men, while under their care, and enjoying their

instructions, could preach the gospel in the adjacent villages.

In many villages, the only reason why they have not the gospel is, because they have no place in which the people can assemble to hear it. Many of the neighbouring ministers would be happy to visit them if they had a place to preach in. Could wealthy Christians do any thing better with their property than now and then to lay out 100*l.* in erecting neat little chapels in such villages? Upon this plan, the gospel would soon be preached, where at present its joyful sound is never heard; souls would be saved, and the glory of God promoted.

Those who are not able to support a young man for two or three years, or to build a chapel, or even a school-room, might unite with others, and thus easily accomplish this desirable object by their joint exertions.

Is not our wealth given us as a talent to improve, for which we must give an account at the judgment-seat of Christ? It was the opinion of the late Rev. T. Scott, the excellent commentator, that we ought to give away for benevolent purposes as much as we lay by. So that, if we were able to save a thousand a year, we should do well to lay by five hundred as provision for our families, and cast the other five hundred into the treasury of benevolence.

When we consider that the Saviour laid down *his life* for us, certainly we cannot think that the half of our property is too much to devote to his cause. We shall not, when lying on a dying bed, regret that we have done so much for the propagation of the gospel, but rather that we have not done more.

There are some wealthy persons, who have no heir to receive their property, when they are gone the way of all flesh. Would it not be well for such, at death to leave their substance to be employed for the furtherance of the gospel? If there be a pleasure in doing good, certainly the more good we do, whether by our property, our talents, or

our prayers, the more pleasure shall we enjoy.

Should the writer find, on that day when the secrets of all hearts will be revealed, that these few hints have been the means of exciting in any a greater spirit of Christian benevolence, he will sincerely rejoice, and give to God all the praise. P. G.



### ON CENSORIOUSNESS.

OF all the innumerable evils which prevail in this our world, a censorious spirit is not one of the least. It is now, and doubtless has been in all the past ages of mankind, the fruitful source of much mischief and misery, both in the world and in the church. The approaches of it, therefore, should be diligently guarded against, and the prevalence of it ought ever to be deeply lamented by us. Let us inquire a little into the nature, the causes, and the extent of this evil; and endeavour to point out some remedies for it.

It cannot be questioned, that there is in our nature a great propensity to pry into, and to expose the real or imaginary faults of our fellow-men. Ever ready and eager to find an occasion of censure in the sentiments or conduct of others, we too often secretly cherish, if we do not openly avow, the most unfounded suspicions. The best actions are frequently misrepresented, or imputed to improper motives; while the smallest infirmity of conduct is magnified into a serious crime, and the slightest deviation in opinion from our standard of truth—into a serious error. These unfounded suspicions, and this unjust or uncharitable estimation of guilt, when they are confined to our own breasts, become the occasions of prejudice, and when communicated to others, the occasions of slander. But they more particularly assume the form of censoriousness when manifested towards those against whom they are entertained, either by open expressions, or by more secret intimations.

How much do those incur the guilt of cruelty as well as of injustice, who act in this manner! Ought we not to be as tender of the reputation of others as we are of our own? And should we not exercise the same candour and forbearance towards another's infirmity, as we would have exercised towards our own? We have nothing to do with the motives of our neighbour, since we cannot penetrate the secrets of his heart; and therefore, whenever we would form a judgment of them, it should be a charitable one. If we have any reason to believe that a good action proceeds from a bad motive, our duty is, not rashly to declare that opinion without evident necessity; but to leave the case to the decision of that God, who alone searcheth the heart. And, in like manner, if in our judgment satisfactory evidence appears that guilt has been contracted in any instance by our neighbour, full allowance should always be made for the necessary imperfection of human nature, and for those numerous circumstances and considerations which may justly be admitted in extenuation of it.

Various are the sources of this evil, and numerous the motives which actuate mankind in the indulgence of it. Pride, malice, and desire of revenge for some real or supposed injury received, may be among the number. But we shall at present refer to one or two only, which on account of their apparent harmlessness, are liable to be overlooked and forgotten. It is certain that a sort of confused notion is very generally entertained, that, by abusing others we elevate ourselves; that by exposing or aggravating another's faults we conceal or extenuate our own. But surely it is needless to prove how erroneous such an idea is. God is not mocked. He cannot be deceived, however our fellow-creatures may: and such a course of conduct cannot fail greatly to increase our guilt in his esteem. Perhaps, also, the evil may sometimes arise from inconsideration. Unaccustomed to reflect on the consequences of such a



proceeding, many persons, and often well-meaning persons too, no sooner hear an evil report of their neighbour, than they credit it, and begin to communicate it to others. This practice at length becomes a confirmed habit; and they can hardly refrain from publishing whatever they may themselves see, or suspect, to their neighbour's disadvantage. Let all such seriously consider how much mischief they may thus become the means of effecting; and not vainly suppose that their freedom from evil intentions will be a sufficient excuse for their guilt, or will alter the injurious tendency of their conduct.

This evil is not only great, but likewise very extensive. It were well if its existence were confined to "men of the world, who have their portion in this life." But, alas! we are concerned to say, it is not so. Although so directly opposed to the sacred principles of Christianity, and to the amiable spirit of the gospel, they who are ignorant of those principles, and strangers to that spirit, are not the only persons chargeable with its indulgence; too much of it is manifested by those who bear the Christian name. It is this censorious spirit which is the principal cause of so many painful disturbances in our churches. How lamentable is it, that church members should in any degree cherish this spirit amongst themselves, destructive as it is of all their comfort, peace, and prosperity!

Ministers are generally most affected by this evil. The important station they occupy, exposes them much to public observation; and the sacred character they sustain sometimes leads those who attend upon their ministry to expect too much from them. The writer is not a minister, and therefore may be allowed to speak the more freely upon this point. We are too apt to forget, that "the best of men are but men at the best." Certainly they who sustain this sacred character should be very careful, so to order their conduct and conversation as to adorn their holy

profession in all things. But if inadvertently their foot once slippeth, must they be entirely abandoned? If one hasty expression escape them in some unguarded moment, shall we therefore determine to listen no more to their instructions—no more to regard their reproofs?

The painful consciousness of our own imperfections, one would think, would be sufficient to restrain us from severely noticing the infirmities of others. This consideration is strikingly enforced by our Lord, in his sermon on the Mount. (Matt. vii. 1—5.) "Judge not, that ye be not judged. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" &c. It is not unfrequently the case, as seems to be here intimated, that those who are most forward in censuring others, have most reason to be silent, and to look to themselves. And surely, if every one would impartially examine himself, and endeavour to find out and correct his own failings, there would be little opportunity, and less inclination, to spy out the faults of others. When we are obliged to hear an evil report of another, we should be very far from feeling or manifesting any thing like satisfaction, much less exultation in it. Nor should we suppose, that because we are well convinced of its truth, we are justified in publishing it, regardless of consequences. We should inquire whether or not there is a real necessity for so doing; and if there is not, it should by no means be done. This caution, both in the reception and in the publication of an evil report, is especially requisite when the character of a fellow-Christian is at stake; and still more so when the individual is our superior, either in age or in station.

Most affectionately, yet earnestly, would the writer entreat professing Christians into whose hands this paper may fall, diligently to guard against the evils which it is designed to expose. Let the following admirable directions of Scripture, with which these few re-

marks will conclude, be carefully treasured up in our memories; and by them let us constantly endeavour to regulate our conduct. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. ii. 3.) "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. iii. 12, 13.) "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (1 Pet. iv. 8.)

Essex,

J. B.

LETTER OF THE LATE  
W. COWPER, Esq.

[From Cowper's Private Correspondence, just published. Vol. ii. p. 117.]

To MRS. KING.\*

March 3, 1788.

"I OWE you many acknowledgments, dear Madam, for that unreserved communication, both of your history and of your sentiments, with which you favoured me in your last. It gives me great pleasure to learn that you are so happily circumstanced, both in respect to situation and frame of mind. With your view of religious subjects, you could not indeed, speaking properly, be pronounced unhappy in any circumstances; but to have received from above not only that faith which reconciles the heart to affliction, but many outward comforts also, and especially that greatest of all earthly comforts, a comfortable home, is happiness indeed. May you long enjoy it! As to health or sickness, you have learned already their true value, and know well that the former is no blessing unless it be sanctified; and that the latter is one

of the greatest we can receive, when we are enabled to make a proper use of it.

"There is nothing in my story that can possibly be worth your knowledge; yet, lest I should seem to treat you with a reserve which at your hands I have not experienced, such as it is, I will relate it. I was bred to the law, a profession to which I was never much inclined, and in which I engaged, rather because I was desirous to gratify a most indulgent father, than because I had any hope of success in it myself. I spent twelve years in the Temple, where I made no progress in that science, to cultivate which I was sent thither. During this time my father died. Not long after him died my mother-in-law; and at the expiration of it a melancholy seized me, which obliged me to quit London, and consequently to renounce the bar. I lived some time at St. Albans. After having suffered in that place long and extreme affliction, the storm was suddenly dispelled, and the same day spring from on high which has arisen upon you, arose on me also. I spent eight years in the enjoyment of it, and have ever since the expiration of those eight years been occasionally the prey of the same melancholy as at first. In the depths of it I wrote the "Task," and the volume which preceded it; and in the same deeps I am now translating Homer. But to return to St. Albans: I abode there a year and half. Thence I went to Cambridge, where I spent a short time with my brother, in whose neighbourhood I determined, if possible, to pass the remainder of my days. He soon found a lodging for me at Huntingdon. At that place I had not resided long when I was led to an intimate connexion with a family of the name of Unwin. I soon quitted my lodging, and took up my abode with them. I had not lived long under their roof, when Mr. Unwin, as he was riding one Sunday morning to his cure at Gravely, was thrown from his horse; of which fall he died. Mrs.

\* Wife of the Rev. Dr. King, at Petershall, near Kimbolton.

Unwin having the same views of the gospel as myself, and being desirous of attending a purer ministration of it than was to be found at Huntingdon, removed to Olney, where Mr. Newton was at that time the preacher, and I with her. There we continued till Mr. Newton, whose family was the only one in the place with which we could have a connexion, and with whom we lived always on the most intimate terms, left it. After his departure, finding the situation no longer desirable, and our house threatening to fall upon our heads, we removed hither. Here we have a good house, in a most beautiful village, and for the greatest part of the year a most agreeable neighbourhood. Like you, Madam, I stay much at home, and have not travelled twenty miles from this place and its environs more than once these twenty years.

"All this I have written, not for the singularity of the matter, as you will perceive, but partly for the reason which I gave at the outset; and partly, that seeing we are become correspondents, we may know as much of each other as we can, and that as soon as possible.

"I beg, Madam, that you will present my best respects to Mr. King, whom together with yourself, should you at any time hereafter take wing for a longer flight than usual, we shall be happy to receive at Weston; and believe me, dear Madam, his and your obliged and affectionate W. C."

## DIARY OF THE REV. J. BURWOOD.

*To the Editor.*

SIR,

SOME time ago I had in my possession the Diary of the Rev. James Burdwood, one of those excellent men ejected from the Church of England in the year 1662, in his own hand-writing. Whoever reads the account of this worthy person which the late Mr. Palmer has given in his *Nonconformist's Memorial*,\* will, I think, deem any thing

from his pen, of a devotional kind, deserving a place in the *Evangelical Magazine*. I have transcribed a large portion, which is increasingly interesting as it proceeds.—Should you think proper to insert the present communication, I may trouble you with the remainder, or parts of it, at future periods. I am, dear Sir,

Yours, respectfully,  
THOMAS PINCHBACK, Hoddesdon.

"Sep. 25, 1682.

"I THOUGHT upon what I had heard preached the day past, being the Lord's Day, by Mr. —, on that full and sweet scripture, Hebrews last and 20th. He observed, that gospel peace is from God; describing peace to be the harmony, tranquillity, or rest of soul, arising from deliverance from evil, and assured hope of glory; wrought by Christ, applied by the Spirit through the gospel:—two kinds of peace; peace a privilege, and peace a duty. Two-fold peace, peace with God, and with conscience; or peace of reconciliation (a peace made betwixt God and man). Man had offended, God was become his enemy: Jesus Christ became mediator, undertook to satisfy for our offences; became the surety of the covenant, and by his blood ratified the covenant of grace. Peace with conscience is the fruit of peace with God. This peace is a peace of justification and of sanctification. Our peace of justification bears proportion to, and is commensurate with, our faith; the stronger our faith, the clearer our peace. This peace God works, Christ purchaseth, faith receives. God projected our peace; Christ performed it; the Spirit is the effecting cause, as a Spirit of sanctification, as a witnessing Spirit. The ministry is the instrumental cause. God's promises and faithfulness are the cause of our inward peace. Improved by way of counsel, 1. How to get this peace; 2. How to keep it; 3. How to recover it, being lost.

Having meditated on those things, I confess, although I have often preached

*Ease, and Help for Faith in time of Affliction.* Once in great straits he said, "I have lost estate, relations, and health; but God is my God still."

\* See vol. ii. p. 14—16. Mr. B. was author of two excellent books, entitled, *Heart's*



the same truths, I have not been so affected with them as I ought, nor applied them so closely to my own soul as I should. Good Lord, pardon! I see and feel somewhat of my natural enmity to thee. I have wofully transgressed all thy holy laws. I am liable to thy wrath and curse, and to eternal death. This is my miserable condition. I am utterly unable to make my peace with thee. I can never satisfy thy justice for one sin. I am lost and undone of myself. But blessed, for ever blessed, praised, and magnified be thy name, who hast of thine infinite, unsearchable, free love and grace, found out a ransom, appointed thy dear Son to make my peace with thee, through his blood. The ever blessed Jesus is become a Mediator, a surety, and he hath taken all my sins upon him, and he hath satisfied for them all upon the cross: and Thou offerest him to poor sinners in the gospel. He himself hath said, "Whosoever comes unto him, he will in no wise cast out." O blessed God, thou hast drawn me unto him. I come, O sweet Jesus, to thee; thou hast made me willing to take thee for my only Lord and Saviour. I do now solemnly yield myself up to thee. I give thee my heart, and subscribe it with my hand, that I accept of thee most heartily and unreservedly. O now faith, faith! I want faith to believe my peace is made with thee. Lord, I would believe. Lord, thou *knowest* I would believe. I dare not say, I do not believe: I wonder I cannot believe now strongly. O Lord, help my unbelief; and now, O Jesus, let the Holy Spirit apply thy peace to my conscience, that I may have peace there! O let me have the evidence of my justification in my sanctification; let me have the witness of thy Spirit! Oh, help me to believe, to be watchful in all my ways, to be patient in all my tribulations! Lord, strengthen my weak faith! Oh! let me enjoy this peace all my days, and preserve me from all sin, and help me to act faith always on thyself, O Prince of Peace. Amen!"

### DEISM RENOUNCED.

SOME time since we inserted Mr. Nightingale's Recantation of Socinianism; we have now the pleasure to publish Mr. HONE's renouncement of Deism in these words:

"It is said that 'many persons commence religious at first, they don't know why, and with a blind zeal persist in a religion which is they know not what.' I am not among that number; for it was by patient research and painful process that I arrived at that clear evidence for the truth of Christianity, which, if sincerely and diligently sought, is found to be irresistible. My religion is the religion of the New Testament. As taught and exemplified by Christ himself, it is the perfection of all knowledge, "which is and which was, and which is to come." It is infinite wisdom. It is a pure principle, a mental illumination, which, however dimmed by the cares and conflicts of the world, shines out in the solitude of the closet, when the eye turns inward. As regards conduct in life, it is the being held in a bond to do justice, love mercy, and practice universal charity." — *Aspersions Answered: an Explanatory Statement, &c.* by W. Hone, 66.

### MISSIONARY QUERIES.

SIR, *To the Editor.*

THERE are among your numerous readers and contributors men of ability and learning, whose minds are fraught with principles of the deepest seriousness. If one such would give to the public, through the medium of your Magazine, his matured thoughts on the following Queries, it might be gratifying to more than one

SERIOUS INQUIRER.

1. What, in ordinary circumstances, may be considered as a call to missionary services?

2. Suppose a minister settled with a people, among whom he has reason to believe he is the instrument of good: Is a strong inclination to missionary labours a sufficient warrant to dissolve his present engagement, and devote himself personally to the cause?

## ANECDOTES.

*Conversion of a Deist.*

Francis Junius the younger was a considerable scholar, but by no means prejudiced in favour of the Scriptures, as appears by his own account, which is as follows:—

“My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way in that library of his, in order to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament, thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me, *In the beginning was the word, &c.* I read part of the chapter, and was so affected in reading it, that I became instantly struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. ‘Thou didst remember me, O Lord my God, according to thy boundless mercy, and didst bring back the lost sheep to thy flock!’ From that day, God wrought so mightily in me by the power of his Spirit, I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to every thing which had a relation to God.”

*Royal Piety.*

His late Majesty (Geo. III.) it is well known possessed a devotional spirit, and was always happy when he could converse with poor, and pious people on subjects of experimental religion. The following Anecdote, though traditional, is so much in harmony with that fact, and with some other anecdotes we formerly related, (O. S. vol. 28, p. 158.) that we are persuaded it will be read with much pleasure.

The King had heard of a poor man at Windsor who had occasionally a prayer-meeting at his house. He one day disguised himself, and went to the

door to inquire into the nature of the meeting, and to ask permission to attend. The poor man, not knowing his illustrious visitor, supposed him to be a person under a concern about his immortal interests, and asked him in; he then conversed with him on the great subjects of religion, with which the King was much pleased, and asked if he might come again; this being agreed to, His Majesty repeated his visit, until one day, while the King was there, one of his attendants came to the door with a loud rap, and asked if His Majesty was there? to which the man innocently replied, “No;” on going in, he informed his visitor of the singular inquiry, and His Majesty explained the whole affair; thanked the good man for his kind attention and advice, and told him that as he was now found out, he could no more enjoy his company, but must bid him farewell.

*Reproof to Sleepers at Church.*

It is related of Lassenius, chaplain to the Danish court, that perceiving the greater part of his audience to be asleep while he was preaching, he suddenly stopped, pulled a shuttlecock from his pocket, and began to play with it in the pulpit. In a short time every body was lively, and looking to the pulpit with the greatest astonishment. He resumed his discourse, saying, “When I announce to you sacred and important truths you are not ashamed to go to sleep; but when I play the fool, you are all eye and all ear. *The Christian (American) Almanac, 1824.*”

*Science confirming Revelation.*

Dr. Pearson, of George-street, Hanover-square, in lecturing a few days ago upon the stomach, is said to have observed, that this organ had no power over substances endued with vitality; and that this circumstance accounted for the fact of the prophet Jonah having remained undigested in the stomach of the whale for the space of three days and three nights. Dr. Pearson’s discovery is highly important, both in a medical and theological point of view.

*Antinomianism.*

A certain preacher in the West of England, remarkable for his opposition to the moral law as a rule of life to believers, was preaching on a week even-

ing at a village, in a cottage full of poor people; when, declaiming in his usual way against the law, and seemingly at a loss for expressions sufficient to degrade it, he said, "*The law is dead; it is fallen; it is done with.*" Having just then occasion to use his pocket handkerchief, he spread it out, and holding a corner in each hand, said, *The law, my friends, has fallen down before the believer like this handkerchief;*" then letting it go from his hands, it unfortunately fell on the candles and extinguished them, leaving the preacher and all his hearers in darkness;—a very just though accidental representation of that mental and practical darkness which such preaching is likely to produce.—*Sailors' Mag. for March.*

*Missionary Anecdote.*

Dr. Berkeley having conceived the benevolent project of converting the American savages to Christianity, by means of a colony to be erected in the Bermudas, published a proposal for this purpose in 1725; and offered to resign his own opulent preferment of the deanery of Derry, worth 1100*l.* per annum, and to dedicate the remainder of his life to the instruction of the Indians, on the moderate allowance of 100*l.* a year. Such was the influence of his distinguished example, that three of the junior fellows of Trinity College, Dublin, concurred with him in his design, and proposed to abandon all their flattering prospects in their own country, for a settlement in the Atlantic ocean at 40*l.* per annum. The Dean set sail for Rhode Island; but not meeting with the promised support from ministers, and after spending nearly all his private property, and several years in the prosecution of this laudable scheme, he returned to Europe. This was not, however, until the Bishop of London informed him, that on application to Sir Robert Walpole, he received the following honest answer. "If you put this question to me," says Sir Robert, "as a minister, I must and can assure you, that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask me as a friend, whether the Dean Berkeley should continue in America, expecting the payment of 10,000*l.* advise him, by all means, to return home to Europe, and

to give up his present expectations." The Doctor, however, was made Bishop of Cloyne on his return, and was certainly a most eccentric as well as benevolent character, as appeared both in his publications and private conduct.

THEOLOGICAL GLEANINGS.

The first creature of God in the works of the days, was the light of the sense; the last was the light of reason; and his Sabbath-work ever since is the illumination of his Spirit. First, he breathed light upon the face of matter, or chaos; then he breathed light into the face of man; and still he breatheth light into the face of his chosen.—*Lord Bacon, Essay on Truth.*

Bias, a heathen man, being at sea in a great storm, and perceiving many wicked men in the ship calling upon the gods; "Oh," saith he, "forbear prayer, hold your tongues; I would not have the gods take notice that you are here, they sure will drown us all if they should."

The Christian is compared to a tree, (Psal. i.) and those trees flourish most, and bear the sweetest fruit, which stand most in the sun. The praying Christian is (as they say of the Rhodians) *in sole positus*; he stands nigh unto God, and hath God nigh unto him, in all that he calls upon him for; you may therefore expect his fruit to be sweet and ripe.—*Gurnall.*

*A Good Hint.*

We read in the book of Numbers, that God was displeased with Moses and Aaron for their conduct at *Meribah*, where they smote the rock twice, not content with speaking to it, as the Lord had commanded.

Mr. Henry, in his comment on the passage, (Numb. xx. 1—13,) says, in his usual pithy manner, "They did not punctually observe their orders, but in some things varied from their commission: God bade them *speak to the rock*, but they spake *to the people*, and smote *the rock*, which at this time they were not ordered to do; but they thought speaking would not do. When, in distrust of the power of the word, we have recourse to the secular power in matters of pure conscience, we do as Moses here, *smite the rock* which we should only *speak to*."



## MRS. GREATHEED.

HUMAN life is evidently a state of trial, not of full and complete enjoyment. Of this the writer of the following brief Memoir has been often reminded by the removal of those who were dear to him as his own soul, whose counsel he valued, and whose pious and holy example he trusts he is anxious to imitate. On the 15th of February, 1823, the Rev. Samuel Greatheed departed this life—a man well known in the religious world for his extraordinary talents, useful labours and great benevolence; and on Jan. 31, 1824, Jane Dorothea, the amiable and truly pious widow of the above, having displayed for several months more than merely natural fortitude under a painful disorder, entered upon her eternal rest.

The subject of this Memoir was born in the parish of Rowley Regis, in the county of Stafford, May 7, 1781. She was the second daughter of the late pious and venerable Christopher Stephenson, Vicar of Olney, the relict of whom resides with another daughter at Bishop's Hull, and who, in the exercise of faith and patience, is waiting for the coming of her Lord and Master.

Jane Dorothea was indulged with the blessings of birth, infancy, childhood and youth in the bosom of a family distinguished by superior understanding and genuine piety; yet these blessings were not unattended with danger, as resting in forms, in head-knowledge, in regularity of habits, and knowing the blessed Jesus only after the flesh. While she enjoyed all the advantages of a religious education and holy example, she was, through the grace of God, delivered from the evils of the world; and, at an early period, she heard the voice of the Son of God, quickening her soul to a new, a spiritual and glorious life, so that practical godliness became alike her interest and her pleasure.

She was early distinguished by a thirst for scriptural knowledge. To gratify this desire, and not from affectation, she took considerable pains to acquire a knowledge of the Hebrew language. At the age of 22, when prospects of ease and a degree of af-

fluence opened upon her, instead of being occupied by the anticipations and dreams of worldly follies and pleasures, so seductive at that period of life, her delight was in the laborious and ponderous, but rich commentaries of our best divines, (particularly Dr. Goodwin on the Ephesians.) In forming a matrimonial connexion, the hope of receiving the highest advantages for reading and understanding the Scriptures, is known to have been her guide and motive; and these advantages she enjoyed when, in the providence of God, she became united to one whose name will be mentioned with veneration and love, when the writer and the reader shall be numbered with the silent dead. The deceased felt convinced that the sacred Scriptures themselves are valuable only as *means to an end*; viz. the knowledge of Christ. "Search the Scriptures, for in them," &c. This most important distinction was felt and appreciated by Mrs. Greatheed, and was strikingly stated by her on the last day of her life, when she dwelt on the knowledge of Christ as contra-distinguished from the mere knowledge of the Scriptures. She said, "I have not sought Christ enough; I have not loved him enough; I want to know more of him, and the power of his resurrection;" and her ardent desire for communion with the Saviour himself was testified by her effort to attend, when labouring under great illness, at the administration of his Supper; and it is thought her attempt to join with the disciples of the Saviour in that refreshing ordinance, hastened her departure hence.

The fruits of such habits and such desires were settled repose on the goodness, mercy, and love of God in Christ; uniform cheerfulness, uniform kindness, good temper and exemplary benevolence, all which terminated in a most peaceful death, without a fear.

She said, "I am in the hands of a faithful Creator; I am not my own; I am bought with a price; I am following the Captain of my salvation. I have been a slothful servant; but I never found Christ a hard master." Thus died a lady who was one of the brightest ornaments of the county in which she lived. In rather less than

twelve months, two interesting boys have been deprived of both their excellent and beloved parents. May the Lord "take them up." Mr. Winter, Mrs. Greatheed's pastor, improved her death on Sabbath day, Feb. 8, to a numerous and deeply affected congregation, from Phil. i. 21. "For to me to live is Christ, and to die is gain." The remains of Mr. and Mrs. Greatheed are deposited in a vault under the vestry of the Meeting at Bishop's Hull.

R. W.

#### REV. DR. STEVEN.

ON Sabbath evening, Feb. 15, died suddenly, at the manse of Kilwinning, the Rev. Dr. STEVEN, minister of that parish, after having gone through the public services of the day with every appearance of perfect health. Early feeling the power of religion on his own heart, he resolved to devote himself to the service of God in the gospel of his Son; and after passing the ordinary course of academical and theological study, he was licensed to preach the gospel by the Presbytery of Paisley. He had not long received his license when he was called to assist the aged minister of a parish, within the bounds of the presbytery in which he himself was afterwards to be settled; and the sorrow with which his death has filled the minds of the yet surviving members of the congregation, bears honourable testimony to the high estimation in which he was held. After discharging the duties of an assistant for rather less than a year, he was called to a charge of his own, by being unanimously elected minister of a large and respectable Presbyterian congregation in Crown Court, London.

In this extensive field of usefulness he exerted all the energies of his mind to extend the knowledge and influence of the gospel, and with much of the divine blessing. But great as his usefulness in London was, God had prepared another scene of labour for him. After making full proof of his ministry in the metropolis for sixteen years, he was called back to the work of the Lord in the parish of Kilwinning. The dissolution of his connexion with his first charge did not, however, extinguish the affection which had so long subsisted between him and them.

With several of them he afterwards continued to maintain a correspondence; and all of them embraced every opportunity of expressing towards him the sentiments of the highest respect and warmest attachment.

With what fidelity he discharged the duties of the ministry in the last scene of his labours, the deep mourning which his unexpected death has spread over the parish forms the strongest proof. His discourses were not abstract dissertations on moral subjects, but warm and powerful addresses to the heart and conscience.

The cross of Christ, and the blessed fruits of it, were the subjects on which he delighted to dwell: but whilst he faithfully preached the peculiar doctrines of the gospel, he never failed to point out their practical tendency, and to enforce on his hearers the practise of that holiness, without which no man shall see God.

But his labours were not confined to the pulpit. He was faithful in attending the beds of the sick and of the dying; and in visiting and examining his parish, so far as health and time permitted.

The great truths of the gospel which he preached to others, had deeply penetrated his own heart, and shed their influence over the whole of his conversation; so that to him belonged the character which we find given of Barnabas: "He was a good man, and full of the Holy Ghost, and of faith." The duties of the family and of the closet were never neglected by him. In his family prayers there was often a copiousness and an earnestness which showed a heart deeply impressed with a sense of the supreme importance of divine things, and calculated to affect the hearts of all who joined with him in worship. In private life, he was kind, social, cheerful and communicative. His long residence in London, and the society with which he had to mix, had given an ease to his manners above that of many of his brethren in the ministry.

The closing scene of his life cannot be so well expressed as in the words of a late eminent minister of the Church of Scotland, in a sermon delivered on the death of his no less eminent colleague: "It pleased Providence to carry him away, as in a moment, from

that work in which he delighted, to the enjoyment of its reward. His death was like an immediate translation from the work of the sanctuary on earth to the employments of the sanctuary above. He was permitted to escape from the melancholy approaches of the last foe; he endured no long continuance of pain; he underwent no violent struggle: the garments of mortality easily dropped off, and the servant of God fell asleep in the Lord."

#### MR. THOMAS MANN.

SIR—Having observed frequently in the *Evangelical Magazine* interesting particulars of amiable Christian characters, I therefore conclude that a few particulars may not be unacceptable of one, who, considering the inferiority of his station in life, stands perhaps unparalleled in the annals of Christian benevolence; namely, the late Mr. THOMAS MANN, a waterman who plied at Irongate Stairs, by the Tower. This extraordinary man, (who has rather been lost sight of by several societies who have benefitted by his liberality) has bequeathed nine legacies of 100*l.* each, stock, and two legacies of 50*l.* each, money, to different societies and institutions, for promoting the spiritual and temporal welfare of mankind. The first legacy is 100*l.* stock, to the London Missionary Society: the cause of this legacy being first, may be ascribed to his practice of late years, of reading the most interesting parts of the *Evangelical Magazine*, in which he saw the pleasing success which followed the exertions of the missionaries in various parts of the world: and it is well recollected with what pleasure he heard the account read to him (when ill) of the signal success of the London Missionary Society in the conversion of several of the South Sea islands.

It is no less extraordinary than true, that the whole amount of these legacies he earned, by the sweat of his brow, as a working waterman (or sculler) on the river Thames, in a common wherry; he never having the least property left him. It has been justly said, the river Thames has lost in him one of its brightest ornaments, and the deserving poor a worthy benefactor; to some he gave, and to others lent, as circumstances required. But

many of his good deeds have been hid, by his not letting his right hand know what his left did. His labour in the exercise of his calling was unexampled; he has been known to row to Gravesend and back without refreshment, when not convenient to go on shore; and was allowed to be, without exception, the hardest working waterman among the many thousands on the river Thames; and was commonly called the honest waterman. In all public collections for different charities he gave liberally, and within these last three or four years several donations of five pounds each (a large sum for a man in his circumstances) to the same societies to whom he has since left the following legacies:

£100 stock 3 per Cent. Ann. 1726, to each of the following Societies.—1. The London Missionary Society—2. Home Missionary Society—3. Religious Tract Society—4. Baptist Missionary Society—5. Irish Evangelical Society—6. Church Missionary Society—7. Spital Fields Benevolent Society—8. The London Female Penitentiary—9. British and Foreign Bible Society.

In Money, £50 each to—1. The Lying-in Society in Knight Rider-street, Doctors' Commons, for delivering poor Married Women at their own habitations—2. The Tower Ward Charity School, in which he was Educated—3. The Charity School of St. Katherine by the Tower, where he was born, lived, and died—4. The Bethel Union Society—5. The Wesleyan Missionary Society.

This good man lately deceased at the age of seventy-five; and I am much gratified to find a short Memoir of him is about being published, and to be accompanied with an excellent likeness. Yours, &c.

A WATERMAN.

#### RECENT DEATHS.

At Hackney, on the 28th of Feb. 1824, in her 70th year, Mrs. SARAH BURDER, wife of the Rev. George Burder, after a long series of personal afflictions, terminating in paralysis. She was eminently pious and prudent, and from her youth up, walked humbly with God.

On Saturday, March 6, 1824, died Mrs. S. MORELL, wife of the Rev. T. Morell, resident and Theo. Tutor at Wymondley Academy, Herts.



## REVIEW OF RELIGIOUS PUBLICATIONS

*Translation of the New Testament of our Lord and Saviour Jesus Christ, from the Latin Vulgate.* Published by Authority, and diligently compared with the Original Greek. 8vo. 7s. 6d. bds. Bagster.

In noticing this edition of the English Translation of the Latin Vulgate New Testament, it will not be expected that we should enter on a critical history of the work, nor any discussion of the theological opinions in which it may differ from our Protestant authorized version, as they may be founded on different translations. We will just remark, that the ancient version into Latin, called the *Italic*, was corrected by St. Jerom, and still farther improved in succeeding ages by the authority of emperors and pontiffs, and by the labours of learned men of the Romish communion. Though many critics among the Catholics found fault with this version, and Isidore Clarius in particular affirmed that the Vulgate Latin was corrupted in 8000 places, yet the Council of Trent constituted it the only authentic edition, by which all controversies must be determined. A corrected edition, (full of *errata*), was published at Rome by Sixtus V. in 1590; another, more correct, by Clement VIII. in 1592; and again, with some alterations, in 1593. The present translation is from this last corrected edition, and was done by the divines of the college of Rheims. Subsequent editions have been published with slight alterations, in the rendering of particular words, exchanging them for terms more familiar to English readers; such as "hath by transgression fallen" for *prevaricated*; "debased" for *exinanited*; "account blessed" for *beatify*; "Lord's day" for *Dominical day*, &c. There are, however, several terms remaining in the present edition, which would certainly admit of a plainer and better translation, as more suited for common capacities; such as *supersubstantial*, *pasch*, *Paraclete*, *Azymes*, *parascève*, *Orient*, *neophyt*, *scandalize*, *supernal*, *longanimity*, *holocaust*, *corbena*, *coadjutors*, &c. In other respects, we have found this translation generally faithful and excellent. In some passages, we prefer the translation before our own, in such instances as Matt. v. 21. 27. "It was said to them of old." vi. 31. "Be not solicitous therefore, saying, what shall we eat;" 2 Cor. viii. 1. "Now we make known unto you." Phil. ii. 10. "That in the name of Jesus every knee should bow." The

use of the term *justice* for *righteousness* appears to be very awkward in many passages, particularly Phil. iii. 9. "And may be found in him not having my *justice*, which is of the law, but that which is of the faith of Christ Jesus, which is of God, *justice* in faith." The word *Amen*, even when used as an asseveration, is always left untranslated. "The wheel of our nativity," Jam. iii. 6. is a remarkable rendering.

An English edition of the Vulgate Testament, from a Protestant press, may be considered a singular circumstance; but it is only one among many others, which shows the liberality of the present age. We are glad to announce such a work in our pages. We hope it will obtain an extensive circulation, not only among the learned, but among unlearned readers, particularly of the Romish communion. The work has short notes at the foot of the page, some of which, as protestants, we cannot of course approve; also references of parallel passages; an "Historical Index" prefixed, "by which the Life of Christ is shown in the Accordance of the Four Gospels;" with a "Table of Epistles and Gospels through the year" at the close of the volume, for the use of Catholics. We need only farther remark, that the work is neatly and accurately printed, uniformly with the other parts of Mr. Bagster's valuable "Polyglot;" and it has one farther recommendation, that it is remarkably cheap in price, for the size of the volume.

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A Monitor to Families; or Discourses on some of the Duties and Scenes of Domestic Life. By H. Belfrage, Minister of the Gospel, Falkirk. 12mo. 7s. 6d. Edin. Oliver & Boyd. Lond. Whittakers.

THERE are few authors of the present day whose writings are calculated to be more useful than those of Mr. Belfrage. They are adapted to the capacities and to the tastes of almost all classes. The elegance and the polish of their style will render them acceptable to the person of classical attainments; while the pious will love them on account of the devotional spirit which they breathe. The modest and comparatively cheap form, in which they are published, places them within the reach of the humble labourer; while the neat and handsome manner in which they are executed, renders them worthy of having

a place amongst those more fashionable volumes that are designed to embellish the table of the drawing-room. Our opinion of Mr. B.'s former productions has already been recorded, in very favourable terms, in some of the preceding Numbers of this work. When the present volume came to hand, we sat down to the perusal of it, considerably prepossessed in favour of the author, and expecting to find in it something worthy of the fame which the writer had already acquired. We confess that we have not been disappointed; on the contrary, our expectations have been exceeded. The volume before us, so far from yielding the palm of excellence to any of its predecessors, in some respects outstrips them. The style is more chaste and simple, and is at least equally elegant. The sentiments are not more scriptural nor more devotional, but they are brought more closely and pointedly home to the every-day occurrences of life; and, on account of their practical nature, they are calculated to be exceedingly useful to the great mass of readers.

The title of the book, ("A Monitor to Families,") corresponds most exactly with the contents of it. In the wide and varied range of domestic and of social life, there is not one class to whom the lessons of wisdom and of piety are not here addressed. Rich and poor, young and old, husbands and wives, parents and children, masters and servants, are here admonished of their respective duties. The author shows himself to be an accurate observer of his fellow-men: he manifests a considerable acquaintance with human nature; and the arguments which he makes use of to enforce the various lessons which he teaches, are generally drawn from those scenes and pursuits with which the persons whom he addresses are most familiar.

The following are the subjects treated of in this volume, together with the texts on which they are founded. 1. The Value of Grace, shown in the family of Lazarus. Luke x. 42.—II. Pious Wishes for Families. 2 Tim. i. 16.—III. Domestic Care. 1 Tim. v. 8.—IV. Family Worship. Psal. xcii. 1, 2.—V. On the Dedication of Infants to God. 1 Sam. i. 28.—VI. On the spirit to be exercised at Family Meals. Ruth ii. 14.—VII. Husbands and Wives exhorted to promote the Salvation of each other. 1 Cor. vii. 16.—VIII. God's care of the Outcast. Gen. xxi. 14—20.—IX. On the Misconduct of Parents which produces domestic misery. Prov. xi. 29.—X. On the Misconduct of Children, and its bitter fruits in families. Prov. xix. 26.—XI. Lessons for Conversation. Prov. xxxi. 26.—XII. Prudent Management inculcated, Ps. cxii.

5.—XIII. On keeping the Sabbath in Families. Lev. xxiii. 3.—XIV. The good Neighbour. Rom. xii. 15.—XV. The Kind Master. Luke vii. 2, 3.—XVI. The Crime and Punishment of a Wicked Servant. 2 Kings v. 20.—XVII. The Regard due to our own and a father's Friend. Prov. xxvii. 10.—XVIII. The sweetness of the Labourer's Sleep. Eccles. v. 12.—XIX. The burial of Sarah. Gen. xxiii. 3, 4.—XX. On the Death of Children. Jer. xxxi. 15—17. XXI. On the Consolations of the New Covenant under domestic trials. 2 Sam. xxiii. 5. XXII. The influence of Holy and Happy Scenes. Luke ix. 32, 33.—A Father's Memorial. The whole of these subjects are discussed by the author in a manner highly creditable both to his talents and his piety. As we wish our readers to buy and peruse the book for themselves, we shall not, by giving copious extracts, anticipate the pleasure which they will receive. We give the following as a specimen of the author's manner. It is the conclusion of the fourth discourse, entitled, "Family Worship."

"How much is it to be lamented that family worship has fallen so much into disuse! In the dwellings of the great it is almost entirely unknown. We hear of their domestic chaplains; but the whole of their duty, in reference to religion, lies in delivering a hurried grace at table. The evenings are devoted to the gay amusements of fashionable life; and ah! what sacrifices of health, time, and fortune are made there! And the morning is occupied in acquiring in sleep new strength and spirits for the same exhausting round. How venerable would the mansions of the great appear, if religion reigned there in its spirit and rites! This would give them an influence over the people which no political incendiary would be able to destroy. It is in the spirit of religion that they will find the best security for the permanence of their house.

"This practice is said to be neglected by some professed ministers of religion. Such men can with no face of decency recommend this practice to others, require of parents at baptism a pledge to perform it, or inquire, in visitations or in private conference, as to their observance of it. To the other parts of their duty they will pay little attention. The good will lament the decline of churches where such conduct is never censured, and where the laws requiring that every elder shall be attested as an observer of family worship, have been set aside, as a sacrifice to the degeneracy of the age.

"This practice is falling also into disuse among the common orders of the

people. Seldom is the passer-by arrested by the voice of psalms, and rare are the traces of some of the best habits of a former age. Oh that they were led to remember whence they have fallen, to return to their first works, and to give glory to the Lord our God ere he cause darkness!

“Let me expostulate with those who neglect this service. You say you have good reasons, but what are they? Do you urge, that it is performed only by persons of mean station, and that it would expose you to ridicule? It is the practice of the excellent of the earth, nor can there be a weakness more despicable than to be deterred from our duty by the laughter of fools. Do you plead the want of time? And is your business so vast, and your labour so extreme, as to prohibit the devoting of a few minutes to God? or has the blessing of the Lord no influence in making rich? Soon shall the angel swear, that, as to you, there shall be time no longer; and how dreadful will that sound be to him, who would give none of it to God! It would give you more pleasure in dying, to be able to commit your family to the care of Heaven, than to leave them great wealth as the fruit of your toil. In vain are neighbours summoned to perform family worship in succession in the irreligious man’s chamber, when his last hour draws nigh; the sound is like the knell of death. Every note that is sung, and every sentence that is uttered, is made an instrument of anguish by an upbraiding conscience. O seek ye the Lord while he may be found, call upon him while he is near; and may the Holy Spirit form you to that godliness which is great gain to every heart, and to every house where it dwells!” &c.—pp. 72—74.

We cheerfully recommend this volume to the notice of our readers; and hope that it will have an extensive circulation. We heartily bid the author God speed, in his pious efforts to promote the cause of truth and godliness in the world.

The Private Correspondence of W.

Cowper, Esq., with several of his intimate Friends. Now first published from the Originals, in possession of his kinsman, Rev. J. Johnson, LL.D. 2 vols. 8vo. with Portraits, 1l. 8s. Colburn.

MANY of Mr. Cowper’s friends were much disappointed in Mr. Hayley’s *Life of Cowper*; many of his Letters being omitted which they thought the most characteristic, and those Letters will be found in the present Volume. They were addressed to the Rev. J. Newton, W. Un-

win and W. Bull; to J. Hill, Esq. and Mrs. Hill, Mrs. King, and a few others. We have given in the present Number, one to Mrs. King, and hope to make room for another or two in our future Numbers. The greater part of the Letters are of a lively description; a few are political, and many on the subject of religion, highly interesting to those who knew the writer, and deeply tinged with that gloom which unhappily pervaded so large a portion of his life. The volumes are elegantly printed, and embellished with fine portraits of Mr. Cowper and Mrs. Unwin.

A Discourse on Prayer: explaining its Nature, enforcing its importance, and unfolding the benefits which flow from it. By J. Thornton, 12mo. 5s.

Mr. Thornton’s writings are all of the most useful class; and, like the Scriptures, from which he derives both matter and style, are “profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

The subject before us is treated with the judgment and piety of our divines of the 17th century, condensed into the neat and improved style of the present age.—O could we live, as Mr. T. writes, how happy should we be!

Hints to Emigrants; in a Series of Letters from Upper Canada. By the Rev. William Bell, Minister of the Presbyterian Congregation, Perth, Upper Canada. Illustrated with a Map and Plans. 12mo. 4s. 6d. Duncan.

THESE Letters, which the author modestly calls *Hints*, are likely to become of great practical utility. They are written by a man of known and fixed probity, with the most benevolent design, and are generally the result of his own personal observations. He speaks on the subjects of building and agriculture with a degree of firmness, which his own practical acquaintance with those pursuits, before he entered on a course of academical and theological preparations for the Christian ministry at the University of Glasgow, will sufficiently authorize. The book abounds with much original, and always useful information, especially to the industrious part of our population, who, from the rapid increase within these last twenty years, find it difficult to support at home with comfort and credit their growing families. The accounts of the state of the country are given with so much apparent truth, and caution, as (while they hold out reasonable encouragement to the industrious emigrant) to check high and extravagant

hopes in all, and to *extinguish every hope* in the bosom of the indolent and effeminate. "The British and Irish emigrants, (says the author) are generally hardy industrious people, and are warmly attached to the British government; though it is said some of them held radical principles before they left their native country. Government could never do better with disaffected persons than send them to the colonies, where they would have plenty of work and few taxes. In Canada, the settlers have too much work, in rooting up trees, to trouble themselves with the cares of government. Indeed, the liberality of government has been so great, that all their complaints are removed, and no room left for any feelings but gratitude." There are added, as an Appendix, three Letters by the author's son, a "student at the University of Glasgow," and designed for the church, which contain much information, not given in his father's account. Our limits will not allow us to give even the general contents of this interesting volume. It consists of 236 pages, closely and neatly printed, with an elegant map and plans of the two townships of Drummond and Perth. The price is moderate, that it may come within the reach of the labourer, for whose benefit the work has evidently been prepared. As to the state of religion; it appears that in Upper Canada there are seventeen missionaries, at the same number of stations, in the communion of the Episcopal Church of England; and eighteen ministers and thirty congregations who adhere to the doctrine, discipline, and mode of worship of the church of Scotland. These are formed into three presbyteries, who meet in general synod once a year. Some of the ministers preach both in Gaelic and English. On the whole, the prospect of the success of the gospel among these simple-hearted, industrious, and hard-working people, is truly encouraging; and we firmly hope and ardently pray, that the religious and moral culture of their minds will keep pace with the progressive culture of their woodlands; and that they will never lose sight of the piety and probity of their beloved native country, but ever identify their honour and their welfare with hers.

Macneil; or the Scottish Orphans.
12mo. 4s. 6d. Duncan.

This is not, we understand, the first appearance of this anonymous author before the public, and we trust it will not be his last. His aim is evidently to render the *pleasing* subservient to the *useful*. He has been successful in conveying much

valuable information, much evangelical and scriptural truth, and much judicious advice and caution to the youthful reader. That he has made the conveyance through the vehicle of a "Story," is, in our view, no part of the recommendation which we could wish to lay before our readers. If, indeed, all writers of this class resembled the author of this little work, there might be no cause of apprehension; but the danger of abuse as well as of failure, when fiction is employed in the service of truth, is so great, that we cannot but recommend the substitution of a safer and more unobjectionable style of writing, even for the young.

Observations on the Antichristian tendency of Modern Education, and on the Practicability and Means of its Improvement. By J. Campbell, of Carbrook. 12mo.

THIS valuable little work is dedicated to Dr. Chalmers, and is characterized by the sound and scriptural principles which that distinguished and eloquent advocate of truth himself enforces. Mr. Campbell justly complains of the mischievous influence excited in the minds of youth, by the introduction into our seminaries of both plans and books, antichristian in their tendency; and by the omission of such methods as might be directly calculated to impress upon the mind the doctrines and duties of our most holy faith. We recommend most cordially his seasonable and judicious advices, and especially his cautions on the subject of the Greek and Roman classics.

Tales in Switzerland. Vol. II. Foolscap.
8vo. 3s. 6d. Westley.

OF the first vol. of these Tales our opinion may be seen in the *Evan. Mag.* for Jan. p. 20. The second appears to be by the same author, and its general character very similar. The first tale is intitled, "A Morning Walk: suggested by an early sail across the Lake of Lucerne, and a ramble before sunrise in a remoter part of Switzerland." It is in blank verse, and discovers very respectable poetic talents. "Althum and Florine," the second tale, is in prose, and affords a pleasing picture of fraternal affection in Althum towards his afflicted sister Florine, in whom is exhibited "the power of revealed religion," to support the mind under affliction, and in the hour of death. 3. "The Lily of the Valley," in pleasing verse, of which the moral is obvious. 4. "The Storm" is indeed a tale of woe, in the death of a pious pair. 5, and last, "Eliza," is said to be a tale founded on real life; which

indeed might be applied to all the narratives, as there is no affectation of the marvellous in any of them. The circumstances are such as frequently occur; and they are improved, as is natural to a pious and well-educated mind.

Thoughts, chiefly designed as preparative or persuasive to Private Devotion.
By J. Sheppard. 12mo. 5s. Whittakers.

To those of our readers who are "of the reflective and *questioning* class, not sanguine in temperament, strong in faith, or filled with joy," we cordially recommend this little volume, as eminently calculated to direct their inquiries, and suggest those consolations which natural diffidence and apprehension, with a habit of rigid self-scrutiny, may peculiarly demand. These "*Thoughts*" are evidently the produce of a powerful and deeply reflective mind, accustomed to watch and analyze its more hidden and complicated operations, and to direct a lively imagination and an elegant taste to the illustration of the most important and interesting subjects which can engage an immortal spirit. Among the topics which the author has elucidated, few have given us more pleasure than "the importance of divine influence on the thoughts." Mr. S. has finely shown into what opposite channels the thoughts suggested by the same objects may flow, according to the habits of association, or existing state of mind in the individual; and has hence deduced the importance of that divine influence which is alone capable of aiding them to a safe and happy result. The author has beautifully proved how completely our minds may be brought under this heavenly guidance, without our being aware of any other process of thought than that which is apparently suggested in the most natural manner by the objects themselves. The chapter on the Advantage of raising our thoughts of the Moral perfections of Deity, by the contemplation of the sensible proofs of his greatness and power, contains also some credible reasoning and happy illustration. For must we omit to specify the just and valuable remarks on the prevalence of god in the universe, as tending to silence these painful suggestions which are apt to arise, in minds of that particular stamp to which Mr. S. has referred. "The moral evil which exists is," says our author, (p24.) "a mighty map to us, who see nothing on earth that appears to be unmingled with it, or wholly unaffected by it; could we much more clearly apprehend its extent and its depth in human society and human hearts, and estimate

its penal consequences, it would then be a sight insupportable for our limited minds; which are always chiefly, and sometimes exclusively, affected by what is known, and perceived, and at hand. He who sees a volcano showering its ashes on his native city; or a cloud of locusts, twenty leagues in breadth, darkening the whole sky, and spreading famine through the plains, will not easily reflect with attention and pleasure on the safety of a thousand other cities, or the unravaged fertility and plenty of whole regions and continents." We should gladly refer to many other chapters of great interest, but our limits will only allow us to present this slight specimen.

Lectures on Popery, the Mystery of Babylon; or the Abominations of the Church of Rome. By the Rev. J. Sergrave, LL.D. 8vo. 10s. 6d., Rivingtons.

THESE Lectures were delivered by Dr. Sergrave, in the parish church of St. Mary Somerset, Upper Thames-street, of which he is rector, and are dedicated, by permission, to the Bishop of Winchester.

The two first Lectures are denominated "Introductory." The one represents the character, the enemies, and the triumphs of the Christian church; and, in the second, the following inquiries are discussed:—"What is Popery? Whence is its origin? What are its effects? And what the means by which it has been supported?" The remainder of the volume contains seven Lectures, under the following designation. I. The pretended apostolicity of the Church of Rome.—II. The assumed infallibility of ditto.—III. The usurped supremacy of the Pope.—IV. The professed holiness of the Church of Rome.—V. Her avowed catholicity.—VI. Her erroneous tenets.—VII. The prevailing schisms of the Church of Rome."

The author of these Lectures is one of those Protestant divines, who consider Popery in a very different light to what it is held in by the friends of Catholic Emancipation, who do not scruple to ridicule the fears and forebodings of their fellow Protestants, either in England or Ireland, stigmatizing them as bigots and intolerants.

The gentle language which such use, in speaking of popery, arises, doubtless, from an impression that popery is altered in its character and in its principles; and, of course, that more indulgence may be shown to its friends and advocates. They favour the opinion, that there is nothing in the present race of Roman Catholics, or in their principles, which would prevent their yielding the most unqualified obe-

dience to a Protestant King, even in defiance of the overwhelming authority of the Pope and his clergy.

In opposition to such opinions, Dr. Sergrove argues from the authority of their own writers that no such alteration has or can take place: of course this clergyman is anxious to awaken his fellow Protestants to a sense of the danger which must arise from their own lukewarmness, and from the ardent and persevering zeal of the whole Roman Catholic body.

Much as the Protestants of this day love union and peace, and earnest as they are to avoid all needless controversies, yet they cannot forget that they are under the most solemn obligations, both to hold fast, and earnestly contend for, the faith which was once delivered to the saints. This becomes more especially needful when they see that the advocates of popery have taken new courage, have assumed bolder measures of hostility, and are putting forth all their energies in every part of the united kingdom. The statements which have been given upon the best authority respecting the number of their schools and chapels, show that they have greatly increased. Their priests are every where in a state of new activity; and some writers scruple not to say, that there are Jesuits prowling abroad in every direction, to stimulate and direct hostile measures against all the Protestant churches, influenced by a secret hope that theirs will yet again become the dominant religion.

These exertions on the part of the Roman Catholic religion have, however, awakened the jealousy and roused the zeal of Protestant divines of different denominations, who, both from the press and the pulpit, have contributed to stem the dangerous tide of popish errors. This work of Dr. Sergrove contains a very full and impressive representation of the errors, the impurities, the cruelties, the idolatry, and the blasphemy of the popish religion. He has not only fought them manfully with the sword of the Spirit, but he has gone over the history of the Papal church; and from her own constitutions, councils, traditions and persecutions, he has made its delusions and its wickedness most evident.

The Christian Catechist; intended for the Elder Children in Families. By J. Bulmer. 24mo. 2d.

Songs from the Mountains of Wales. By the same. 24mo. 3d. Westley.

In our last Supplement we noticed Mr. Bulmer's "Primitive Catechist," which was

in verse—this is in *prose*; so that Mr. B. has provided elementary Christian instruction in both forms, and we understand, this is only one of a series which he is preparing. Mr. B. purposely omits the Lord's Prayer and Ten Commandments, as belonging rather, (*he thinks*) to the Jewish than the Christian dispensation. The answers to his questions are neither confined to the words of Scripture, as in some catechisms, nor are the proofs subjoined, as in others, but *incorporated*; we cannot, however, conceal our regret that he has omitted all reference to the parts of Scripture quoted.

"The Songs from the Mountains" are extracted from "The Vicar of Llandovery," reviewed by us in the last vol. of our Old Series (1822), p. 150.

New Sacred Melodies, suitable for Public and Private Devotion, adapted to the Psalms and Hymns of Dr. Watts, &c. &c. Also, some Original Hymns, by the Rev. J. White, Lowestoft. Composed and arranged for Four Voices, with an Accompaniment for the Organ. By W. J. White, St. Albans. Music 4to. 3s. 6d. Hart & Fellowes.

PSALMODY is so important a branch of public worship, that we feel it a duty to encourage every attempt for its improvement; but the generality of psalmodists of the present day seem to labour to confine it to themselves, to the exclusion of the congregation: this is going back with hasty strides to popery; for congregational singing—that is, of the congregation generally) was a striking feature of the Reformation, and, as musical historians inform us, a powerful means, of its promotion.

It would be injustice to Mr. White not to acknowledge that many of his melodies are very pleasing, and well adapted for public worship; but in others, the light divisions, sudden changes of time, pauses *ad lib.* and imitations between the parts require evidently a choir of singers, and but ill assort with purposes of devotion.

Though the harmony between the vocal parts is tolerably correct, there are many consecutions of 5ths and 8ths in the organ part; and we regret that he attempted to figure the bass, which is always useless when the chords are expressed in notes; and here the figures are worse than useless, as they are more frequently wrong than right; and Mr. W. has made singular blunder in using the mark of notation (—), as any organist will inform him; see Norwich, p. 11.

Vallis Vale, and other Poems. By the Authoress of "the Juvenile Poetical Moralist." 12mo. 5s. Longman & Co.

This lady's former attempt was noticed in our Mag. for 1821, (p. 513.) and we fear she will think it is unkind that we have not been more prompt in our attention to her literary progress; but the pressure of works, more immediately within our plan, must be our apology.

"Vallis Vale" is indeed a superior poem of the moral cast, and enlivened with a due portion of legendary tale, to give it interest with poetic readers. From the circumstance of "the seraphic Mrs. Rowe" having resided in this vicinity, the fair authoress takes an opportunity to pay a due respect to her eminent piety, and also to the talents of Mr. Rowe, her husband. But there are other poems in the collection more immediately within our sphere of observation. "The Triumph of Death" is spirited and beautiful.

"Thou conquerest millions;—but yet there was One Proud foe of mankind, whom thou could'st not overcome.

He entered thy charnel-house, grappled thee fast,
And down from the height of thy conquests he cast;
Then on thro' the gloomy domains of the dead,
Thence, proud King of Terrors, in triumph he led."

In addition to this, there are some sweet hymns on the Sabbath Morn, The World not Seen, The Land of Rest, &c. At present we subjoin only the following lines, from the reference to Mrs. Rowe:—

"In this romantic peaceful glen,
Far from the crowded haunts of men,
'Seraphic Rowe' her lyre has strung,
To airs that angels might have sung;
Her lofty soul on wings sublime,
Scorning the narrow bounds of time,
On Faith's high towering pinions rose,
Up where immortal beauty glows;
She heard the notes that seraphs raise,
And taught her lyre their notes of praise."

LITERARY NOTICES.

In the Press, and speedily will be published—
1. The Influence of the Holy Spirit traced through the successive periods of the Church of God. By Rev. T. T. Biddulph.—2. Life and Diary of Colonel Blackador. By And. Crichton, S.T.P.—3. A work on Pluralities in the Church of Scotland. By Rev. R. Burns, Paisley.—4. Sketches of Sermons, furnished by their respective authors. Vol. 7.—5. Christ's last Prayer with his Disciples. By Rev. Jn. Jefferson, Kendal.—6. The Christian Father's Present to his Children. By Rev. J. A. James.

New Editions.—1. Edinburgh Sacred Classics, in 18mo., to commence with Pascal's Thoughts, Brainerd's Life, &c.—2. Professor Paxton's Illustrations of the Holy Scriptures, with large additions, Portrait, &c.—3. Mr. Cottle's Strictures on Plymouth Antinomianism, enlarged.—4. The whole Works of Bishop Reynolds, 6 vols. 8vo. with Life, by A. Chalmers, Esq.—5. Rev. M. Jackson's Sermons, with many new ones.

SELECT LIST.

Memoir of Mrs. M. Smith, late of Cape Town, one of the earliest, warmest, and most effective friends of Missions in South Africa. By the Rev. J.

Philip, D.D. 8vo. 6s. (The Profits for the erection of the Mission Chapel, Cape Town.)

Sacred Geography, by Dr. Wells. Revised, Corrected and Augmented by the Editor of "Calmet." 3 vols. cr. 8vo. 11. 1s.

The Cottage Bible and Family Expositor. No. I. 3d. (See Prospectus in this Mag.)

Daily Expositor to the New Testament. By Rev. T. Keyworth. No. 1. 6d.

Critica Biblica; or Depositary of Sacred Literature. Comprising, Remarks Illustrative, Critical and Philological on the sacred Scriptures. Vol. i. 8vo. 10s. 6d. (Continued in Monthly Numbers.)

The Complete Works of the Rev. P. Skelton, with Memoir by Rev. S. Burdy, A.B. Edited by Rev. R. Leynam, A.M.

Biographical Portraiture of the late Rev. Js. Hinton, M.A. of Oxford. By J. H. Hinton, M.A. of Reading. 8vo. 10s. 6d.

Rev. A. Fuller's Works. Vol. 8 and last. 8vo. 10s. 6d.

Rev. F. A. Cox's Answer to Rev. H. F. Bürder on Baptism. 8vo. 5s.

Cruden's Concordance. Very large 8vo. pearl type. 18s. boards.

Part 4, Mr. Platt's Self-interpreting Testament, 4to.; and Part 5. 8vo.

Sketches of Prophecy. By A. Keith. 12mo. 4s.

Tribute of Parental Affection to an Only Daughter. By Rev. Ch. Jerram, 12mo. 5s.

The Christian's Daily Monitor. 12mo.

Lectures on Modern Socinianism. By Jos. Fox. 12mo. 4s. 6d.

An Essay on the Divine Origin of Christianity. By J. G. Pike. 12mo. 1s.

A Narrative of the Sufferings of J. Migault. 12mo Importance of Educating the Infant Poor. 2d ed. with Additions. 12mo. 4s.

Essay on Baptism. By Gr. Ewing. 2d. ed. enlarged. 12mo. 4s.

Sermons on various interesting subjects, for Families. By W. Dransfield. 12mo. 3d. ed. 4s.

Biographical Sketches of (the Benevolent) Mr. J. Bundy of Bristol. By T. Wood, M.A. 3d edition.

Creation; a Poem. By A. Gomershall. 12mo.

Emancipation; or Practical Advice to British Slaveholders. By T. S. Winn. 8vo. pamphlet.

A Sermon on Slavery. By J. K. Hall, M.A.

Proceedings of the Prayer-book and Homily Society, 1822-3, with the Annual Sermon, by Rev. H. Budd, M.A. 2s. 6d.

Remarks on Dr. Henderson's Appeal to the British and Foreign Bible Society, on the subject of the Turkish New Testament, by Professor Lee.

An Appeal to all Classes on the subject of Church Patronage in Scotland, with a Plan for its Amendment.

Speech before the Synod of Glasgow and Ayr, by T. Chalmers, D.D.

Occasional Poems. By Rhoda Gwening. Published for the benefit of the Author's Children.

Funeral Sermon for Mr. T. Morris. By J. Bulmer.

Letter to Right Hon. R. Peel, on Catholic Emancipation. By Rev. R. Bradley. 4d.

Sabbaths at Home; or a Help to their right Improvement. By H. March. 8vo. 7s.

Fifth Report of the Committee of the Society for Promoting Prison Discipline. With an Appendix. 8vo

A Plea in behalf of a Christian Nation, for the Christian Education of its Youth. Abridged from the Original edition of 1711. By the Rev. G. Monro. 8vo. sewed. 4s. 6d.

The Modern Traveller (in Monthly Parts). Parts 1, 2. (Palestine.) 18mo. each 2s. 6d. Plates.

The Aged Pilgrim's Triumph: in Letters of the Rev. J. Newton, 12mo. 4s. 6d.

Wellesley. Gray; or the History of Lieut. Tenterden. 18mo. 2s. 6d.

The Woodgrove Family; or Young Orphans. 18mo. 2s.

Hints for Sunday Schools (in Ireland). 18mo, 1s. 6d.

The Little Cowslip Gatherers. By Mrs. Hewlett. 18mo. 2s.

Questions on the Old and New Testaments. By Rev. W. Andrew. 10d.

RELIGIOUS INTELLIGENCE.

LONDON.

List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1824.

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 ROYAL HUMANE SOCIETY.

Concluded from our last, page 110.

*Restorative Means.*

*If apparently dead from Intense Cold.*

Rub the body with snow, ice, or cold-water. Restore warmth by slow degrees; and, after some time, if necessary, employ the means recommended for the drowned. In these accidents, it is highly dangerous to apply heat too early.

*If apparently dead from Hanging.*

In addition to the means recommended for the drowned, *bleeding* should early be employed by a medical assistant.

*If apparently dead from noxious Vapours, Lightning, &c.*

1. Remove the body into a cool fresh air.  
 2. Dash cold water on the neck, face, and breast, frequently.

3. If the body be cold, apply warmth, as recommended for the drowned.

4. Use the means recommended for inflating the lungs in Direction 5. (See our last.)

5. Let *Electricity* (particularly in accidents from lightning,) be early employed by a medical assistant.

*If apparently dead from Intoxication.*

Lay the body on a bed, with the head raised: remove the neckcloth, and loosen the clothes. Obtain instantly medical assistance, as the treatment must be regulated by the state of the patient; but, in the mean time, apply cloths soaked in cold water to the head, and bottles of hot water, or hot bricks, to the calves of the legs and to the feet.

*If apparently dead from Apoplexy.*

The patient should be placed in a cool air, and the clothes loosened, particularly about the neck and breast. Bleeding must be early employed by a medical assistant; the quantity regulated by the state of the pulse. Cloths soaked in cold water, spirits, or vinegar-and-water, should be kept applied to the head, which should be instantly shaved. All stimulants should be avoided. In cases of *Coup-de-Soleil*, or Strokes of the Sun, the same means to be used as in Apoplexy.

*General Observations.*

On restoration to life, a tea-spoonful of warm-water should be given; and then, if the power of swallowing be returned, small quantities of warm wine, or weak brandy-and-water, warm; the patient should be kept in bed, and a disposition to sleep encouraged, except in cases of apoplexy, intoxication, and *coup-de-soleil*. Great care is requisite to maintain the restored vital actions, and at the same time to prevent undue excitement.

The treatment recommended by the Society is to be persevered in for *three or four hours*. It is an erroneous opinion, that persons are irrecoverable because life does not soon make its appearance; and it is absurd to suppose that a body must not be meddled with, or removed without the permission of a Coroner.

Every individual, of whatever rank or station, has a direct personal interest in the prosperity of this Institution; for who shall claim for himself or family an exemption from the dangers against which it pro-

vides? It is supported by Voluntary Contributions: which are received by the Treasurer, Benjamin Hawes, Esq. Russell-square; or at the Society's House, 29, New Bridge-street, Blackfriars; to which place all communications are to be addressed, and where the Methods of Treatment recommended by the Society may be obtained (*gratis*) of the Registrar and Secretary.

*The Religious Tract and Book Society for Ireland*, at 22, Upper Sackville-street, Dublin, has been some years established, with a view to circulate evangelical books and tracts, at a low price, in order to circumvent the sale of superstitious, profane, and demoralizing publications in that country; and, in order to engage the co-operation of the British public in our metropolis, we are happy to hear that they have opened an Office in "The Religious and Charitable Society's" House, 32, Sackville Street, Piccadilly; and that all their publications are to be had of Mr. Westley, the publisher of this Magazine, in Stationers' Court, Ludgate Street. Subscriptions received by Messrs. Bainbridge & Co. Warwick Lane, and at 32, Sackville Street, by Lieut. T. Cook, Secretary.

The Rev. H. Lacey commenced his stated labours as Sabbath evening Preacher, at Union Street, Southwark, March 28.

Rev. R. Owen has accepted a call from the Church and congregation at Holywell Mount Chapel, to be Assistant to the Rev. W. F. Platt.

March 17. The spacious chapel in Parliament Court, Artillery-street, Bishopsgate, for a long time past occupied by a body of Unitarians, was opened for the preaching of the Gospel, by the church formerly meeting in the Paul's Head Rooms, Cateaton-street. Two sermons were delivered on the occasion by Mr. Ivimey, of Eagle-street, and Mr. Davis of Walworth, from Jer. xliii. 6. The devotional parts of the services were conducted by Messrs. Hargreaves, Davis, Scraggs, and Stennett and Winning, pastors of the church. Three services will be carried on in this place in future, every Lord's Day; and they earnestly solicit the aid of ministers of every denomination.

#### NOTICES.

On Sunday, April 4, three sermons will be preached at Crown-street Chapel, Soho, on the Anniversary of the Rev. Mr. Rees's settlement there; when Collections will

be made for the London and Home Missionary Societies.

*Good Samaritan Itinerant Society.*—The Fourth Annual Meeting of the above Society will be held on Monday evening, May 3d, at the School Room of the B. and F. School Society, Borough Road, Southwark. The Rev. Alexander Fletcher, President, will take the chair at half-past six o'clock.

*London Hibernian Society.*—The Eighteenth Annual Meeting of this Society will be held at the Freemason's Tavern, Lincoln's Inn Fields, on Saturday, May 8th. H. R. H. the D. of Gloucester, Patron, in the Chair; to be taken at Twelve o'clock precisely.

*Walworth Female Charity School.*—We are informed that the Annual Sermon to young people, on the 1st of May, will this year be preached by the Rev. Mr. Steane of Camberwell, at East Street, Walworth, at Four in the afternoon.

## PROVINCIAL.

### ORDINATIONS, CHAPELS, ETC.

MAY 20, 1823. A new chapel was opened at South Brent, Devon, when three sermons were preached by the Rev. Messrs. Hartly of Plymouth, Windeatt of Totness, and Davis of Kingsbridge. This chapel had its origin in the following circumstance: A pious lady, resident of Ashburton, before her death, placed the sum of 900*l.* in the hands of certain trustees, the interest of which was to be applied to the support of an Independent Minister, to reside at South-Brent; the Rev. W. Sherman, (late student at Newport Pagnell,) commenced his ministerial labours at this village, the success of which has led to the erection of the chapel; but, as the lady determined that no part of the above sum should be applied to the building, it is become necessary to appeal to the public for that object, the cost of which has not exceeded 200*l.*

*Bishop's Hatfield, Herts.*—The first stone having been laid on the previous Easter-Monday, by Mr. Maslen, with an Address by Mr. Browne, of St. Albans; on the 12th of August following the chapel was opened for Divine worship. Messrs. Fletcher of Stepney, Bennett of Rotherham, and Upton of London, preached to very crowded congregations. The devotional parts of the services were conducted by Messrs. T. Morrell, W. Thomas, G. Browne, R. G. North, W. Upton, and C. Maslen.

The pulpit has been regularly occupied ever since by settled ministers, who have cheerfully given the sanction of their services, in support of this infant cause. The chapel will seat about 400 persons, and the attendance is encouraging. But as the whole



expense has been incurred by a person who, living at a distance, cannot possibly derive any advantage from it; it will be necessary to solicit the aid of the religious public.

Sept. 24. The Hants Association held their Half-yearly Meeting, at Dr. Bogue's Gosport; when Mr Reynolds preached in the forenoon, on "The Providence of God, considered in connexion, with the extension of the Kingdom of Christ;" and Mr. Atkins in the evening, from Jeremiah viii. 22. Mr. Griffin presided at the ordinance of the Lord's Supper, and Mr. Bidlake preached on the preceding evening.

The next meeting of the Association is to be held at West-Cowes, Isle of Wight, on Wednesday, April 21st, when Mr. Cooper is expected to preach in the forenoon, on "The best means by which ministers and members of churches can promote the interests of religion in their respective congregations."

Oct. 29. The Rev. C. Gilbert (late student at Newport Academy) was ordained pastor over the Independent church and congregation, at Stony Stratford, Bucks; when Mr. Barling, of Buckingham, commenced the service; Mr. Aston, of do., described the nature of a Gospel Church, &c.; Mr. Castledine, of Woburn, offered the ordination prayer. Mr. Bull, of Newport Pagnell, delivered the charge from 2 Tim. ii. 1. Mr. Hillyard, of Bedford, addressed the people from 2 Cor. vi. 1. 2.; and Mr. Simmons, of Stony Stratford, concluded with prayer.

Mr. Brooks, of West Haddon, preached in the evening, from 2 Tim. ii. 19.

Jan. 15, 1824. Mr. Jon. Davies was ordained over the Independent church at Llanaelhaiarn, county of Carnarvon, N. W. Mr. James, of Rhosymeirch, commenced the service; Mr. Jones, of Carnarvon, delivered the introductory discourse; Mr. Hughes, of Sharon, asked the questions; Mr. Griffith, of Talsarn, offered up the ordination-prayer; Mr. A. Jones, of Bangor, delivered a charge founded on James ii. 18.; and Mr. D. Griffith, of Bethel, preached to the people from 1 Cor. xvi. 10, 11. Messrs. Manuel Evans, John Jones, E. Rowlands, and W. Davies, were engaged in the services of the day.

Feb. 19. A new Independent chapel called 'The Tabernacle,' was opened at Holyhead. The services commenced the preceding evening, when the Rev. W. Cooper, Dublin, preached from Matt. xviii. 20; and Mr. I. Breese, Liverpool, from Matt. xii. 30. Thursday, Mess. A. Jones, Bangor; Evans, Amlwch; W. Jones, Carnarvon; J. Breese, Liverpool; Rev. W. Cooper, and Mr. O. Jones, Llanerchymedd, severally preached. The devotional services were conducted by Messrs. Jones; James, Thomas, and Evans. —It is humbly requested of English Independent ministers, visiting Ireland, that they

favour the inhabitants of the Head with their services on the evening prior to their embarkation, and to send previous information to Rev. W. Griffith, the stated minister.

March 16. The Rev. H. Pemble (late of Hoxton College) was ordained over the church and congregation at Stockton. Mr. Gollop, of Darlington introduced the service. Mr. Matheson, of Durham, described the nature of a Gospel church; Mr. Nicol, of Chester le Street, asked the questions; Mr. Hinners offered up the ordination-prayer; Mr. Jackson, of Green Hamerton, gave the charge from 2 Tim. ii. 1. and Mr. Gibbs, of Newcastle, addressed the church from 1 Thess. iii. 2.

The Rev. D. Thomas, late minister of the united churches of Rhos Market, and Tier's Cross, Pembrokeshire, having accepted an unanimous call from the congregational church, at the Old Town, Wotton-under-edge, vacant by the resignation of the Rev. J. Lewis, commenced his stated ministry among them, on the first sabbath in November last.

#### NOTICES.

The Suffolk Society in aid of missions will hold their seventh Annual Meeting at Beccles on the 13th, 14th, and 15th of April; the preachers on the 14th will be the Rev. Andrew Ritchie, and the Rev. William Ward.

*Essex Meetings.*—The Half-yearly Meeting of the associated ministers of Essex, will be held (D. V.) at the Rev. R. Burles', Maldon, on Wednesday, April 14th, at 4 o'clock in the afternoon, when the early attendance of the members is particularly requested.

The Annual meeting of the Herts Union will be held at St. Albans, on Wednesday, the 14th of April. The Rev. Jos. Hughes, A. M. of Battersea, is engaged to preach.

The next Half-yearly Meeting of the Wilts Association will be holden at the Rev. Mr. Palmer's Meeting House, Westbury, on the Wednesday in Easter week, (April 21.) Rev. Mr. Doney, of Frome, is expected to preach in the morning. The early attendance of Members is particularly requested; and a sermon will be preached in the evening by the Rev. J. Hunt, of Chelmsford.

On Thursday morning, the 15th, the Annual Meeting of the Congregational Union, will be held, when the Rev. Joseph Morison of Stebbing, will preach; after which the general business of the Society will be transacted.

The next Half-yearly Meeting of the Middlesex and Herts Union will be held, by divine permission, on the Wednesday in Easter week, at the Rev. Mr. Pawling's chapel, Winchmore Hill; when the Rev. Mr. Higgs, of Cheshunt, is expected to preach on "The sin and danger of doing despite to the Spirit of grace."—Service to begin at eleven

## FOREIGN.

## FRANCE.

*To the Editor.*

MY DEAR SIR.

Paris, March 1st, 1824.

I NOW send you the translation of a manuscript copy of the letter of the excellent M. Auguste Rochat, who has been compelled to quit the degenerate and persecuting church of which he was a minister and an ornament.\* I also present you with the details of the conversion of M. Henhofer and the reform that has taken place at Mulhausen. In these documents you will have additional evidence of the power of the gospel,—you will receive fresh proof, that the same truth, whether presented to Protestants or to Catholics, produces the same effect and excites the same opposition. Your pages ought to record facts so well calculated to excite the prayers, encourage the zeal, and animate the faith of Christians of every denomination, and in every country.

Yours affectionately,

M. WILKES.

*Letter of M. Auguste Rochat to the Landman and Council of State in the Canton de Vaud.*

"I have long felt that the reasons for separation alleged by those who have seceded from the national church, had great weight, and merited serious consideration; and if I have continued in the communion of the national church, it has been only in the hope that, in time, the abuses signalized would be perceived and corrected by the majority of the pastors of this Canton, and that the body of ministers would, ere long, preach doctrines conformable to the gospel and to the Helvetic confession of faith.† I hoped—I prayed to God our Father that he would hear the voice of the blood of his Son, in behalf of our national church, and by his spirit revive among us the faith and zeal of our fathers the reformers.—While continuing to preach fully the truth, as I found it in the word of God, I endeavoured to observe in all my actions

a measure of prudence, which perhaps I even carried too far. I said to myself, we must be patient—perhaps the truth will yet prevail—perhaps the national church will yet acknowledge as true Christians, those whom she now treats as enthusiastic and dangerous sectarians. But God's ways are not as our ways, nor his thoughts as our thoughts. Your Decree of the 15th of January, and your Circular Letters of the 16th and 17th, which I yesterday received, have convinced me, that no remedy is now to be hoped for, and that every faithful minister of Christ ought to obey the exhortation of St. Paul, and 'go without the camp, bearing his reproach.'

"Persuaded that such is my duty, before God the Father, Son, and Holy Ghost, I resign into your hands the church of Biere, of which I am pastor; I renounce every claim that I may have on other cures of the Canton, and separate myself entirely from the clergy, who exercise over the churches an ecclesiastical control. I request you, therefore, to appoint some one to receive the registers of the parish.—I shall cease the performance of all my pastoral functions on Saturday evening next. The justice of the peace, if he shall think proper, may remit your Decree, which I yesterday received, to the minister who may officiate next Sunday.

I do not intend, Gentlemen, by this public measure, to justify every individual act of those who are insultingly called *Momiers*, that is, fools; though I esteem them in general as real Christians, and am united to them by affection and fellowship in Christ Jesus. Some individuals may have manifested, on some occasions, an indiscreet zeal, and may even have acted reprehensively in a religious point of view; for so I consider the administration of the communion by the hands of a layman. But all are not to be judged by the conduct of one, nor a whole system by a single act. Such judgment would be manifestly unjust. Persons who are not actuated by the purest motives may associate themselves with true Christians, and even the most sincere are still imperfect. Without, therefore, pretending to justify what may have been improper,—I declare, that I consider, as the sound doctrine of the Gospel, the doctrine that has been preached by my dear brethren Juvet, Chavannes and Olivier, and by my beloved brother after the flesh and in Christ, Charles Rochat.\*—I declare that I am united in heart and affection with those in every country and of every denomination, who preach in its purity,

\* M. Rochat was long a resident at Lausanne, was associated in the revision of the new edition of the Bible, and was apparently destined to fill the chair of Professor in the Academy.

† M. Rochat allows to the dominant church the title of National, that she continues to assume; but it is evident she has no longer a right to be considered national, as she has abandoned the confession and discipline on which the national church was established.

\* M. C. Rochat was minister at Pevay.

the glorious Gospel of Christ—I declare and I offer to prove that the impious consequences attributed to their doctrine, are so attributed only because it is perverted or unknown. Allow me to cite as an example, that part of your circular letter, in which you accuse Mr. Juvet with having said—‘that so far from being saved by works, men are exposed by their works to the curse of God.’

“In the first place; I do not perceive how any man who pretends that we may be saved by our works, can seriously call himself a Christian; because he directly opposes the declaration of the Gospel: ‘By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.’

“As for the second part of the assertion, ‘that we are exposed by our works to the curse of God;’ it contains nothing but what is perfectly consistent with the whole tenor of the Gospel: for it must be observed, that the assertion respects the works of an unconverted and unregenerate man, who is not united to the Saviour by a living faith. The works of such a man, proceeding from a heart destitute of love to God, and in rebellion against him, are all tainted by the principle from which they proceed, and instead of meriting the favour of God, expose him to his wrath: ‘Without me, (says Christ) ye can do nothing’—‘Without faith it is impossible to please God’—‘There is no difference; for all have sinned, and come short of the glory of God’—‘We are justified freely by his grace, through the redemption that is in Christ Jesus’—‘For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.’ Our Liturgy asserts the very same truths; it says, ‘we are inclined to evil; unable of ourselves to perform any good work; transgressing every day, and in various ways, the divine commandment; and, by the righteous judgment of God, bringing on ourselves ruin and perdition.’ Our Confession of Faith also positively declares, ‘That we do not participate of the benefits of justification, partly on the ground of our own merits, and partly because of the grace of God in Christ; for moreover, our charity, nor any of our works can please God, if they proceed from men still unjust: we must, therefore, be justified in the sight of God, before we can love God, or perform any works that are righteous and holy.’

“The good works of those who have a faith that justifies, are acceptable to God,

notwithstanding their imperfection: because they proceed from hearts that love God through Christ, and are sanctified by the Holy Ghost; and the doctrine preached by our brethren, instead of preventing the performance of good works, is the most sanctifying, and the only sanctifying doctrine, that can be presented to the mind of man. It exhibits to us, the depth of our corruption, the extent of our misery, and the necessity of going to God through his Son, that we may obtain the pardon of our sins and the renewal of our hearts.

“Before I conclude, permit me, most honorable Gentlemen, to say a few words on a calumny industriously propagated against a pretended sect, which is now openly insulted and persecuted. It is publicly asserted that we are hired by the English, and that this furnishes the real reason of our conduct. Cast your eyes, Gentlemen, for a moment on my situation, and then ask yourselves, if any sum of money could induce me to take the step on which I this day resolve? I am placed in a comfortable living, under the protection of the laws. I have a school, which, with my small income, enables me to live at my ease. I enjoy the pleasures of a peaceful life with those most dear to me, my dear wife, and my two dear little girls. I am surrounded, I may venture to say, by the respect and the esteem of my fellow citizens, and, humanly speaking, I have nothing to desire. But by the step I now take, I expose myself to the opprobrium of the world, to the insults of the people, and perhaps to evils still more serious. I am compelled to a decision very painful to my wife, who is in a state of pregnancy. I resolve to quit my living to go I know not where, in a season still rigorous in these mountains, and myself but partially recovered from a sickness of which my body still bears the marks. Is there, I demand, a man so wicked or so mad as to be induced by any sum of money to exchange the first condition for the second? No, No; I am not hired—I can walk abroad with a high and bold front. I can produce the private registers of my receipts and disbursements, and can prove not a *sous* has ever entered my coffers, or my pocket, from the hand of any individual, or the fund of any society whatever. I lose my cure and my school, but thank God I can live on little; and provided I can supply the wants of my wife and children, I shall be happy, and shall cheerfully endure any privations I may be called to experience. As to political intrigues: I deny before God, who searches the heart, all knowledge of any



such intrigues. My opinion is warm in favour of the system of governments existing among us. I love my country—I am as much Vaudois as any of my boasting fellow citizens; and, whenever circumstances may render it necessary, shall be ready to make every temporal sacrifice for the happiness of my native land. But I have an immortal soul to be saved; and, exploring as I do the necessity of placing myself in opposition to the views and opinions of the government, I must still, at any price, remain faithful to him ‘who hath loved me, and hath given himself for me.’ “We are not, (said the apostle) of them who draw back unto perdition, but of them that believe to the saving of the soul.”

“As I do not yet know where I shall go; will you inform me, how long a time will be allowed for my removal from the cure—I request two months. Accept, most honourable, &c. &c. my respectful homage,” &c.

“AUGUSTE ROCHAT.

“*Biere, Jan. 22, 1824.*”

*The Conversion of M. Henhofer in our next.*

### AMERICA.

#### *American Society for Meliorating the Condition of the Jews.*

THIS Society was formed on the 8th of February 1820, and the circumstances which led to its formation are detailed by a converted Jew in Germany, addressed to the Rev. Mr. Frey; of which the following extract will give a brief idea.

“From the time it has pleased God to call me from darkness into his marvellous light, next to the care of my own salvation, the salvation of my people and kindred occupied my heart. By mature consideration I soon saw that we cannot expect an extensive spread of Christianity amongst the Jews, until Christians establish or form a Christian Jewish Settlement.

“There are many difficulties in the way of a Jew, by which the first idea of Christianity is arrested in its progress, viz :

1. The ungodly lives of nominal Christians.

2. The want of kindness among many sincere Christians, whose hearts the Lord has not yet stirred up to compassion towards this afflicted nation.

3. The dreadful idea of separation from a nation, whose distinct and lasting existence, as a peculiar people, God had so clearly promised, saying, ‘Though I make a full end of all nations, whither I have

scattered them, yet will I not make an end of thee.’

4. That brotherly love which he enjoys among his own people, but which he nowhere else observes in such degree.

5. The mere idea of going amongst Christians excites in him a timidity indescribable.

6. The greatest difficulty lies in the way of the poor. Where is he to seek for help? He stands alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians—the very thought is painful to his feelings, and from the past conduct of the Jews, he apprehends being looked upon, nay, even treated, as a self-interested hypocrite.

All these difficulties may be removed by forming a Christian Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precautions and Christian prudence. The advantages of such an institution are many.

1. It would excite the attention of the Jews in every part of the world.

2. It would be most suitable for correspondence with the Jews on the subject of Christianity, especially if containing a number of pious and learned men.

3. It would be of great use to those Jews who are amongst Catholics, Mahometans, and Heathens; who, through the multitude of superstitions and errors, mixed with truth, and the numerous sects of Christians, are at a loss how to judge of the truth of Christianity, and which sect or denomination they are to join.

In Germany and most parts of Europe, the nature of the governments, and especially the prejudice of the people, is very unfavourable to the formation of such a colony, whilst America possesses every advantage for such an institution. In that extensive country, there must yet be much ground uncultivated, and uninhabited. There, where every year colonies of poor people meet with assistance and encouragement, might not a similar favour be shown to Abraham’s seed, every where else oppressed and persecuted? I ask now whether you will be willing to form a Society of proper persons to assist in this undertaking? The assistance necessary would be,

1. To select a proper place for a settlement for 200 families.

2. To facilitate as much as possible their passage from Europe in American vessels.

3. To assist them in case of necessity, during the first year.

This subject needs no farther recommendation to true Christians. Nor can it be doubted that after so long and bitter a

persecution, they would be faithful and zealous adherents to so liberal a constitution as that of the United States. Assistance may be expected from the London Society, as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence are ready to assist with all their power, to promote this object.

A meeting of clergymen and laymen was accordingly called in the city of New York, when it was unanimously resolved,

1. That it is expedient to form a Society for colonizing and evangelizing the Jews, denominated, The American Society for Meliorating the Condition of the Jews.

2. The object of this Society shall be to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction; to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned to them. But no one shall be received, unless he comes well recommended for morals and industry, and without charge to this Society; and both his reception and continuance in the settlement, shall at all times be at the discretion of the Directors.

Various regulations were at the same time adopted for the government of the Society.

The benevolent Count Von der Recke, of Germany, having expended 20,000 dol. in the purchase of a suitable place to form an asylum for such Jews as are subjected to suffering and distress in consequence of embracing the Christian faith, under his own inspection, it is expected he will be enabled to ascertain their character for sincerity and piety. The Society rely on this settlement as being intended to serve as an auxiliary to the establishment they contemplate.

The Society was incorporated by the legislature of New York by an act passed on the 14th day of April 1820.

A Committee has been appointed to look out for a proper situation for a settlement, and the late Dr. Boudinot having bequeathed 4000 acres of land, or 1000 dollars to the Society, the Committee, after considering the situation of the land, have recommended that the Society should accept the 1000 dollars in preference. In the mean time subscriptions are receiving, and upwards of 30 Auxiliary Societies have been formed in various parts of the United States.

The fourth anniversary of the Society for Meliorating the Condition of the Jews, was held at New-York on Friday the 9th

of June 1823; on which occasion a considerable number of ladies and clergymen from different places and of various denominations attended.

Mr. Jadownicky, a converted Jew from Poland, who is prosecuting his studies at Princetown, under the patronage of the Society, with a view to the ministry of the Gospel among his Jewish brethren, delivered an address which was heard with deep attention and interest.

The Report states the arrival and reception of Mr. Jadownicky as a special agent for Count Von der Recke, who is devoting his property, his life and influence to the same great object for which the Society is formed.

That Mr. Frey had been successful in two journies in exciting public attention to the cause of the Jews; having formed a considerable number of Auxiliary Societies and collected 4661 dollars.

The Committee have advertised for a proposal for 15 or 20,000 acres of land, and when a suitable station is thus agreed upon, they propose to proceed on the proper plan for founding a colony.

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Abstract of the Will of the Hon. Elias Boudinot, late President of the American Bible Society.

1. His library to the Theological Seminary, Princetown, N. Jersey.

2. 3270 acres of land for poor foreigners in the Hospital at Philadelphia.

3. 4000 do. to New York Jews' Society.

4. 4000 do. to Princetown College, for Cabinet of Natural History and Fellowship.

5. 4080 do. for Indigent Students in the Theological Seminary, Princetown.

6. 4542 do. for the American Board of Commissioners for Foreign Missions.

7. 4589 do. to American Bible Society.

8. 13,000 do. to supply the Poor in Philadelphia with wood.

9. 200 dollars to ten poor Widows.

10. 200 do. to the New Jersey Bible Society, to provide aged poor with spectacles.

11. 500 dollars to the Missionary School, Cornwall County.

12. 1000 do. to Magdalen Societies in Philadelphia and New York.

13. 2000 do. to United Brethren at Bethlehem, for the Indians.

14. 5000 do. to the American Board of Commissioners for Foreign Missions.

15. 5000 do. for the instruction of poor in Hospitals, &c. in Philadelphia and New York.

16. 10,000 do. for the Theological Seminary and College, Princetown.

MISSIONARY CHRONICLE

FOR APRIL 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

THE following are the Names of the Ministers who have kindly engaged to preach for the Society, at its approaching Anniversary in May.

Rev. HENRY TOWNLEY, at *Surrey Chapel*.

Rev. THOMAS SMITH, A.M. at *the Tabernacle*.

Rev. EDWARD IRVING, A.M. at *Tottenham Court Road*.

Rev. WILLIAM BENGOLLYER, D.D.

To the Members of the Juvenile Auxiliary Missionary Societies.

ANNUAL MEETINGS OF THE SOCIETY.

THE period is arrived at which the Directors can no longer, with propriety, defer acting upon the conviction which, for several years has been pressing upon them, that it is needful to adopt a restricted mode of admission to the Meeting for the General Business of the Society, at its Anniversaries.

Those Meetings are properly *Meetings of the Members of the Society*, for the transaction of some of its most important affairs; but the indiscriminate admission hitherto afforded, while it deprives the assembly of its appropriate character, tends, from the extreme pressure of the public, to exclude many of its Members from all participation in their own concerns, who might otherwise be conveniently accommodated.

It is highly gratifying to the Directors to find that the affairs of the Society occupy so large a space in the attention of the community; and they can assure the public, that it is with the greatest reluctance they adopt any measures curtailing the privilege of admission; but as no building can be procured capable of containing the number desirous to attend, the Directors are convinced that the public will concur with them in the propriety of limiting the accommodation, in the first instance, to the *Members of the Society*.

For the above reasons, the Directors have determined, that the admission should be by Tickets, previously delivered to such as shall apply for them, under the subsequent Regulations. In forming these Regulations, the Directors have done all that lies in their power to meet the just expectations of the supporters of the Society; but as

the means of accommodation cannot be adequate to the whole number of their friends, desirous of being present, they must rely on their candour where it is beyond their own ability fully to meet their wishes.

It is hardly necessary to add, that this arrangement has no reference to the *Religious Services*, which will be open as in former years.

Regulations for Admission by Ticket, at the Annual Meeting in May.

- I. That all Annual Subscribers of One Guinea, and Ministers subscribing Half a Guinea, (or having made a Collection on behalf of the Society within the preceding two years,) either directly to the Parent Institution, or through any Auxiliary Society, be each entitled to a Ticket.
- II. That Treasurers and Secretaries of Auxiliary Societies and Associations, and Collectors of One Shilling and upwards per week, be each entitled to a Ticket.
- III. That Benefactors of Ten Pounds and upwards be allowed the same privilege as Annual Subscribers of One Guinea.
- IV. That each Ticket shall admit one person only, and that this be signified on the face of the Ticket by the words, "Admit One Person;" and that no person be entitled to claim a Ticket under more than one description.
- V. That a Book be prepared, in which the names of persons entitled to Tickets, according to the above regulations, shall be registered and numbered.
- VI. That on each Ticket issued shall be written the number annexed to the name of the applicant in the Register-book.
- VII. That the Tickets shall be issued at the Mission House, Austin Friars, and only in the Office on the ground floor.
- VIII. That the Tickets be issued on Thursday, Friday, Saturday, Monday, and Tuesday immediately preceding the Anniversary, from Ten till Four o'clock; and on the Wednesday, in the interval between the services, from Three till Five o'clock; and that the Collector attend during the said hours, on the several days specified, for the purpose of issuing the Tickets, in conformity with the Regulations.
- IX. That an Extra Book be provided, in which applications not falling within the Regulations shall be entered, and that a Committee be appointed, to sit from Three till Four o'clock on the Monday and Tuesday immediately preceding the Annual Meeting, to decide upon such extra applications.
- X. That the Chapel Doors be opened at Half-past Eight o'clock, for admission by Ticket.

MISSIONARY SALE.

THE friends of the Society intending to present articles for the proposed Sale, are respectfully requested to forward them not later than the 20th of the present month. It is proposed that the Sale shall take place in the first week in May. The other particulars shall be announced in the next Chronicle.

DEMERARA.

Decease of Mr. John Smith.

TIDINGS of this affecting conclusion of Mr. Smith's sufferings have just reached England.

The Directors have not, as yet, themselves received information of the event, nor is the intelligence direct from the Colony; but the account arrived by way of Barbadoes, is attended with so many marks of authenticity, and is rendered so probable by a letter from Mrs. Elliot, dated 14th and 15th January, brought by the same conveyance, (quotations from which are given hereafter) that it cannot be reasonably doubted.

The Barbadoes Mercury of the 14th of February contains the following statement:— "Demerara, Feb. 6.—Died this morning, at 20 minutes past one o'clock, in the Colonial Gaol, where he had been confined as a state prisoner since the 26th of November last, on the termination of his trial by general Court-Martial, on a charge of high treason,* sentence thereon having been transmitted to His Majesty for his final decision, John Smith, missionary. He had been in a poor state of health, and had medical advice for a considerable time previous: and since he took seriously ill, about three weeks ago, has been attended regularly by skilful physicians. We are happy to state, by personal inquiry and inspection, that this unfortunate man had the utmost attention and kindness shown to him by the humane keeper of the prison (Mr. Padmore) all the time of his confinement. His apartment was airy and commodious; and he had always at his command every comfort which his taste fancied, or his necessities required. He has left a widow to deplore his fate, and lament his loss."

The Directors give the extract entire, hoping that the representation of the attentions paid to the deceased (the only alleviation to their feelings which, in a temporal view, the case can supply,) is consistent with the fact. They understand from Mr. Elliot, that the character of humanity attributed to Mr. Padmore, the keeper of the prison, is well merited; and for every act of kindness and sympathy shown by him to the deceased, the Directors sincerely and publicly offer him their warmest acknowledgments.

Thus has been brought to its present close the tragical scene of persecution, which has been for years preparing in Demerara, against the faithful servants of Christ; and which has at length found its victim in one amongst them, who, for fidelity and diligence stood in the foremost rank. The finger of truth, guided by the unanimous voice of the Christian church, will inscribe on its records the name of JOHN SMITH, as one of its Martyrs, in the cause of spreading the gospel of their common Lord amongst the enslaved sons of Africa. But the hand of death, in putting a close to the tribulation and sufferings of this martyr, has fixed an immovable seal on the guilt of the act, by which that issue has been produced. The chains of the prisoner have been broken, not by the act of mercy from his gracious earthly Sovereign, (though it was extended, as soon as the need of it was known) but by the mandate of the King of kings, which has separated the accusers and the accused, till the day

* It is observable, that the Colonial writers persist in terming "High Treason," the charges found against Mr. Smith, the absolute futility of which, in every legal bearing, has been so ably exposed in the "Extracts," &c. given hereafter.

when both shall stand before his throne of judgment, to hear the irreversible decision of that supreme court, to which the groanings of the oppressed have carried the appeal.

With what shadow of justice the sentence of his judges in Demerara, which has led to this awful catastrophe, was passed, will now, more than ever, claim from the highest administrators of law and equity, to all the subjects of these realms, the most serious investigation and decision. The question which, it was hoped, would terminate on the title of Britons to civil rights, must be now adjudged on the laws by which their lives are protected, wheresoever residing under their guardian care. It was a point of interesting import at all times; it has become one of momentous consequence.

Let it not be said, that *mercy was intended, though justice dictated the verdict*. The friends of the deceased, now, as they have ever done, reject the pretended boon. The last Chronicle contains, though in the mildest form that the expression of proper feelings would allow, the claim, and the only claim which their sense of duty to the deceased permitted them to prefer to His Majesty's Government—that of *justice*, according to the laws, as administered in these realms. They did not crave, for they never believed that the criminated and even then condemned missionary ever needed *mercy*, on any charge legally affecting *liberty or reputation*, much less on any accusation that, by the laws, threatened *life*. Their convictions of what the firm and ingenuous mind of Mr. Smith himself would dictate on the subject, strengthened their sense of obligation towards him, in this respect. They could not, indeed, but entertain considerable fear, that his keen sense of the injustice done him would not allow him to avail himself of the offer of personal liberty, upon any conditions, which, however intended on the part of His Majesty's Government, would seem to imply, if accepted by him, an acknowledgment of culpability; especially, if it were found that his acceptance would bar his legal appeal against the whole proceedings instituted against him. In addition to the impression of injury created by all the transactions of his trial, he had himself heard the clamorous altercations of his judges, in coming to their verdict, (for he was at that time confined in the room over that in which they assembled) he had heard the loud shout that arose, when, as he supposed, the sentence was come to, and the impression left on his spirit was, and could only be, entirely opposite to that of acquiescence in the penalty so laid upon him. He would be aware, that his enemies in the Colony were not ashamed openly to declare their disappointment and regret that their victim had been, on any terms whatever, delivered from their rage. Let not this be said to be calumny; for if the public press may justly be taken as a vehicle of public sentiment or feeling, it stands recorded on one of their journals. The Editor of one of the Newspapers observes, “We shall not be precluded from adverting to the *universal feelings of distrust and dismay* it has produced, with reference to its possible tendency.”

The Directors feel that the issue now so deeply deplored by them does not relax the duty of seeking redress for the injury done by these proceedings to their deceased missionary, to the cause of missions, to the violated laws of their country; nor of endeavouring to obtain future protection for the lives and liberty of other individuals engaged in the same disinterested and bene-

volent labours. The object is now somewhat changed: but that justice which cannot be done to the person, must be sought for to the character of the martyred missionary.

The measures of the Directors, since their last report, have more particularly been directed to obtain a remission on the part of His Majesty's Government, of the recognizance required of Mr. Smith, not to return to the West Indies: but the arrival of the news of his death, on the morning on which an appointment was made for presenting a Memorial to that effect, has rendered that proceeding inapplicable. They had also submitted a case, embracing the legal bearings of the whole question, to the opinion of several Counsel, eminent in different departments of the law, and have required their advice as to the measures proper to be pursued for obtaining the desired redress. Some hindrance in the further proceedings must necessarily take place from the change occasioned in the case by the decease of Mr. Smith, but the Members of the Society may be assured that no evitable delay shall be incurred. It is, no doubt, generally known, that some proceedings have taken place in the House of Commons, which will probably lead to a full investigation of the transactions in Demerara, connected with this subject, to which the public will look with earnest attention. In the mean time, in order that the friends of the Society and of Missions may be apprized of the topics on which, most probably, the discussion will turn, they will find in the subsequent pages some extracts from a series of most able remarks on Mr. Smith's case, in point of law, given in a Morning Paper of the metropolis.

The Directors had received a letter, dated the 12th January, signed and partly written by Mr. Smith, probably the last which he ever wrote, a few days prior to the arrival of the report of his decease, which is subsequently given. It affords them an unspeakable satisfaction that their own letter to him reached his hands in time to prevent him from dying in uncertainty as to the opinion they had formed upon his case, and without the assurance of their confidence in his innocence, and of their sympathy in his sufferings. It seemed to administer to him the only consolation of a temporal kind which his mind needed. Mrs. Elliot, in her letter, states that it "cheered him." A perusal of the Trial had long ago rendered unnecessary the declaration which his letter contains, in answer to the inquiry, which the Directors thought it their duty to make, whether he had, in any degree, by correspondence with other associations, or otherwise, stepped beyond the proper line of his duties to their Society, as marked out in his instructions. The declaration is, however, of importance, as containing the refutation given by a dying man to the assertions still loudly made in the country—that Tracts of the most injurious tendency are copiously circulated, by the means of Missionaries, amongst the Negroes in the Colonies. The London Missionary Society circulates no Tracts whatever; and its Directors prohibit the booksellers who send out books, Catechisms, and other publications ordered by them, from putting in the packages any thing not contained in the order.

The Directors acknowledge with sincere thankfulness the many testimonies of approbation and assurances of support received from the Associated Members of the Friends of the Society, in various parts of the country, during the past month; and for the declaration of cordial interest taken in the case of

Mr. Smith, by several distinguished personages, and other highly respected individuals, who had not previously directed their attention to its proceedings. Extracts from Resolutions and other communications are printed on the following pages. These expressions of public feeling the Directors regard as of high importance, not merely to their own Institution, but to all Societies formed for the support of Christian Missions to the Heathen, wheresoever carried on. It will be impossible for such Societies to proceed in their benevolent labours with confidence, and to invite, with becoming integrity, individuals to commit their lives and liberty to their care and direction, if a due security cannot be assured to them, while conducting themselves blamelessly, in the just administration of law, especially in the dependencies of the British Crown. To this point the attention not only of the friends of Missions, but of the community at large, is now directed with the most unequivocal earnestness; and the subject cannot be disposed of on any terms short of positive security. The lives of Missionaries must be protected, as effectually as those of other Englishmen, from the caprice or jealousy, or ill will of Governors, and other inhabitants of the British Colonies. The political constitution under which Britons live, the generous dispositions which they cherish, the love of the laws which they cultivate, all require this; and the Sovereign and the Parliament of the United Kingdom are too wise, too just, and too patriotic, to wish to withhold it.

The Members of the Society will feel, in its full extent, the importance of the cause in which Divine Providence has called them to engage—not merely in the promotion, but in the defence of the Gospel; and the Directors are rendered confident by the assurances which the occasion has called forth (though they never had a doubt on the subject) that they shall receive from them and the Public at large, all the support and countenance which the exigency may require. The enemies of Christian missions in all parts of the world, and especially in the Eastern and Western Dependencies of the British Empire, have shown the zeal and ardour with which they are prepared to embrace every occurrence that can throw discredit upon, and inspire distrust in, those engaged at home and abroad, in carrying on these divinely authorized efforts of Christian benevolence. They have shouted their imagined triumph, gained by the temporary effect of their misrepresentations of the commotion in Demerara, and their false comments upon it, through the whole world. Such triumphs can only be short.

The Members of the London Missionary Society will, from a conviction of what their duty requires, steadfastly prosecute the labours in which they have engaged. They will feel that, through the sufferings of their Missionary, Smith, an honour has been conferred on their body. It has been no unusual thing for Missionaries of all Societies, worn out with labour and the effects of climate, calmly to resign their lives as the last pledge of their fidelity: but it has not till now happened, in recent times, that a Missionary has been called to yield his life to the rage of his persecutors, vented under the forms of law. May it be the last which the history of the Christian Missions shall have to record!

The Directors beg to repeat their invitation to Ministers who may possess the needful qualifications for such a station, to offer their services, for a limited period, in that interesting part of the world. Mr. Elliot is desirous of resuming his labours, and the Directors would be happy if, on his return, he were accompanied by one or two fellow-labourers.

Letter of Rev. John Smith, dated 12th January, addressed to the Treasurer and Secretary.

Colony Jail, Demerara, January 12, 1824.

Dear and honoured Sirs,—I HAVE just received your kind and sympathizing letter of the 19th November, and will endeavour to answer it by this packet, if my emaciated frame will enable me to bear the fatigue of so doing.

It will be the less necessary at this period for me to enter into particulars respecting the causes of the revolt, and my alleged concern in it, as you will be made fully acquainted with the latter by the documents that have been long since forwarded to the Society by Mrs. Smith, and by those which Mr. Elliot took with him.

The real causes and objects of the commotion among the negroes “(concerning which you wish me to procure and send you authentic copies of all documents which can offer the needful information”), are not, I think, very difficult to ascertain. I, rather Mr. Smith, has sent every document which came within our reach. There are very few written documents that I know of on the subject. It is the opinion of the only *two real friends* I have in the Colony at present, that a Deputation sent out by Government to investigate the causes of the revolt, would discover wonders, and I have no doubt of the correctness of their views.

You seem to be aware, in some measure, of the unceasing animosity which the Colonists in general, and the planters in particular, have to the instruction of the slaves, and to faithful Missionaries on that account; but you can have no just idea of the rancour and fury they display against a Missionary when any report is raised against him, which is not unfrequent, and always has turned out to be false, as far as my knowledge has extended. The following extract from the Guiana Chronicle of the 11th of February, 1822, may give an idea of their malicious dispositions towards Missionaries:—

“We have had occasion repeatedly to express our opinion of the Sectarian Propagandists, who send forth their Missionaries out of a pretended zeal for the salvation of souls. They (the Missionaries), to be sure, are too wise and cunning to make direct attacks from the pulpit on public men and measures, but in respect of their wild jargon, their capricious interpretations of the Bible, and the doctrines they inculcate, although in themselves they are to be despised and slighted, yet, in point of the pernicious tendency they may have upon the minds of their hearers, we do think no caution can be too great, no vigilance too strict. Instances are not wanting of their imposture in this part of the world; their manner of raising revenue in support of their church, is not unknown; neither is the way in which the contributions are sacrilegiously squandered. That fact alone ought to weigh against all their solemn professions of being actuated solely by a pure love of godliness, and apostolic zeal in the cause of Christianity. The influence they possess in the minds of the negroes is more widely ramified than is imagined, or would be readily believed. It is no longer proper to say they are insignificant. In the common acceptance of the word, they are truly so, but from their calling and canting, they have acquired a degree of importance in this Colony not attainable otherwise. Let them be looked after now more strictly than ever, and we pledge ourselves to do for them in proper colours, whenever we may be furnished with the authentic particulars of any immoral or illegal wanderings from the path of their duty.”

This extract is not selected for its singularity, (for such attacks are not unfrequent in this Colony) but to show how the Missionaries are regarded.

You say, “you hope I have not been left to struggle unbefriended with the power of my enemies.” Thanks be to God, I have not been left altogether without a friend. The Rev. Mr. Elliot has stood by me, and exerted himself much in my behalf, and a

kind Providence raised up, unexpectedly, a most warm and zealous friend in the Rev. Mr. Austin. Nor must I omit the name of Doctor Chapman, who has taken a warm interest in my cause; but the pious and independent principles of these gentlemen prevent them from having much influence in these matters; and Mr. Arrindell, whose friendship I must not forget to name.

Under my persecutions and afflictions, it affords me no small consolation, that the Directors cherish the assurance of my entire innocence. That I *am* innocent of the crimes which they have laid to my charge, I have not only the testimony of my own conscience in my favour, but the attestation of all my friends, who have made strict inquiries into my conduct relative to this affair. The instructions I received from the Society, I always endeavoured to act upon, and in order to vindicate the Society from the vile aspersions made against it by its enemies, as to its having a concealed object in view; viz. the ultimate liberation of the Slaves—I laid over the instructions as a part of the proceedings of the Court Martial on my trial, that publicity might be given to the real object of the Society.

It appears as if the Directors have some apprehensions of its having been possible, that I have diverted my mind, in some measure, from the real object of my mission, and entered into a correspondence and connexion with some of those Societies which are formed for the gradual abolition of Slavery. I can assure the Directors this is not the case, no letter or correspondence of the kind ever having occurred between me and any Society. All my papers were seized without a moment's warning, and underwent a most rigid examination, by a Committee of Gentlemen who were by no means my friends, and yet nothing of the kind was ever pretended to be discovered. For every other information, I beg leave to refer the Directors to the documents already forwarded, and to Mr. Elliot.

I suppose, by this time, you are at no loss to know whether I am pursuing my labours at Le Resouvenir. Indeed, had not the revolt occurred, I must have relinquished them, at least for a considerable time, in order to seek the restoration of my declining health in a more salubrious climate; but my close imprisonment, with its innumerable privations, has prevented me from taking that step, and has brought me to the borders of the grave.

It grieves me, dear Sirs, that I am now a useless burden upon the Society. I have endeavoured from the beginning, to discharge my duties faithfully. In doing so, I have met with the most unceasing opposition and reproach, until at length the adversary found occasion to triumph over me. But so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that if I were at liberty, and my health restored, I would again proclaim (all my days) the glad tidings of salvation amidst similar opposition; but of this I see no prospect. The Lord's hand is heavy upon me, still, I can praise His name, that though outward afflictions abound towards me, yet the consolations of the Gospel abound also, and and I believe He will do all things well.

I am, dear Sirs, in much affliction,

Your useless, but devoted Servant,

(Signed) JOHN SMITH.

Extract of a Letter from Mrs. Elliot, dated Demerara, 14 January, 1824.

Mrs. SMITH and myself have received very kind letters from the Directors; I need not say how very welcome they were to us. Our dear brother Smith is much worse, and is removed to a higher room. Dr. Chapman attends him. I have permission to visit him, and go daily; poor man, he is very low. I fear he will not live to see the result. Mrs. Smith is with him day and night in the prison.

There were four negroes hung in town last week, and poor Sandy was hung, up the coast. Our good and faithful friend, Mr. Austin, hearing they intended to make out a story to answer their purpose from Sandy's confession, left town with our friend Mr. C. (Dr. Chapman). They arrived just as the troops reached the estate; but our enemies were quite disappointed, for Sandy told them that Mr. Smith *never* taught them to rebel, and died praying for poor Mr. Smith, that God would deliver him from his enemies. Achilles, belonging to the Baron (an estate near Le Resouvenir), really, as they said, preached to them. He told them that religion had restrained them (the negroes) in this instance; and said Mr. Smith knew nothing of the rebellion until it had broke out. What he said made a great impression on all present.

Houndsditch, March 22, 1824.

My Dear Sir,—I SEND you such extracts from Mrs. Elliot's letter as relate to our once persecuted, but now happy brother, and I think it is only a fair conclusion to admit, that the report of his death is correct.

*Addressed to the
Secretary.*

Believe me,

Dear Sir, yours sincerely in Christ,

RICH. ELLIOT.

Jan 15. Brother Smith is very ill indeed. I fear he will soon leave this world of sin and misery. He is not able to set up a quarter of an hour without fainting; last night he said, I think I shall soon go to my bed never to get up again. I replied, I trust, brother Smith, you can say, that although your outward man is decaying, your inward man grows stronger and stronger. He answered, Yes, I can say so. I thank God, my mind is kept in perfect peace. Jesus is my all, heaven is my home, and I shall soon be there. He then complained much, and said, he had not strength to pray. I wish brother Elliot was here to pray with me; for when I try to pray, I can only say, Lord have mercy on me; and then the pain and the cough prevents me going any further. What a mercy that our heavenly Father has promised his Holy Spirit to help our infirmities. At another time I said, I hope you are resigned to the Divine will, and that you do not dwell too much on your trials. He assured me he did not; and said, I try to forget the past, and to look to the future. He often says, what a mercy I have not to seek the salvation of my soul now, for my bodily pains are so great that I cannot think, or read, or pray long together. God will not leave me at last in my trouble; no, I find him a God near at hand, and not afar off. The Director's letter *cheered* him; but I fear before you get this, his poor feeble frame will be committed to the grave.

Birmingham, March 3, 1824.

At a Meeting of the Committee of the Auxilliary Missionary Society, for the Counties of Warwick, Stafford, and Worcester, held this day in the Vestry of Ebenezer Chapel, to consider the propriety of transmitting an Address to the Directors of the Parent Institution, on the subject of Mr. Smith's Trial at Demerara.

Mr. THOMAS LOWE, in the Chair.

Present:

Rev. T. East, Birmingham.
Rev. John Dawson, Dudley.
Rev. John Hammond, Handsworth.
Rev. Wm. Salt, Lichfield
Rev. John Hudson, West Bromwich.

Rev. John Jones, Birmingham.
Rev. Thomas Helmore, Stratford.
Rev. Robert Vaughan, Worcester.
Rev. John Roaf, Wolverhampton.

Messrs. Phipson, Hill, Boyle, Angear, Lilly, Fiddian.

The following Resolutions were passed:—

Resolved, 1. That this Meeting most tenderly sympathizing with the Directors o

the London Missionary Society in the anxiety and distress produced by the recent events connected with the Mission at Demerara, deem it their sacred and incumbent duty to express at this time to the Board, their views and feelings on this most painful subject.

- Resolved, 2.** That this Committee partakes with the Directors in all the convictions and sentiments, which, in the *Missionary Chronicle* for March, they have so publicly and so ably expressed, in reference to the legal and moral innocence of Mr. Smith—to the motives which led to his arrest, trial, and conviction—to the illegality of the trial itself, as well as the rigour with which it was carried on—to the conduct of His Majesty's Ministers—and to Mr. Smith's unimpaired claims to the confidence, attachment, and esteem of the Society at large.
- Resolved, 3.** That we have read with approbation and admiration, the account of the zealous, unwearied, and judicious efforts of the Directors, to produce in the minds of His Majesty's Ministers right views of their missionary's conduct, and of the motives of his prosecutors; and that we share in the deep regret and mortification which must be felt by every friend of righteousness and of missions, That the sentence of the Court-Martial which doomed him to death, should be averted by the exercise of mercy, instead of being reversed and cancelled by the interposition of justice.
- Resolved, 4.** That we received with unmingled satisfaction the published determination of the Directors, to take such measures as the Constitution of the country allows, for wiping from the character of our oppressed and vilified missionary, the foul aspersion with which it has been stained by the sentence of the Court-Martial; and we do hereby pledge ourselves to renewed pecuniary exertions for this purpose, if necessary, assured as we are, that mercy to the heathen cannot be more effectually exercised, than by defending the reputation of those who are employed for their conversion.
- Resolved, 5.** That this Committee do hereby express their high admiration of that disinterested regard to oppressed innocence, that deep sense of the claims of justice, that true Christian sympathy, and that heroic courage, which appear in the conduct of the Chaplain of the Colony, and which led this excellent man, in the foresight of so much certain obloquy, to bear his testimony in favour of Mr. Smith's innocence and usefulness, and not to be ashamed of his bonds.
- Resolved 6.** That the address read by the Secretary, and founded on these Resolutions, be received by the Committee, and transmitted to the Board of Directors in London.

(Signed)

J. A. JAMES, Secretary.

Dear Brethren,—WE, the ministers, and other persons forming the Committee of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, having been specially convened for the purpose of addressing you on the subject of Mr. Smith's arrest, trial, and conviction at Demerara, embrace the earliest opportunity of transmitting to you our views and feelings, in reference to this most painful affair, and which are expressed in the Resolutions accompanying this communication.

Attached to the Missionary Society, as one of its numerous Auxiliary Institutions, we should deem ourselves unworthy of such a connexion, if in this day of its trial we neglected to express our sympathy and regard. Possessing for the parent Society an affection truly filial, we make her sorrows and her joys our own, and return in faithful echo the song of her prosperity and the groan of her adversity.

From the very commencement of the painful event, we have felt an anxiety which your own solicitude only could enable you to comprehend. Concerned, even to the most sensitive jealousy, for the honour of the Missionary Society in particular, and for the cause of Christian Missions in general, and aware how much this honour is involved in the character of our agents abroad, we could not regard with other feelings than those of trembling apprehension, the rise and increase, and thickening darkness of that cloud which gathered upon the reputation of Mr. Smith, and by a natural consequence on the interests of the Society which employed him; from which, however, we now see both emerging with undiminished brightness, and which will serve in the end, to display with additional splendour the luminary it sought in vain to hide.

Of Mr. Smith's moral and legal innocence, we have not ourselves a doubt, and we confidently expect, that the God whom he serves will yet more manifestly "bring forth his righteousness as the light, and his judgment as the noonday." To the injured sufferer himself, and to his excellent wife, the partner of his woes, we have at present no means, except through you, of conveying our assurances of tender sympathy, of undiminished esteem, and fervent prayer. We cannot fail, however, to believe, that in the consciousness of innocence, the comfort of the Holy Ghost, and the exercise of Christian forgiveness towards their enemies, they have found more than enough to support them in this season of their fiery trial.

We should do injustice to our own feelings, if we did not express our admiration of the bold and liberal, and truly Christian conduct of the Reverend Chaplain of the Colony, whose testimony in favour of Mr. Smith so far outweighs all the evidence which his prosecutors have been able to bring against him. The Lord give mercy unto that excellent individual, for he oft refreshed our brother, and was not ashamed of his chain.

Of the behaviour of Mr. Elliot, both in reference to the duties of his own station, and to his deeply afflicted fellow-labourer, during this time of awful tribulation, we cannot do otherwise than speak in terms of high praise.

To you, dear Brethren, we offer the expressions of our gratitude, esteem, and love, for your unwearied efforts to rescue the character of our Missionary from unmerited obloquy. You have proved yourselves worthy of the confidence reposed in you; for what part of the high interests of the Society can be more valuable than the reputation of your Brethren labouring among the heathen, or what is more worthy of your sleepless vigilance and unceasing care.

We do indeed applaud your resolution to seek, by such means as the Constitution of our Country allows, to repair the injury sustained by our afflicted and oppressed brother. The most sacred part of the funds of the Society might be righteously employed for this purpose, and if it could not, we would pledge ourselves and our friends to renewed and special exertions for this object.

We reflect with pleasure upon the encouragement which your exertions will afford to all our dear Brethren who are spending their lives in endeavouring to convert the wilderness of idolatry into the garden of the Lord, and to any future Missionaries who may be employed by you. Perceiving your deep anxiety to promote their comfort, and your determination to protect their reputation, they will feel themselves sur-

rounded as by a wall of fire, and amidst innumerable difficulties, "will thank God and take courage."

In conclusion, we do hope the time will come, when Mr. Smith will obtain that justice from the authorities of the realm, which an enlightened and impartial public are already awarding him in every possible way; when he will no longer be beneath the stigma of the unrighteous sentence of the Court Martial, which an act of Royal mercy has averted but not removed; and when he will lift up his head in this land of equity, not as a pardoned criminal, but as an innocent and justified man.

We remain, dear Brethren,

Yours in the bonds of the Gospel,

and in the Cause of the Missionary Society,

(Signed on behalf of the Committee,)

J. A. JAMES, Secretary.

Ebenezer Chapel, March 3, 1824.

To the Directors of the Missionary Society.

At a Meeting of the Ministers and Delegates of the Independent Churches forming the Manchester District of the Lancashire County Union, for the spread of the Gospel in the destitute parts of the County.

Resolved, 1. That this Meeting cannot close the business of this day, without being reminded of the near relation in which they stand to the London Missionary Society; the object of their mutual solicitude being the preaching of the Gospel of our Lord and Saviour to every creature.

Resolved, 2. That as friends and supporters of that Society, they have waited with considerable anxiety the issue of the late proceedings against their Missionary, Mr. John Smith, of Demerara. They feel a full conviction of his innocence; they deeply sympathize in his sufferings; and while they hail with thankfulness his deliverance from the hands of those who sought his life, they trust the moment will soon arrive when his character will be vindicated before the world, and his enemies clothed with shame.

Resolved, 3. That they highly approve of the wise and energetic measures of the Directors, under these circumstances of peculiar delicacy and trial, and tender them their most cordial thanks for the manly and truly Christian statement of the case, which appeared in the last Missionary Chronicle.

Resolved, 4. That they trust the Directors will not shrink from the fullest investigation of the whole of the illegal proceedings against their innocent and deeply-injured Missionary, and pledge themselves to support them with all their energy and influence.

In the name of the Meeting holden at Manchester, March 17th, 1824,

(Signed) SAM. BRADLEY, Chairman.

Extract of a Letter from the Rev. David Stuart, Secretary to the Hibernian Auxiliary Missionary Society, dated Dublin, 4th March 1824, addressed to the Home Secretary.

My dear Sir,—I write to inform you and the Directors, that the last Chronicle has excited a deep interest in the minds of all the friends of Missions here. It seems to be considered as a call, "Who is on the Lord's side?" Last Monday evening I begged our friends, met for prayer, as usual, to double their contributions on the occasion, for the purpose of expressing their unabated attachment to the cause and to the Society. They did so, and will continue to do so; I have no doubt it will be general.

A warm friend to every good work, left on our office table the following memorandum:—

“I read last night with deep interest the affecting account of the sufferings and persecution of Mr. and Mrs. Smith in Demerara. This is, indeed, a loud call on all lovers of the Lord Jesus Christ, to come forward with what aid they can. You will be so good as to have my subscription of one guinea per annum changed to five pounds, which I intend, in future, to pay to your collector.

(Signed) Yours truly, W. C. H.”

Thus, my dear Sir, will the things that have happened to our excellent Missionary, tend to the furtherance of our good cause. We are all here delighted to witness the zeal and spirit with which the Directors have taken up the business, in supporting and upholding and vindicating their own Missionary and their own cause. They are virtually also doing so in regard to other Missionaries and other institutions.

In a letter dated 16th March, addressed to the Home Secretary, Mr. Stuart writes:—

“You will see by the Resolution which I transcribe underneath, that the feelings of the other members of our Committee are perfectly in unison with my own, which I lately expressed to you.

Resolved, That we have read with deep interest the statement of the Directors of the Parent Society, relative to the very extraordinary proceedings attendant on the imprisonment and trial of Mr. Smith, Missionary, in Demerara; that we cordially approve of the firm and vigorous measures they have adopted, and hope they will persevere in their laudable efforts to elucidate all the facts connected with these distressing transactions, to lay them fully before the British public: that we hereby record our unabated attachment to the Society, and pledge ourselves to use every means in our power to support the Directors in carrying forward the great work entrusted to them, and that our Secretary express our sympathy and condolence with Mr. and Mrs. Smith.”

Such is the resolution; need I say, though not present when it was passed, that it expresses my own feelings.

These things, my dear Sir, are all meant, no doubt, to lead us to humility, to lead us to feel more deeply the necessity of dependance upon God. In this spirit let us go forward. The very circumstance of such efforts being made to banish Christianity from the West Indies, proclaims the necessity there is for Missionary efforts there, and ought to make the Directors determine in the strength of God, not to give up the field. I am persuaded some voices will respond to the call of the last Chronicle, “Here we are, Lord send us.”

Extract of a Letter from the Rev. Richard Slate, dated Stand, near Manchester, 12 March 1824, addressed to the Home Secretary.

My dear Sir,—The annual meeting of the Missionary Association at this place, was held last Monday evening, on which occasion it was thought proper to take particular notice of the case of Mr. Smith, of Demerara. Mr. Samuel Fletcher, of Manchester, proposed the subjoined Resolution, which was seconded by myself, and unanimously passed.

Resolved, That this meeting deeply sympathizes in the sufferings of their persecuted Missionary, Mr. Smith, of Demerara; highly approves of the conduct of the Directors relating to this subject, and trust they will take such further measures for the vindication of his character as may be deemed advisable.

Resolutions of the Essex Auxiliary Missionary Society.

Reverend and dear Sir,—In communicating to you the accompanying Resolutions of the Committee, and soliciting your zealous co-operation to carry them into effect, we deem it unnecessary to trouble you with many observations. We feel assured you will concur with the Committee in thinking that sympathy with our excellent and persecuted brother Mr. Smith—love to religious liberty, and the impartial administration of just laws—concern for the honour of the great cause of Missions—solicitude to hold up the hands, and encourage the hearts of the Directors under these trying difficulties—and the desire of giving to the hostile world a proof that “none of these things move us” from the steady prosecution of the noble work of evangelizing the world—are considerations which all unite in calling upon us to adopt with ardour the proceeding now recommended: and in this confidence

We are, Dear Sir,

With the greatest respect, yours,

W. H. PATTISSON, } Secretaries.
ALGERNON WELLS. }

Rev. J. Arundel, Home Secretary to }
the London Missionary Society. }

At a Meeting of the Committee of the Essex Auxiliary Missionary Society, in aid of the London Missionary Society, held at Chelmsford, on Monday the 15th of March 1824.

JOSEPH PATTISSON, Esq. in the Chair :

It was unanimously

- Resolved, 1.** That this Committee have observed with the greatest satisfaction the christian wisdom and zeal displayed by the Board of Directors of the London Missionary Society in their sentiments and proceedings on the case of the accused Missionary, the Rev. J. Smith of Demerara, as published in the last Number of the Missionary Chronicle,
- Resolved, 2.** That this Committee, far from feeling their affection for the London Missionary Society, or their confidence in its Directors abated by these trying occurrences, find in them reasons for more zealous attachment, and increased exertion.
- Resolved, 3.** That this Committee, entertain a confident hope that a full and fair examination of the unhappy affair at Demerara will issue not only in the honourable acquittal of Mr. Smith from all the charges alleged against him, but also in exhibiting most clearly the blessed effects of the Gospel on the characters of the negroes—and that both to encourage and assist the Directors of the London Missionary Society in availing themselves of every practicable mode of legal or other investigation; and to afford to the Directors and the world at large a pledge of unabated zeal in behalf of this great Society;—every congregation connected with this Auxiliary be invited to send some contribution, however small, for this specific purpose, apart from their usual collections.—And that this Committee deeply sympathizing with Mr. Smith in the trying hardships of his situation, will concur with, and assist the Directors in the most liberal pecuniary measures towards him.
- Resolved, 4.** That a Copy of these Resolutions be forthwith transmitted to every minister connected with this Auxiliary, with an earnest request of immediate co-operation.

Lastly, That a Copy of these Resolutions be immediately communicated to the Board of Directors of the Parent Society, with a request that they be published in the next Number of the Missionary Chronicle.

JOSEPH PATTISSON, Chairman.

N.B. The solicited contributions will be gratefully received by the Treasurer, W. Rankin, Esq. Bocking; or by either of the Secretaries, W. H. Pattisson, Esq. Witham, and the Rev. A. Wells, Coggeshall. And it is particularly requested that all monies on this account may be paid on or before the 14th of April next.

Extract from a Letter of Rev. John Burder, dated March 15.

WE shall have a collection next Lord's day morning, towards the expenses which may be occasioned by the defence of the Missionary Smith. Several good consequences will follow such collections. The funds of the Society will be benefitted; the Society and the Missionaries will be increased in a time of difficulty; and the enemies of God and of man, will see that their animosity against the cause of truth and philanthropy, serves only to stimulate the zeal of its friends.

Extract of a Letter from a Gentleman at Oxford, dated 4 March 1824, addressed to the Directors.

I HAVE felt interested in the cause of the Missionary Smith, at Demerara, and much more so since reading the Directors' report, received on Monday, in the Evangelical Magazine. On naming the case since to a few friends here, I have been much gratified to find a similar feeling, and have proposed a small collection to send to the Society, as a donation, to accompany an expression of the interest we take in, and our approval of the proceedings of the Directors.

The sum subsequently transmitted, is 20*l*. (See List of Contributions at the end of the Demerara article.)

Letter from a Gentleman at Glasgow, dated 13 March 1824, addressed to the Treasurer.

Sir,—ALLOW me to congratulate you and your colleagues upon the triumphant refutation you have given to the calumnies cast upon your Institution, and your worthy Missionary, Mr. Smith.

I am one of those who were deluded by the fabrications of the enemy, and was led to think and speak harshly of your Society. I am now truly sorry for it, and, as a proof of my sincerity, beg to enclose you five pounds on behalf of the general object of the London Missionary Society, which may God speed.

I am, Sir, &c. &c.

Extract of a Letter from a Correspondent in the Country, who subscribes himself
"A Philanthropist."

I MUST beg leave to say a few words on a subject which lies near my heart, and has engaged much of my attention, viz. the trial of Mr. Smith. What has been done by your Society appears to give universal satisfaction. No doubt there will be an expense incurred, and most likely a large sum will be required, but it will be expended in a good cause—the defence of the injured. I wish it was in my power to give a large sum, I would do it heartily; but I feel a great pleasure in being able to do something, and earnestly hope, that whatever may be required, the religious public will come forward with spirit to give, and that they will give freely, and by their conduct declare, that they will always be ready to defend the persecuted, and not suffer persecutors to triumph over the servants of God, who proclaim the glad tidings of salvation to a lost world.

Letter from a Gentleman, dated Brixton Hill, 16 March 1824, addressed to the Home Secretary.

My Dear Sir,—You will please to place the enclosed to the account of expenses which the Directors of the London Missionary Society must necessarily incur in prosecution of their efforts to place the character of their unjustly aspersed Missionary, Mr. Smith, of Demerara, in its fair and proper light, and also as an expression of esteem for the judgment, zeal, and fortitude, they have manifested during this painful dispensation.

Amidst the perplexities which have surrounded them, they have doubtless been consoled with the confident expectation that even *these events* shall most assuredly turn unto the furtherance of the Gospel, and that while the Lord God Omnipotent reigneth, He will take care that the wrath of men shall not impede the progress of his own cause. Wishing the Directors the continuance of his kind and gracious guidance,

I am, dear Sir, &c. &c.

At a Meeting of the Committee of the Newcastle-upon-Tyne Auxiliary to the London Missionary Society, held in the Vestry of Clavering Place Chapel, on Monday, the first Day of March 1824. MR. THOMAS BONNER, Treasurer, in the Chair.

Resolved, 1. That on a full consideration of the Statement contained in the Missionary Chronicle for the present month, respecting the recent disturbance at Demerara, and the trial of the Missionary, John Smith, this Meeting is decidedly of opinion, that the disturbance among the Negroes of that Colony is to be attributed entirely to the immoderate labour exacted of them—to the severity of treatment to which they were subjected—to the opposition of the planters to the religious information of the slaves—and to withholding the instructions of Government concerning the whip. That the trial of Mr. Smith has been excited and carried on in direct opposition to the well-defined and impartial procedure of every English Court of Judicature, and which would have resulted in the death of Mr. Smith, but for the interposition of His Majesty, our most gracious Sovereign. That the moral and legal innocence of Mr. Smith is apparent, and that this Committee, instead of being “ashamed of his bonds,” believe that many of the Whites residing on the plantations are indebted for the preservation of their lives to the Christian precepts inculcated by him in the discharge of his duties as a Christian Missionary, of which testimony has been borne by the Episcopal Chaplain of the Colony, in the following terms:—“I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the gospel of peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his.”

Resolved, 2. That this Meeting will support, to the utmost of its power, the efforts contemplated by the Directors of the Parent Society, for obtaining in this country a reversal of the sentence passed by the Court Martial at Demerara on their greatly persecuted Missionary.

Signed, by Order of the Meeting,

RALPH DAVISON, }
JOHN FENWICK, } Secretaries.

It is to be lamented that our limits do not allow the insertion of the whole of the admirable Articles from which these Extracts are taken. They are to be found in the New Times, Morning Paper of the 1st and 22d of March.

Speaking of the charges against Mr. Smith, as given in our last Chronicle, to which the reader will please to refer, the writer observes :—

“ In these charges the clauses in Italics were not found by the sentence of the Court ; and excluding them, let us ask, whether an Englishman, before an English Court of Justice, was ever put in jeopardy of his life for such vague, frivolous, and unmeaning causes of complaint. They are an utter disgrace to the persons, calling themselves lawyers, who could presume to frame them ; a double disgrace to the Court which could adjudge a man to death on them ; and if on such charges the unfortunate Missionary had been executed, we do not hesitate to say, it would have been a *foul and execrable murder*.

“ Let it not be supposed because we are, and ever have been, zealous for the maintenance of our admirable Constitution, and gratefully attached to the Government which administers it in purity and justice, that we are for a moment insensible to the value of those precious rights which it guarantees to Englishmen. Mr. Smith is an Englishman, and was therefore entitled to English justice at the hands of an English Tribunal, such as this Court Martial was.

“ Upon the principles of English law, what was the crime for which Mr. Smith was capitally indicted ?

“ The *first* count charges him with having, *previously to the alleged rebellion*—done what ? promoted or plotted that rebellion ? No such thing ; but merely “ promoted *discontent and dissatisfaction* in the minds of the Negro slaves.” Why, this, if true, might have been injudicious, it might have been culpable, it might have been morally wicked ; but “ a crime or misdemeanor,” says Blackstone, “ is an act committed or omitted in violation of a public *law*, either forbidding or commanding it ;” and it would be monstrous to talk of any law rendering such conduct as this amenable to capital punishment. With whom are these slaves alleged to have been discontented and dissatisfied ? With the King and Parliament ? With the laws and constitution of the country ? No ; but with their masters, managers, and overseers ! And this is one of the charges on which the Demerara Court-Martial has dared to sentence an Englishman to be hanged ! It was indeed alleged that by rendering the Slaves thus dissatisfied, Mr. Smith intended to excite them to revolt ; but this intention is negatived by the finding of the Court-Martial itself. We are entitled, therefore, to say, that up to the 17th of August, the day before the alleged rebellion broke out, there is not a tittle of evidence to show any intention of the sort on the part of Mr. Smith.

“ But in the *second* count, an act is charged against Mr. Smith to have occurred on the 17th. It is said that “ the said John Smith on that day, advised, consulted, and corresponded with a certain Negro, named Quamina, *touching and concerning* a certain revolt and rebellion of the Negro slaves within the Colonies of Demerara and Essequibo.” Why so he may have done, if he advised Quamina to have nothing to do with any rebellion. The first principle of the English Law of Indictments is, that “ the offence must be set forth with clearness and certainty.” But what sort of offence is here set forth ? Is it treason, felony, or simple misdemeanor ? The charge does not aver it to be either ; and Mr. Smith is left to *guess* that he is accused of no less a crime than High Treason ! “ As this,” says Blackstone, “ is the highest civil crime which, considered as a member of the community, any man can possibly commit, it ought, therefore, to be most precisely ascertained.” And how is it ascertained here ? Taking it for granted that to advise a person “ touching or concerning ” a rebellion, means in legal language to advise that person to engage in that rebellion, we desire to know what is meant by “ a certain rebellion.” Is it a rebellion of the King’s subjects against the King, or a rebellion of schoolboys against their schoolmaster, or any other sort of resistance to authority which may be dignified with the title of rebellion ? The second count does not state that there was any rebellion perpetrated or meditated by anybody against the King or his Government. The charge, therefore, is nugatory, from want of clearness and certainty ; but the matter does not rest here ; for the first count, as we have already seen, negatives any rebellion of the slaves against the King, by merely averring that it was against the authority of

their lawful masters, managers, and overseers! Nay, further, it is no where pleaded that this was a rebellion of slaves against all masters, from which it might, perhaps, have been argued, that the universality of the design made it a rebellion against the State. For aught that appears, it might have been merely the slaves on one or two estates striking work, and perhaps showing a tumultuous defiance of their own particular masters, managers, or overseers—conduct which might very properly deserve correction, and might be viewed in law as a riot, or great misdemeanor, but would certainly not be either treason or felony.

“The *third* count is for not having made known the intention of such rebellion to the proper authorities before it broke out; and the fourth, for having “held communication” with Quamina two days after, without even a pretence that such communication was of a treasonable nature.

“It is quite shocking to find a British subject tried for his life upon charges so disgraceful to the prosecutors! Let us not be told that the evil was really greater than it appears to be on the face of this statement—that there was a treason in disguise—that the Slaves might have become rebels and traitors to their King, after they had thrown off their allegiance to their masters—and that Mr. Smith really did frame a treasonable plot, though no such thing is averred in any of the charges against him. We say the Court Martial had no power to look beyond the charges laid before them; and they ought to have possessed enough of law, or at least of common sense, to see that those charges laid no legal ground whatsoever touching or affecting the life of the prisoner in the slightest degree.

“We stop here. We have not seen the evidence on the trial, nor is it necessary for this part of our argument that we should see it. Our position is, that no evidence could be legally received under such charges to affect the life of Mr. Smith. When that which was received comes to be published, we doubt not it will be found to be of a character equally illegal with the charges.”

Extract No. 2.

“We have said, it may have been proper to establish Martial Law on the 19th of August. It may, or it may not; but what right has the Governor of a British Colony to *continue* Martial Law one hour beyond its absolute and unavoidable necessity? It appears that the Insurrection (if so it is to be called) which broke out on the 18th of August was, to all intents and purposes, put down on the 20th. On the 26th General Murray himself wrote to Earl Bathurst that affairs ‘had assumed a peaceable aspect;’ and on the 31st he wrote that it ‘had not been materially interrupted since.’

“We ask, then, upon what pretext, or by what authority was Martial Law continued in the Colony, suspending all the Civil rights of all the inhabitants for five whole months?—And for what purpose?—A poor unoffending Missionary, who had not taken the slightest share in the disturbance, who remained quietly at home in his own house, and who, in fact, *was in a deep consumption*, was cruelly arrested, dragged to prison, kept there seven weeks, and then tried by a *Court Martial*!

“We are not saying that the members of the Court Martial were bound to be experienced lawyers, and therefore we do not blame them (morally speaking) for proceeding to try Mr. Smith by martial law, for acts alleged to have been committed long before martial law was in force—acts too which were not offences by the law under which they were done; but we ask what *legal* justification there can be for this? If Mr. Smith had offended against the civil laws of the Colony, by those laws he should have been tried; but then Negro slaves could not have been produced against him as witnesses. On a Court Martial they could; and therefore they were produced to speak to facts of which the Court Martial could not in law or common sense have any cognizance!

“The evidence will shortly be before the public, and we venture to say that no man will stand up in any public meeting in England, and declare that upon such evidence he could have hesitated an instant to pronounce an acquittal. The Court Martial at Demerara, however, found Mr. Smith guilty, and sentenced him to be hanged! The Lieut. Governor did not dare to carry into execution so monstrous a sentence; but sent it home, and His Majesty’s Government immediately remitted the capital punishment; but, alas! recent accounts state

that the unfortunate Missionary has died, in prison, of the consumption with which he was struggling at the time of his arrest!

“Into all these matters, Parliament must and will inquire. It will inquire whether the poor slaves were not driven to their unlawful turbulence by the harsh and improper order of the Governor of the 16th of May, and by his injudicious conduct in respect of Lord Bathurst’s instructions—whether Martial Law was not executed on the slaves with unjustifiable severity—whether there was any excuse for continuing it so long, and especially for trying a British subject by it seven weeks after all danger of insurrection had ceased—in fine, whether the whole proceeding against Mr. Smith can be regarded in any other light than that of an odious persecution. We shall be happy if any explanation can be given of these matters, which will leave the Lieutenant Governor and the other Authorities at Demerara without blame; but for the sake of justice and humanity we trust that the whole transaction will be fully and openly investigated.”

WE are informed by Mr. Elliot, that the negroes on the estate called Dochfour, near Mahaica, who are said to have made such a noble stand against the rebels, and protected their master from danger, were chiefly persons who had for several years been hearers of Mr. Smith, and many of them members of his church.

Donations in consequence of the perusal of the statement of Mr. Smith’s case, inserted in the last Chronicle.

J. B., Harrow.....	10	0	0
A Friend at Glasgow	5	0	0
Thomas Thompson, Esq. Brixton Hill	10	10	0
Friends at Oxford, as an expression of their interest in the case of Mr. Smith, of Demerara, per G. Davenport, Esq.....	20	0	0

Death of Rev. Thomas Dexter,

MISSIONARY, TRINIDAD.

It is with very deep regret that we announce the decease of Mr. Dexter, who was sent out by the Society, as a missionary to Trinidad, in the summer of last year. According to a letter recently received from Mr. Mercer, it appears that this melancholy event took place on the 12th of January, after about a fortnight’s illness.

MADRAS.

Circular published by the Missionaries at Madras, alluded to in our Chronicle for February (p. 82.) on the subject of preparing Schoolmasters for the Native Schools, in connexion with the Society, &c.

THE above-mentioned Circular is addressed to ALL WHO FEEL AN INTEREST IN NATIVE EDUCATION IN INDIA. The introductory part of it being adapted chiefly to the European residents, we shall only quote from it a few passages:

“The advantage of education to mankind at large is a topic which has been abundantly discussed, and has already been told to be of the utmost importance by all benevolent and enlightened individuals. To enter into the consideration of it here, would, therefore, be perfectly gratuitous. But that which is distant and

beyond the range of daily observation, is frequently, in its importance and utility, underrated, yea, even forgotten; and thus such of our fellow-creatures, whom, if we remembered them, we should willingly embrace in the arms of our charity, are left to perish in a state of destitution, merely because they have escaped our notice. So has it been with India—India to which Europeans—to which Britons in particular are bound by so many ties, by whose wealth so many have been enriched, and whose luxuries so many enjoy. To the glory of our country be it recorded, that India has indeed been already blessed, greatly blessed, by her connexion with Britain; and there is every prospect that the blessing will be increased, in the nature of her civil relations and domestic polity. But the past favours she has enjoyed have only created a necessity and a desire for yet richer communications.

"The state of the native inhabitants of this country, as it regards really valuable education, is indeed most deplorable; whilst this fact is known only to a few, and must necessarily continue to be but little known by those who are not called to mingle with the people. Exertions have for some time been making, School, and School-Book Societies have been established, and the number of children under instruction is by no means despicable: but many circumstances have retarded the progress of this most desirable object, among the chief of which stands the total absence of proper Schoolmasters."

The brethren then proceed to point out some of the disadvantages under which the Schools labour, from the want which it is the object of the Circular to supply; and then follows the subjoined specification of it.

"I. The object of the Institution, to be called a 'Central School,' is to supply Schoolmasters, in the first place to all the stations under the patronage of the London Missionary Society, and, secondly, to any other persons or places for which they may be considered eligible; thus [as to the proposed School] we would, 'instead of educating scholars, educate schoolmasters.'"

"II. As the situation of schoolmaster is one which many youths are anxious to hold, and for which many parents would willingly prepare their children, it is proposed that a selection be made from the boys attending the schools, at present connected with this Mission, that lads of talent be invited from other stations and schools, and that they be received from any other quarter from which they can be obtained.

"III. It is judged expedient that they should not be younger than 13, nor older than 16 years, unless peculiar circumstances warrant a deviation from this rule; that before a lad enter the 'Central School,' he be well read in his vernacular language, both on *olas*† and also in the printed books which may be in use in the schools at the time, and that he possess a knowledge of native arithmetic. He must be one whose general attendance at the other school has been regular and conduct becoming, or who is favourably reported of by those who know him.

"IV. As to the branches of knowledge to be communicated; it is intended that

the boys shall continue to study Tamul, Teloogoo, or Hindoostanee (whichever is their native language) until they have obtained a thorough acquaintance with its grammatical principles: that they be instructed in the English language, in the elements of Geography and Astronomy, also in the outlines of general History, and, when practicable, they shall be led on to the first and most simple principles of Chemistry; and that they be made acquainted with the plan of education adopted by the 'British and Foreign School Society.' It is also intended that all the native and other books shall be such as the missionaries have inspected, to the exclusion of any which are, in the least degree, prejudicial to the interests of real virtue. It will be necessary that a moonshee of respectable character and attainments be engaged in each of the native languages; that (when the funds admit) an individual be employed as an English teacher, and that the higher branches above mentioned be under the direction of one of the missionaries.‡

"V. In regard to a place for their reception; it appears desirable that it should be situated in the suburbs, and at a distance from any similar establishment. It will be necessary that the place be airy and roomy, so as to allow of the residence of all the boys within its limits: that it be a spot not much overlooked, nor at all liable to the intrusion of natives; and that the premises should be the property of the Institution, as they might otherwise be taken from us through the caprice of the landlord.

"VI. For the better management of the affairs of the Institution, there should be on the spot a confidential person, to see that the moonshees, teacher and pupils are attentive to their duties; and that every thing proceeds in a regular manner.

"VII. For the support and prosperity of this Establishment, it will be necessary that the most vigorous exertions be made to form a 'Central-school Fund,' by application to the benevolent in India, and

† The scriptures (say the brethren, which, in reference to Art. iv.) are already in all the Mission Schools, and it is a principle which we have of late most decidedly acted upon, that we will have an unlimited power of rejecting or of introducing what books we please. This principle will pass from the separate schools to the central one, and will therefore leave room for our putting into the hands of the scholars such books as, from our acknowledged and publicly known principles, we may be supposed to prefer.

* See "Hints on Missions," by I. Douglas, Esq. of Cavers.

† i. e. as written on the leaves of the *ola* tree.

in Britain: that the Directors of the Missionary Society be apprized of the measure, and be requested to afford their decided sanction, and, if necessary, their support: that application be made to the 'Indian Society' and the 'British and Foreign School Society,' for what support they may be pleased to grant; and that from this fund, in addition to the payment of moonshees and teacher, a provision be made for those pupils whose parents are prevented, either by distance or poverty, from supplying them with food and clothing.

"VIII. The missionaries will consider themselves bound to submit to the public, annually, a statement of the progress of the Institution, and of the appropriation of its funds.

"These are the outlines of the Institution which is so urgently called for, and which we are desirous to form. Of course there are various circumstances of minute detail and arrangement, which in this brief sketch it is unnecessary to mention. We hope that, as the subject is one of so much importance, we shall be enabled, by the assistance of the friends of education in India, to commence the Institution without waiting for returns from England; and this we expect not merely from our confidence in the generous liberality of the British public in India, but also from the encouraging declaration contained in the address of the Governor General in Council, at the visitation of the Fort William College on the 18th of July last, with which we would conclude this paper.

"The attention of the Governor General in Council is sedulously directed to the important subject of public Instruction. In furtherance of that object, public aid has been afforded to those useful and laudable Institutions, the School Book Society, and the Calcutta School Society, as well as the Hindoo College founded in 1817, and superintended by some of the principal Hindoo gentlemen in this city. —No wise or just government can be indifferent to the literary or moral improvement of its subjects, and other, and more extensive measures may be formed for the education of the various classes of the inhabitants of the British possessions. —The subject is one of the highest importance to the government and the people. The diffusion of liberal education among the natives of India may be rendered a blessing, or perverted into a curse to the country, according to the manner in which it is carried into effect. If by any improbable combination of circumstances, a misguided zeal or over-

heated enthusiasm should mingle in this important pursuit, the most disastrous consequences may be produced both to the people and their rulers. But directed to its proper and legitimate end, and conducted with the judgment, discretion and sobriety, which I trust will never be lost sight of, and above all with the full concurrence and cordial co-operation of the natives, it cannot fail to produce the most extensive and decided benefits, both to the government of the country, and to the millions under its sway."

W. C. LOVELESS.

EDM. CRISP.

Madras.
Aug. 15, 1823.

J. W. MASSIE.

Donations and Subscriptions to this Institution will be received by the Rev. W. C. Loveless, E. Crisp, and J. W. Massey, Vepery, by the various missionaries of the Society in India; also by W. A. Hankey, Esq. Treasurer of the Missionary Society, London.

BOMBAY.

Letter from the Rev. W. Crow, Missionary, appointed to Quilon; dated Bombay, Aug. 23, 1823.

Honoured Fathers and Brethren,—I HOPE you received my letter, sent from Madeira by the "Comet." We rather expected to have had an opportunity of writing again during our voyage, but no England bound ship passed sufficiently near us, nor did we touch at the Cape of Good Hope. We stayed twelve days at Madeira. We made the island of Teneriffe on the 8th of April, and anchored opposite the town Oratava. Two of our Scottish brethren and myself, whilst at Teneriffe, ascended the heights to a village about three miles in the country. This village is chiefly the dwelling-place of priests, with some of whom we conversed as well as we were able in broken Latin. As far as we could judge, the majority of them appeared to be very ignorant of divine truth, and as little impressed with a sense of its power and importance. It is to be feared that this is but too true a specimen of the Church of Rome in general. Never, in this world, shall we be able to estimate the injury which popery has done to the souls of men. Through the mercy of God, however, popery here appears to be fast giving way. The recent revolution in Spain has been productive of much good here, in shaking this mighty and imposing fabric of superstition. Monasteries are broken up, a great number of priests discharged, public in-

struction more attended to, and inquiry and reflection excited. One old monastery which we visited at Oratava was then under repair, that it might be converted into a general academy of instruction and literature, for the benefit of the Canary islands at large, and intended to accommodate a hundred students. Several languages are to be taught, amongst which particular attention is to be paid to English and French; the Scriptures are to be read, and inquiry permitted and encouraged. This for a commencement is very promising. If the information as given by himself can be relied on, the plan originated in the mind of a gentleman who is a native of Teneriffe, and who has been for some years in America, but has lately returned, in consequence of the struggles recently made in that part for independence and liberty. I should judge him to be about six or eight and forty years of age. He speaks English with tolerable fluency and correctness, and appears to be a man of enlightened and liberal views. He may, in fact, be called a liberal Roman Catholic, for he still retains his adherence to this system. Perhaps, however, God has raised him up for great good to these islands, and may ultimately cause the light of truth and salvation to emerge from the bosom of that black darkness which broods over these benighted territories of the spiritual usurper. We left Teneriffe on the 14th of April, and made Bombay on the 12th of July. Our voyage was comparatively short, and remarkably favourable and pleasant. Of the kindness and attentions of Capt. Meade we cannot speak too highly, as he sought by every possible means to secure and promote the comfort of all his passengers. We feel that in the many mercies connected with our voyage, we have renewed cause for devotedness to God. We have met with a very kind and pious friend in the Rev. H. Davis, Senior Chaplain, who has interested himself considerably in our welfare. I have heard from Surat, and the brethren there are all quite well.

Our Scottish Brethren who sailed with us are all in good health, and, like us, are waiting for the change of the monsoon, before they can proceed to their station, though only 50 miles distant. It was originally intended they should go to Poonah, at least a part of them; but the Govern-

ment of Bombay have recommended them to proceed to Bancoot, instead of Poonah, on account of the latter station having been so short a time ceded to the English. It is, therefore, now determined that they shall proceed to Bancoot, to join Mr. Mitchell, who came out a few months before them, and who has already entered upon Bancoot as the scene of his labour, and has met with an encouraging reception.

There are four missionaries in Bombay and its neighbourhood; three from the American Board, and one (Mr. Kenny) from the Church of England Society. Mr. Hall and Mr. Kenny are stationed in Bombay; but what are two missionaries here amidst more than two hundred thousand perishing heathen! They are almost lost amidst the multitudes that surround them. But what we may say concerning this, is no more than we may say concerning other parts of the world, truly "the harvest is plenteous, but the labourers are few."

This is rather a sickly time at Bombay, but through divine goodness, Mrs. C. and myself are enjoying very good health.

In closing this letter, permit me to solicit an interest in your fervent and constant prayers, that we may be faithful, devoted and useful missionaries of Jesus Christ. We are perfectly happy in the prospect of our work, and our great desire is to be kept near to God, and made useful to the souls of men.

That in every measure you may be guided by that wisdom which comes from above, and that great grace may rest upon you and all the churches, shall be, honoured Fathers and Brethren, the prayer of your faithful and affectionate brother,

WM. CROW.

P.S. I have just heard from Mr. Smith at Quilon. He appears to be quite well, and exceedingly rejoiced at the prospect of shortly seeing us. He writes in good spirits.

NOTICE.

THE Anniversary of the Bedfordshire Auxiliary Mission Society will be held at Dunstable, on Thursday, the 8th of April, when the Rev. T. Edmonds, of Cambridge, is to preach in the morning, and the Rev. Rowland Hill in the evening.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from
16 February, to 16 March 1824, inclusive.]

IN LONDON AND ITS VICINITY.

Rev. Dr. Waugh, being part of a Legacy for the cause of Missions, left to his disposal, by the late Mr. John Sanderson, Berwick.....	50	0	0
Legacy under the Will of the late John Bittlestone, Esq.; per Rev. Dr. Waugh.—Less Duty	21	0	0
New Court.—Carey Street Meeting.—Rev. Dr. Winter.—Collections after two Sermons; per Rev. Henry Townley and Rev. Dr. Winter	60	0	0
Mr. White's family and friends, Bridges Street, Covent Garden; per Rev. Dr. Winter	5	1	6
Silver Street and Islington Chapels.—Rev. E. J. Jones. Silver Street.			
Teachers and Scholars of Sunday School, from July 1822 to June 1823.....	17	1	6
Teachers and Scholars of ditto	32	14	3
Salters' Hall Meeting.—Rev. Dr. Collyer.			
Subscriptions of the Children	3	13	0
Sundry Subscriptions	1	7	10
Missionary Boxes.			
Mr. Tessier	1	1	0
School Room	0	19	2
Collection	3	10	0
	10	11	0
Chelsea Union Chapel, Sloane Street, Missionary Prayer Meeting; by Mr. Edwell	4	13	1
Scots' Church.—Swallow Street.—A Lady; per Rev. J. Arandel	2	2	0
Mr. John Exeter	5	0	0
R. S. G.—Donation	1	1	0
Aldermanbury.—Postern Missionary Association.—Half-year's Contributions.—Miss E. Fenn, Treasurer	11	12	3
Wood Street, Charity School.—Spital Fields.—Boys; per Mr. W. Beck ..	0	7	8
Shoreditch.—Providence Sunday School.—Hill Court; per Mr. W. Forrester ..	5	3	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

A Friend to the Ultra Ganges' Mission, towards the Education of a Student, at the Anglo-Chinese College, Singapore, whose object shall be purely Missionary, 2d payment	100	0	0
Bedfordshire.—Woburn.—Rev. Mr. Castleden.			
Ladies' Association	5	7	1
Missionary Box.....	0	11	0
	5	18	1
South Bucks Auxiliary Missionary Society.—James Burrough, Treasurer.			
Beaconsfield.—Rev. J. Hersant.			
Bethel Chapel.—Penny-a-week Subscriptions.....	6	0	0
Missionary Box.....	2	0	0
	8	0	0
Woburn.—Rev. Joshua Harrison.—Collection after a Sermon; per Rev. Rowland Hill	32	10	6
Carried forward	40	10	6

Brought forward	40	10	6
Subscription	1	1	0
	41	11	6
Less Expenses for Printing, &c..	0	8	6
	41	3	0
Cambridgeshire.—Newmarket.—Rev. W. Lee and Congregation	6	5	0
Cumberland.—Whitehaven Auxiliary Missionary Society; per Rev. A. Jack ..	28	0	0
Essex Auxiliary Missionary Society.—Hornchurch, Romford, and Upminster.—Collected by Mr. Brett and Friends	21	7	6
Mr. Surridge, for Mr. Wray's Chapel	1	0	0
	22	7	6
Gloucestershire.—Cheltenham.—Late Countess of Huntingdon's Chapel. Rev. Mr. Brown	35	18	5
Stroud.—A Friend; per Rev. G. Burder	5	0	0
Hants.—The contents of a Missionary Box for 1823; per a Widow	4	0	0
Hereford.—A few Friends at the late Countess of Huntingdon's Chapel; per Mr. J. Barnes	2	0	0
Kent Auxiliary Missionary Society.—Folkstone.—Zion Chapel.—Rev. J. Young.			
Collected by Misses Viney and Papley	4	10	6
Ditto, Miss Moor, from Sunday School Children.....	2	3	6
The Produce of a Missionary Castle; per Miss H. Papley	0	16	0
	7	10	0
Tunbridge Wells.—The late Countess of Huntingdon's Chapel.—Rev. Mr. Finley.—Female Missionary Society.—Mrs. Finley, Treas.			
Collected by Mrs. Finley	3	14	6
Mrs. Beeching ..	1	16	0
Mrs. Saxby	2	12	1
Miss E. Dickenson	5	12	10
Miss. Box; by do.	5	12	10
Miss Baker.....	1	0	0
Miss. Box; by do	1	10	0
Miss S. Richardson	7	18	0
Miss. Box; by do.			
Collected at the Missionary Prayer Meetings, &c.	11	0	6
Mrs. W. Seamer's Miss. Box....	0	13	0
Mrs. Payne's, do.	0	3	1
	36	14	2
Scotland.—Falkirk.—Rev. D. B. McKenzie.			
Collected at Prayer Meetings ..	2	0	0
Mrs. McKenzie	2	0	0
	4	0	0
Dunkeld Missionary Society.—Rev. J. Black	20	0	0
Wick and Pulteney Missionary Society; per Rev. R. Caldwell	10	0	0
Largs Auxiliary Missionary Society; per Mr. J. Lyle	4	0	0
Campsie Bible, Missionary and School Society; per Mr. R. Barclay	6		

The Thanks of the Directors are presented to the following ; viz.

To B. for a large Silver Watch, capped and jewelled, to be at the disposal of Mr. and Mrs. Ellis, at the Sandwich Islands.—Amicus F. H. for Jones's Life of Bishop Horne, vol. 1. of Morell's Studies in History, Sketches of India, Simpson's Key to the Prophecies, Ten Years' Exile, Milne's Retrospect, Stowel's Life of Bishop Wilson, ½ Year's Eclectic Rev. bound, 1 vol., Osgood's Validity of Baptism, 9 Nos. Sunday Scholar's Mag. and sundry Books, Sermons, &c.—Rev. W. Gellibrand, for 24 Sermons on the Lord's Supper.—Mrs. M. J. Whitby and Friends, for Fisher's Spring-Day, Christian's Prayer-Book, Brown's Christian Journal, Gospel Sonnets, Hervey's Time of Danger, 12 of Whitefield's Sermons, Watts's Miscellaneous Thoughts, Kirkpatrick's Meditations, Hunter's Hist. of Jesus Christ, 2 vols, Stelle's Sermons, 9 School-books, sundry Pamphlets and Reports, and a parcel of Pincushions.—A few Friends, per Rev. W. Ward; for Simpson's Plea for the Deity of Jesus, Usher's Body of Divinity, Blake on the Covenant, Mason's Spiritual Treasury, 2 vols.; 2 Herrick's Immanuel, Taylor's Holy Living and Dying, Hunt's Essay, Watts's Scripture Hist., 12 Doddridge's Rise and Progress, Ballour's Sermons, Thornton's Serious Warnings, 7 other Books, and a Parcel addressed for Mr. Canham, Missionary Artisan, Madagascar.—Mrs. H. Fox, for a Dress for the young King Pomare, Otaheite.—Rev. J. Harris, for 17 French Testaments, Sir Richard Hill's Apology for Brotherly Love, and a few Reports.—Rev. J. Hawkins, for Jewel on the Thessalonians, 4 Parcels of "Rewards for Youth," Tracts, &c. &c.—Dr. Parker, R. A., for sundry Reports, Sermons, &c.—Rev. Geo. D. Cullen, of Leith, North Britain, for a piece of Cloth presented by him for the Society's Museum, manufactured by old John Adams at Pitcairn's Island, being part of what was presented by him to the Inhabitants of Calcutta, in return for a present of Shovels, Spades, Pick-axes, &c., sent to him by them in the year 1821.—Mr. R. Baynes, for Hurston's Works, 3 vols., two copies of "Fiavel on Providence," and ditto of Jones on the Trinity.—Anonymous, for 39 of Rev. T. Scott's Pamphlets.—Mrs. Laing, Edinburgh, for "Gleanings from the Closet of a Friend," consisting of Books, &c.—W. Pearson, Esq. for a Box of Sundries for Mr. Ellis, Sandwich Islands.—Thomas Bignold, Jun. Esq. for an Iron Screw Binding Press, for ditto.—Mrs. Fames, for a piece of printed Cotton.—Mrs. Thompson, for 3 Muslim Handkerchiefs.—A parcel for Mr. Williams, Raiatea, by Rev. M. Wilks.—A. B. for a paper of Cotton Mittens.—T. Shipman, Esq. per Rev. W. Chapman, for 89 Nos. of the Christian Observer, Campbell's Travels, 1st Journey, 6 copies of the Church Missionary Society's Proceedings, and various Reports and Pamphlets.—Mrs. Flower, for a box of sundry articles for the Missionary Sale, per the late Mrs. Dawson.—Mr. Gould, for a number of Tracts, and 18 Nos. of Brown's Bible.—Miss Walker, for various Reports and Pamphlets.—Mr. A. Johnstone, for 2 copies of Shaw's Travels, 2 vols. and Campbell's Four Gospels, 2 vols.—Benevolent Society, Surrey Chapel, for a parcel of their Reports.—G. F. E. for "The Times" Newspaper, from March 22 to June 1823.—Misses Prankard, Sheerness, for various articles for Missionary Sale.—Rev. Mr. Wilkinson, for 67 Pearse's Great Concern.—Mr. C. M'Dowall, for 16 books on Divinity.—C. B. and H. N. for 21 Nos. of the Christian Guardian, 10 do. of the Missionary Register, and a few Tracts.—Anonymous, for a box containing Models of Farming Implements.—Mr. T. Doughty, for sundry Reports.—T. W. of Islington, for a parcel of Books; per Mr. F. Westley.—A few Friends, per Rev. W. Ward, Dr. Parker, Mr. Crowhurst, Mr. Haggart, Rev. Mr. Thornton, Miss Bowditch, Mr. Hanes, J. S., and Miss Walker, Messrs. Dawson and Wood, A. R., Theophilus Morgan, M'Dowall, Tibbot, Doughty, Anonymous, and Mrs. Marryatt, for 43 vols. and 127 Nos. of the Evan. Mag.—Also, for sundry articles of Hardware, presented to Mr. Isaac Hughes, Missionary artisan, appointed to the Boschuan Country, South Africa, by the following Friends at Sheffield:—Messrs. Barton, Jun., Wilson, Hawxley, Greaves and Sons, Blake and Sons, Jobson, Spear, Yeaden, Oates, Greaves, Parker, Greaves, (West Street) Linley, Barton, Stones, Mr. Dixon's Congregation, and Anonymous.

POETRY.

CHRIST IN YOU THE HOPE OF GLORY.

GIVE me that hope which will remain
When the death pillow bears my head;
When every bond is reft in twain,
And every hope beside has fled:
When life and all its actions seem
Like the departing of a dream;
When the sight fails, the catching breath
Choked by the rising flood of death;
When the last parting word is spoken
From aching hearts, all, all but broken;
And the last pressure, and the eye
Stands fix'd upon me as I die—

When flesh will sink, and heart will fail,
And no support but His avail,
Who knows my every sin, but who,
Faith whispers, has forgiven too:
Oh, then, convuls'd, and cold, and spent
To the last spark—in languishment,
And all that racks man as he dies,
Death's nameless untried agonies,
Give me that hope!

JAMES EDMESTON.



REV. JAMES STRATTEN.

LONDON

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY 1824.

BRIEF MEMOIR OF THE LATE JOHN HOWARD, Esq.

IN our Review for *March* we paid a merited tribute of respect to Dr. Brown's large and interesting volume, but had no room for extracts; we now propose to extract a very short Memoir, with a few anecdotes, which may gratify those who cannot procure access to the Doctor's elaborate work, and stimulate those who have the means to purchase and peruse the whole. To his work we are chiefly indebted for the materials of this brief memorial, though not entirely.

Mr. Howard was born at Clapton, Middlesex, 1726, to which elegant village his father had retired with a handsome fortune, acquired in trade. After receiving a plain English education, he was apprenticed to the grandfather of the late Alderman Newnham, then a grocer in the city. His father dying before his apprenticeship expired, he came into the possession of considerable property, and bought out his time, that he might gratify his taste for travelling and the acquisition of knowledge. His first tour was into Italy; there he acquired a relish for the fine arts, which induced him in his early years, (for in his later years he had more noble objects in view,) not only to contemplate with delight works of art, but also to purchase some of them, with which he afterwards embellished his mansion at Cardington in Bedfordshire. On re-

turning to his native country, he took lodgings at Stoke Newington, and formed his first religious connexion with a congregation of Dissenters, now under the care of the Rev. Dr. Harris. He lodged in the house of Mrs. Loidore, a widow lady. Here he was attacked with a severe fit of illness, during which he experienced so many marks of kind attention on the part of his landlady, that upon his recovery he was induced, from a grateful recollection of her kindness, to make her an offer of his hand in marriage—though she was twice his age, extremely sickly, and his inferior in point of fortune. Mr. Howard was then in about the 25th year of his age, and Mrs. L. in her 52d. Upon this occasion he behaved with a liberality which seems to have been inherent in his nature, by settling the whole of his wife's little independence upon her sister. The marriage thus singularly contracted was productive of mutual satisfaction, till the bonds of matrimony were dissolved, two or three years after, by the death of Mrs. Howard. Immediately after this event Mr. Howard resolved again to travel; and made a voyage to Lisbon, in order to view that city subsequent to the earthquake. But in his passage by the Lisbon packet, he had the misfortune to be captured by a French privateer. He was here treated with great cruelty;

for after having been kept forty hours without food or water, he was carried into Brest, and confined with the other prisoners in the castle of that place. Here his hardships were but little diminished; for after being cast with the crew and the rest of the passengers into a filthy dungeon, and there kept a considerable time without nourishment, a joint of mutton was at length thrown into the midst of them, which, for want of the accommodation of a solitary knife, they were obliged to tear to pieces and gnaw like dogs. Here they were compelled to lie for six nights upon the floor of their miserable dungeon, with nothing but straw to shelter them from its noxious and unwholesome damps. He was afterwards removed to Morlaix, and thence to Carpaix, where he was two months on parole, or more correctly speaking, was permitted to reside in the town, though not intitled to such indulgence by the usages of war. For this he was indebted to the humanity of his gaoler, and the confidence he reposed in his prisoner's honour. A similar conviction of his integrity is also said to have induced the person in whose house he went to board and lodge amply to supply him, though an utter stranger, with both clothes and money, of which he had been stripped at Brest; and to maintain him upon the faith of being paid when he got back to England, which he was soon after allowed to visit upon his promise to return to his captivity, if his own government should refuse to exchange him for a French naval officer; of which, as he was only a private person, there appeared so much doubt, that he requested his friends to suspend the congratulations upon his arrival until the success of his application should be known. This point being happily accomplished without difficulty, he exerted all his influence to procure the liberation of some of his fellow countrymen, or at least to secure a mitigation of their sufferings, of which he made so forcible a representation to the Commissioners of

Sick and Wounded Seamen, that they not only thanked him for his information, but took such immediate and effectual measures, that he had soon the satisfaction of learning that the prisoners of war in the three prisons to which he had more particularly directed their attention, were sent home in the first cartel ships that arrived in England. It is to this event that Mr. Howard himself refers the first excitement of that attention to the distressed situation of his fellow-creatures, who were sick and in prison, with no one to visit or relieve them, which afterwards so fully occupied the greater part of sixteen years of his useful but most laborious life. It was some time, however, before the impression thus made upon his mind by the barbarity with which he himself had been treated, had the effect of inducing him to devote all his energies to the devising and carrying into execution his benevolent plans for prisoners.

But we must now return to the contemplation of Mr. Howard's character in the domestic relations of life. He had not been many years in his native country, after the hardships he had experienced abroad, before he formed a connexion which was at once the immediate source of some of the sweetest, and in its consequences, an occasion of some of the bitterest moments of his existence. This alludes to the marriage, which, on the 25th of April, in the year 1758, he contracted with Miss Henrietta Leeds, eldest daughter of Edward Leeds, Esq. of Croxton, in Cambridgeshire, one of His Majesty's Serjeants at Law, and father to the late Edward Leeds, Esq. a Master in Chancery, and Member of Parliament for the borough of Ryegate; and of Joseph Leeds, Esq. who died some years since at his house at Croydon, where he had long resided, like his eldest brother, in what it is to be presumed he considered, a state of single blessedness. This alliance was in every respect a suitable one. The lady possessed, in no ordinary degree, all the

softer virtues of her sex; and as far as we can judge from the miniature, formerly in the possession of her husband, and now in that of her female attendant, from which the engraving illustrative of Dr. B.'s work was copied, she was by no means deficient in personal attractions: her disposition was amiable, and her affection for her husband appears to have been ardent and sincere. She seems most cheerfully to have seconded the execution of all his plans of benevolence, and to have considered it no less her pleasure than her duty, to conform herself in all things to his wishes. "I am indebted, (says Dr. B.) to a lady now in the decline of life, but possessing in a remarkable degree all the vivacity and quick sensibility of youth, for a few anecdotes of this amiable woman, with whom she had the advantage of a personal acquaintance, which, as they tend in a strong degree to show the propriety of Mr. Howard's choice of her as a wife, I am sure the reader will not be displeased to meet with in this place."

Soon after her marriage, this lady having no fondness for the gaieties of life, sold some jewels, which she had resolved not to wear, and put the money into a purse, which she called her *charity purse*, from its being devoted to the wants of the poor and destitute. Her mind was equally impressed with the importance of religion as with the duty of benevolence. When Mr. Howard was in London, soon after this marriage, he took his lady to a place of public resort, (believed to be the Pantheon), which people of fashion used to frequent as a promenade. His motive for so doing was to ascertain what effect such a scene would have upon her mind. As they were walking the gay and idly busy round, she appeared to be quite lost in thought, wholly unobservant of what was passing around her: her husband stopped, and turning round to her, said, "Now, Harriette, (for this was the appellation by which he familiarly addressed her,) I must insist on your telling me what you have

been thinking about." To which she replied, "Well, if I must tell you, I have been thinking of Mr. S.'s sermon last Sunday."

Mr. Howard was always attached to solitude and to science; but now, according to his biographer,

"A far more considerable portion of his time than was ever consumed in philosophical or in more sedentary avocations, was actively employed, with the assistance of his beloved and amiable wife, in forming and executing schemes of benevolence for ameliorating the condition of his tenantry, and administering to the wants of the poor in his neighbourhood. Of this valuable assistance, however, he was soon to be deprived; for his domestic happiness received a sudden but final shock, by the removal of the beloved object of his fondest affections, soon after she had given birth to a son, the first and only issue of their marriage. This afflictive event happened on the 31st of March, 1765; and though, as a Christian, Mr. Howard bowed with resignation to the blow that laid his dearest enjoyments and hopes of happiness in this world in the dust, he felt it in all its poignancy as a man. He loved the wife thus unexpectedly torn from his embrace with no common affection, and, to the latest hour of his existence, cherished her memory with a mixture of fond regret and melancholy pleasure. Her miniature was his constant companion in all his travels, at home and abroad, and he never mentioned her name but with sentiments of affection and veneration for her person and character, and of the deepest sorrow at her loss. To such an extreme, indeed, I might almost say, did he carry his veneration for her, that I have been informed from the most undoubted authority, that he always kept the anniversary of her death as a kind of fast, or time more particularly devoted to private meditation and prayer; shutting himself up in his own room, and taking nothing in the course of the day but an apple and a piece of bread, or some such slight refreshment."

Mrs. H. dying in childbed at the period above mentioned, left him with an infant son to care for and to educate. On this subject some malevolent charges were inserted in the public prints subsequent to his death, from which Dr. Brown very ably defends our great philanthropist, and shows on the most unexceptionable evidence, the uniform kindness and benevolence of Mr. H.

in private and domestic life, as well as in his public character.

Under the heavy affliction which Mr. H. suffered by the death of his second wife, he made a tour into Holland, which he describes as being "all a neat garden in the spring of the year." Holland was at all times a favourite country with him, chiefly from its resemblance in many points to his own, and from the respect shown by its government to religious liberty and the rights of conscience.

He returned, however, after a short excursion, to Cardington, where he spent the remainder of that year in retirement. Here philosophy was his amusement, and beneficence his work. Some papers in the former department procured him the honour of being a Fellow of the Royal Society; and his exertions in the latter, the blessing of the poor around him. The tranquillity of private life was not, however, allotted him. The stream which had only partially benefitted the earth by running through a small district, was destined to hold a more useful and magnificent course. The sphere of this great patriot's exertions was, under the direction of Providence, enlarged by his being called to the office of High-sheriff for the county of Bedford, in 1773: and during this period he became acquainted with miseries and abuses, which he had little suspected to exist in his own country. In 1774, he received the thanks of the House of Commons for his exertions, and these animated him to a new career of glory, which terminated only with his life. When travelling on the continent, it is said he performed the greater part of his journeys in a German chaise, which he purchased for the purpose, never stopping on the road but to change horses, until he came to the town he meant to visit; travelling, if necessary to the effecting his purpose, the whole of the night; and sleeping, from habit, as well in his vehicle as in a bed. He always carried with him a small tea-kettle, a tea-pot, some cups and saucers, a supply of green tea, a pot of sweetmeats, and a

few of the best loaves the country through which he passed could furnish. At the post-house he would get some boiling water, and where it was to be procured, some milk, and make his humble repast, while his man went to supply himself with more substantial food at the *auberge*.

In one of his journeys, Mr. H. deviated from his usual course, by paying a visit to one of the monasteries of the Capuchin friars, where he found the holy fathers at dinner, round a table, which though it was meagre-day with them, was sumptuously furnished with all the delicacies of the season, of which he was invited to partake. This, however, he declined, and accompanied his refusal with a severe lecture to the elder monks, in which he told them that he thought they had retired from the world to live a life of abstemiousness and prayer; but he found, on the reverse, that their monastery was a house of revelling and drunkenness. He added moreover, that he was going to Rome, and he would take care that the Pope should be made acquainted with the impropriety of their conduct. Alarmed at this threat, some of these *holy friars* found their way the next morning to his hotel, to beg pardon for the offence, and to assure him that they would guard against the like in future.

The following merited eulogy was passed on Mr. H.'s philanthropic character, by the very eloquent Mr. *Burke*, while the former was yet pursuing his course abroad:

"I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited *all Europe*, not to survey the sumptuousness of palaces, nor the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect, nor to collate manuscripts, but to dive into the depths of dungeons, to plunge into the infections of hospitals; to survey the mansions of sorrow and pain; and to take gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all, in all countries.

His plan is original, and it is as full of genius as humanity. It is a voyage of *philanthropy*—a circumnavigation of charity. Already the benefit of this labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realized in his own. He will receive, not in retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter."

While Mr. H. was absent on his last tour but one, a proposal was made to erect a statue to his honour while yet living, and a considerable subscription raised for that purpose; but immediately as he heard of the design, he remonstrated so strongly against it, that it was laid aside. "Have I not one friend (said he) in England, that would put a stop to such a proceeding?" The last time he was in England, he published his account of the principal lazarettos, hospitals and prisons in several parts of Europe. He commenced his last journey in July 1789; in which he proposed to visit Turkey, Russia, and other parts of the East, and not to return under three years, withal apprehending that he, very probably, never might return, which proved to be the event; for while he was at Cherson, a Russian settlement, near the northern extremity of the Black Sea, he visited a young lady at some distance, in a malignant fever, caught the fatal infection, and died in a few days, notwithstanding every possible assistance on Jan. 20, 1790. So highly was he respected even in that remote country, that Prince Potemkin not only sent his physician, but visited him in person in his sickness.

Mr. H. displayed almost every virtue honourable to humanity—temperance, disinterestedness, fortitude, benevolence, candour and piety: we can only further instance in the latter, that he was early impressed by divine truth, and a firm believer in the Scriptures. In sentiment, he was a moderate Calvinist, and in his form of worship, a dissenter, as we noticed in our review above referred to. But he did not

"content himself with a bare profession of divine truths; he entered into the spirit of the Gospel, felt its power, and tasted its sweetness."

When he was upon his travels, it was his practice to employ his Sabbaths, and hours of retirement, in reviewing the notes he had taken of sermons which he heard in England. "These, (said he, in a letter to Dr. Stennett), these are my songs in the house of my pilgrimage. O, Sir, how many sabbaths have I longed to spend in Wild Street!* God in Christ is my rock, the portion of my soul."

His piety was attended with great modesty, and a due conviction of his imperfections. When informed of the proposal to erect his statue, he blushed at the honour: "Alas! (said he, in a letter to a friend), our best performances have such a mixture of folly and sin, that praise is vanity and presumption, and pain to a thinking mind." And when he was told by a great person in another kingdom, that if he would not suffer a statue to be erected in his own country, it should be in their prisons, he replied, "I have no objection to its being erected where it shall be invisible."

With respect to the person of Mr. H., he was small in stature, but possessed a very lively eye and active gesture; and for many years before his death, we are assured, neither ate animal food, nor drank spirituous liquors.

HOWARD, thy task is done! Thy Master calls,
And summons thee from Cherson's distant walls; [come!
Come, well approv'd! my faithful servant,
No more a wand'r'er, seek thy distant home.

Nor droop that, far from country, kindred,
friends,
Thy life to duty long devoted ends;
What boots it *where* the high reward is
giv'n, [heav'n!
Or *whence* the soul triumphant springs to
AIKIN.

* Mr. H. frequently attended on Dr. Stennett, when in Wild Street, and, we have heard, communed with his church, though not a member.

LETTER FROM W. COWPER, ESQ.
TO REV. J. NEWTON.

(From his *Private Correspondence*.)

"My dear Friend, "July 12, 1780.

"Such nights as I frequently spend, are but a miserable prelude to the succeeding day, and indispose me above all things to the business of writing. Yet with a pen in my hand, if I am able to write at all, I find myself gradually relieved; and as I am glad of any employment that may serve to engage my attention, so especially I am pleased with an opportunity of conversing with you, though it be but upon paper. This occupation above all others assists me in that self-deception to which I am indebted for all the little comfort I enjoy; things seem to be as they were, and I almost forget that they never can be so again.

"We are both obliged to you for a sight of Mr. —'s letter. The friendly and obliging manner of it will much enhance the difficulty of answering it. I think I can see plainly that though he does not hope for your applause, he would gladly escape your censure. He seems to approach you smoothly and softly, and to take you gently by the hand, as if he bespoke your lenity, and entreated you at least to spare him. You have such skill in the management of your pen, that I doubt not you will be able to send him a balmy reproof, that shall give him no reason to complain of a broken head.—How delusive is the wildest speculation when pursued with eagerness, and nourished with such arguments as the perverted ingenuity of such a mind as his can easily furnish!—Judgment falls asleep upon the bench, while Imagination, like a smug, pert counsellor, stands chattering at the bar, and, with a deal of fine-spun, enchanting sophistry, carries all before him.

"If I had strength of mind, I have not strength of body for the task which, you say, some would impose upon me. I cannot bear much thinking. The meshes of that fine net-

work, the brain, are composed of such mere spinners' threads in me, that when a long thought finds its way into them, it buzzes, and twangs, and bustles about at such a rate as seems to threaten the whole contexture.—No—I must needs refer it again to you.

"My enigma will probably find you out, and you will find out my enigma at some future time. I am not in a humour to transcribe it now. Indeed I wonder that a sportive thought should ever knock at the door of my intellects, and still more that it should gain admittance. It is as if Harlequin should intrude himself into the gloomy chamber where a corpse is deposited in state. His antic gesticulations would be unseasonable at any rate, but more especially so if they should distort the features of the mournful attendants into laughter. But the mind long wearied with the sameness of a dull, dreary prospect, will gladly fix its eyes on any thing that may make a little variety in its contemplations, though it were but a kitten playing with her tail.

"You would believe, though I did not say it at the end of every letter, that we remember you and Mrs. Newton with the same affection as ever; but I would not therefore excuse myself from writing what it gives you pleasure to read. I have often wished indeed, when writing to an ordinary correspondent, for the revival of the Roman custom—*salutis* at top, and *vale* at bottom. But as the French have taught all Europe to enter a room and to leave it with a most ceremonious bow, so they have taught us to begin and conclude our letters in the same manner. However I can say to you, *sans ceremonie*, Adieu, *mon ami*! W. C."

OUTLINES OF A SERMON.

DEAR SIR, *To the Editor.*

THE REV. JOHN REYNOLDS, several years the pastor of a society of Protestant Dissenters in Shrewsbury, and who published a few valuable treatises, is not so much known as many of his brethren. He was born in Feb. 1667, and died A.D. 1727 at Walsall, Staffordshire, where he resided

from the year 1721. The printed Memoirs of his Life delineate a character of exalted piety, ardent zeal, and eminent ministerial qualifications.

At a double lecture at Oldbury, (the scene of his ordination,) no great distance from Walsall, he delivered the following discourse. It is transcribed from an authentic copy found among the papers of the Henry family; and if you think it calculated for usefulness, it will afford me pleasure to see it in the *Evangelical Magazine*. It will not be read with less interest when it is noticed, that Mr. Reynolds was the intimate friend of Mr. Matthew Henry. Their mutual attachment has been perpetuated in a Meditation, occasioned by Mr. Henry's decease. As a whole, it does credit to Mr. Reynolds as a Christian and a friend; and its close is affectingly beautiful. "Farewell, dear saint! thy memory is fragrant upon earth. Thy works will perpetuate thy fame; thy spirit is retired to those that are perfect. I follow, though sinning, tried, and sighing. One motive more I have to quicken me in my way, that I may meet the loving, beloved, holy, happy Henry there."—*Life of Mr. Reynolds*, p. 137. 3d ed. 1735.

A picture of Mr. Reynolds, which has never been engraved, is preserved in the vestry of Swan Hill Meeting-house, in Shrewsbury. I am, &c.

Shrewsbury.

J. B. W.

REV. vii. 13. *What are these which are arrayed in white robes? and whence came they?*

THERE is an old decree, as old as this world, and older too, that heaven shall be full; and rather than fail, it shall be filled from the inhabitants of this lower, this sinful world of ours.

In this chapter we have some account of the inhabitants of those blessed realms: amongst all the different ranks and orders of them, there is a company that our apostle scarce knew what to make of, therefore one of the Elders of the heavenly sages (as near the throne as he is) is willing to inform him. Perhaps it may be of use to us to know who they are that are got to heaven already; it may encourage us to follow them, and perhaps administer to us some hopes that we (as bad as we are) may in time come to be joined with them.

Who are these—"Who dost think those fine folks are that make up the brave congregation?" The Elder in-

forms him they were such as come from the same world where he lived. "They were thy neighbours and acquaintance, thy brethren and companions in the kingdom and patience of Jesus; and are come out of great tribulation into this land of rest."

Hence remark, that the congregation of foreigners that come from this lower world will be a wonder in heaven; as many miracles as there are, this will be one, that there is such a company arrived from this world of ours.

I. They will be a wonder there, if we consider how large the company will be. We will not now compare it with those that go down to darkness, neither with the natives of the place, the angels,—we know not their number—but we'll take the company as it is in itself, and it is a vast collection, a general, universal assembly, collected out of all lands and nations. So that a brave and stately company it will be when they shall be all met together; and they will appear the more considerable if you but take two or three thoughts along with you:

1. How hard and difficult it was to get them there; alas! what ado here is to get a few mortals to heaven; what ado to make them willing to be saved! We must labour from one end of the year to the other; must be instant in season and out, to rebuke, exhort, with all long-suffering and patience; and all to persuade people not to ruin and undo themselves! How loath are youth to forsake a tempting world, and to prepare to get up to a better! How intent are mortals upon the pleasures and profits of this life and world, and how fixed are their desires and affections here! as if here were their home and happiness: hereby is work enough for the great God and all his servants. *For God* to make them willing to go to the congregation of his blessed ones; he must scatter innumerable blessings and mercies among you in order to invite you; and when that will not do, he must take the rod in hand and rebuke and chastise you, or else you will not come to him. He must embitter

the world to you and the enjoyments of it, or else your hearts will cleave to them. And here is work enough for *his servants* too; how many sermons may be preached, how many Sabbaths employed in sacred services, and all to little purpose? How few in this land of ours, so much enlightened, will be persuaded to secure to themselves an interest in the better world. Considering, therefore, how ready mortals are to run down into destruction, the company of them that will at last appear in heaven may well seem very wonderful.

2. You may take this thought with you too, that there will be such a number as will gratify the Redeemer for all that he has done and suffered for them. He will sit down fully content, easy and satisfied, when he has got them all into his presence and into his bosom; (we may well indeed desire he may have many, he is worthy of many—he is worthy of all—he is worthy of every heart that is here present.) With this consideration and prospect, he seems to go pleasantly out of the world; “*All mine are thine, (saith he) I have purchased them for thee; and thine are mine, thou gavest them to me, and I am glorified in them.*” “I am not like to receive much glory from any of the rest, save what I distrain from them; but I am glorified in them and with them, and with their presence and glory I am very much satisfied.” Therefore we may well suppose they will be a glorious company when all unite, and the Redeemer will be well pleased and satisfied.

3. They themselves will scarce desire to be any more than they will then be, for they will be satisfied when their Lord is satisfied, and pleased when he is pleased; for his company is more their concern than his, and his interest than theirs. We may indeed now pray that the kingdom of his grace may be enlarged, and such be daily added to it as shall be saved by him, glorified with him, that the number of candidates for heaven may be great and large; but when their number shall be

completed, all these desires and prayers will be then over; they will rejoice in each other's society, and be glad they be all got together, that the company is so great; and will not desire it to be any more for ever.

II. They will appear a wonder there, if we consider how much it must and hath cost the great God to bring them thither. They are not saved at a cheap rate; their immunities, privileges, and glories were not procured but at a vast sum. God the Father gives his Son for them; God the Son gives himself and his Spirit to them, to be their Lord, their light, life and love, their righteousness and glory, their conductor and their Saviour. The Holy Ghost gives his grace to them, and then takes possession of them, sanctifies and guides, and thinks them fit to be received into these celestial mansions. O, therefore, *what, who are these* on whom the great God thus sets his love, and is resolved, at any rate, to bring them to his glory?

III. It is a wonder, if we consider how ready they were to undo all the good works that had been done for them and upon them; they were ready to spoil all that the Spirit of grace had left upon their hearts. Had they been left to themselves, they soon had ruined it all; how soon would they have broke their justified estate! how soon have expelled the grace of God out of their hearts! Do not you wonder it has not been driven thence long ago? Do not you find the flesh continually against the spirit? Why is not the new nature quite extinguished? Why is not the Spirit of God quite withdrawn? Why are not his operations quite quenched? And why do they not cease for ever? O! what need have you to pray as David does, *Cast me not away from thy presence, take not away thy Holy Spirit*, for then I shall lose all my satisfaction and thy grace. How do the saints of God go on in the gospel state? Why, they often fall into sin, and what a wonder is it then that they should be preserved to this salvation!

IV. If we consider how much they suffered from God, from their own

God, before they came thither, it will appear strange. How much they did bear of the divine desertions, displeasure and indignation; it may be, they felt more of this than those did who are gone down to eternal darkness; how heavy was the hand of God many times upon them! How severe sometimes the arrows of his rebuke! How did the terrors of the great God frequently make them afraid! How were their consciences and their hearts wounded! How sadly was God and his comforts withdrawn, retired and gone! One calls out, *Out of the depths have I cried unto thee*; out of the depths of sin and shame and misery: another, *Why hast thou cast off my soul?* another, *Has God forgotten to be gracious?*

It is strange such as these should be brought out of such difficulties and set before the throne. Well may it be asked, *Who are these, and whence came they?* Why, they came from under the rod of God, from under the desertion and displeasure of Him that sits on the throne; they came out of great tribulation, spiritual as well as temporal; and here they are brought, and now all tears are wiped away from their eyes.

V. It will appear strange if you consider how oft they themselves have despaired of ever getting thither. How little did they once think they should ever ascend into the Holy Mount, or dwell in his Tabernacle! How oft did their sins fly in their very face. How oft did their own unworthiness and imperfections make them to fear and tremble! How seldom could they see their own grace, or behold the divine inscription on their own souls! How oft did they walk heavily under melancholy and distress, in darkness and the deeps, and could see no light; how seldom could they get any assurance of heaven, or any hope that they should be brought and set before the throne! How many have been ready to cry out (with that famous minister of this land, who was once in the depths of melancholy and distress), *If an angel from*

heaven should tell me that I have grace and should be saved, I could not believe him; (yet a very holy person.) If at any time they get a little hope or assurance of grace, then presently they begin to question their perseverance, and are ready to cry out, I shall one day perish by the hand of my sins; this passion, that lust, will be the ruin of my soul. How oft did they lament (with the apostle), O wretched man that I am, who shall deliver me? So that it may be well asked, *Who are these?*

VI. It is strange, when we consider how ready they were to banish one another from these happy realms. Ah! how sadly, how bitterly did they fall out by the way! As they were of different countries, educations and languages, so they had different understandings and sentiments in the affairs of religion; they were of different churches, and scarcely sometimes had communion one with another; they were of different denominations and interests, and that led them into great controversies and contests, and in their contentions they were ready to exasperate one another's minds, darken one another's graces, rip open one another's imperfections, and defame and deface one another's characters. So that when the question is put, *Who are these, and whence came they?* they are such as could scarce agree to come hither together, could scarce agree on the way what road to come in. *Whence came they?* Why, they come from throwing libels and pamphlets at one another's heads, from bandying texts of scripture one against another, as if they designed to condemn one another for ever. The vast number of controversies and disputes that good men have had with and against one another, the numberless volumes they have compiled on that score, and yet here they are now united in the presence of God and of the Lamb; their dust cannot be more quiet in their graves together than now their spirits are united in harmony and love. It may well be wondered, *who are these* out of a con-

tentious world, a contentious militant church, militant not only against the common enemy, but against one another too, and yet here are they, &c.

VII. You may look on them with wonder if you consider how early some, and how late others came thither.

From the very womb some were carried thither; in their infancy, from the breast, from the cradle: poor creatures, that were but just lodged in a house of clay, and then must be dislodged again and carried out and installed in glory: strange it is that a great many, probably all the infants of believers, are conveyed to the regions of glory; strange it is that there should be such a company of young ones, of young souls just come into this world, and then straightway taken up to that happy world above. And it is no less strange to consider how late others set out in this way, it may be scarce till grey hairs; may be *some* had scarce thought of God and another world till death began to stare them in the face; strange that God should accept them at the last hour!

VIII. If you consider how high they will be when there: if you could but tell what is the length, what is the height, what is the breadth, and what the depth of that glory that is prepared for them! How little can we conceive what they are, what they know, what they do, how they are employed! little do we know what it is to behold the glorious sights that are presented to their view.

O, therefore, *whence come these? whence are they* who are advanced so high, placed so near the throne, loaded with such weights of glory? *Whence came they* who have all these honours thrown upon them, these crowns on their heads, these palms put into their hands, and arrayed with white robes, this rich attire? What! a little while ago wandering about in sheep skins and goat skins, and now is their raiment so transcendently transformed. How strange! How wonderful!

IX. It will be strange when probably they must march through the

very borders of hell into those heavenly regions. Possibly they may go through the territories of devils and darkness, and take a view of the dominions and principalities and thrones that are there; and hear the shriekings, the howlings, the weeping and wailing and gnashing of teeth which are among damned sinners, that so the wonder may be the greater in the inquiry, *Who are these, and whence came they?* They come from beyond the territories of hell, from a corner of the lower world, and are set down here.

Application 1. Admire the divine goodness that left room for such foreigners as you are; he might have set the cherubims of his justice to have guarded the world of life, as he did the tree of life; when he had made such vast companies of natives, the glorious angels, he might have shut the gates against you, and resolved no strangers should come in there; but now, (brethren) on the contrary, this message comes to your hands—there is room, yet there is room for the poorest stranger in this world. *What are these* that are to be gathered from the hedges and highways, the beggars and wanderers of this world? there is room enough for them, notwithstanding the vast multitude of holy natives, holy angels, that were there before the world was made; notwithstanding the vast numbers that have gone up in all ages from our world; adore the goodness of God that has left room for such as you; and, therefore, you are told that the gates of this city (which is represented as four square) stand open night and day, looking as it were to the four quarters of this world.

2. Admit it, then, into your meditations; think of it, and delight yourselves in thinking and meditating of the great goodness of God. Well may you cry out, “How great and goodly are thy tents, O Lord! How lovely are thy tabernacles, O God of Jacob!” If a brave flourishing congregation on earth be beautiful, what will the general assembly in heaven be?

3. See now that you get a place

among the foreigners that are got to heaven; get a seat among those strangers that go from hence and are set down before the throne and the Lamb. You will be as welcome as any that are gone thither before you; therefore, to you I say, *Come, for all things are now ready*; ready for your entertainment, ready to make you vessels of mercy; He that sits upon the throne is ready to receive you; the Lamb at his right hand is ready to embrace you; yea, the Spirit and the bride say, *Come*; the servants of the household will be all ready to bid you welcome into their company; all the royal mansions are ready for your reception and residence; altogether conspire to make you welcome.



ON INFANTS' SCHOOLS.

THE more I reflect upon the subject, the more I am convinced of the utility of, "Infants' Schools." There are not, however, wanting, from many persons, objections to them, and they are of a plausible nature. Some think that the children are too young to get any good: others, that it is unwise to relieve mothers from the burden of a young family, which should be felt by the parents lest they should grow careless of their welfare; and becoming so content with the substituted teacher, as to withdraw that affection which else would attach them to their offspring. Again, others object that it is encouraging an increase of population, already superabounding; and urge that parents ought to be compelled to take care of their own children. All these, and many more like them, which I conceive to be rather the offspring of cold unchristian indolence, scarcely merit a reply, and will all vanish before a single spark emitted by Christian philanthropy and genuine patriotism.

If, according to the dictates of sacred truth, man be born in depravity; and that soon as we draw "our infant breath, the seeds of sin grow up for death;" we should, at the earliest moment, strive to counteract their

growth, especially as it is most certain that noxious weeds will spring where good seeds are not sown. Juvenile delinquency has, in these latter years, been a subject which has pressed upon public attention to an unusual and most painful degree. Dr. Pole assures us, that about five years ago, in London only, the number of boys who procured a considerable part of their subsistence by picking of pockets, and thieving in every possible form, was estimated to be between *eleven and fifteen hundred!!!* And that a man, who at last was detected, convicted, and transported for theft, had *at one time*, 40 boys in his training, in Spitalfields, to this sort of plunder, and who were paid for it by him with a portion of the spoil. These children may be said to have been at school for vice; but had they been placed under proper management, from their earliest capability of instruction, in an Infants' School, and grown up under tuition in good habits and virtuous principles, there is fair ground to conclude that the result would have been widely different. How many children who have brought the grey hairs of their parents with sorrow to the grave, and themselves to ignominious death, might, by early care, have been an honour and a blessing to old age!

In that noble British Charity, the Marine Society, the well-chosen and impressive motto is, "Charity and Policy united!" Surely the same may be as truly appropriate for those growing honours to our country, the "Infants' Schools." If, in the former, the families of the poor are relieved by preparing and fitting the boys for gaining their livelihood; and "Britain's best bulwarks" gain skilful and intrepid defenders, and her commerce obtains those adventurous seamen so indispensable to its prosperity; in the latter, the poorer classes of society gain earlier relief by removing hindrances in the way of the honest labour of the parents; the children are trained in knowledge and habitual obedience, and Britain obtains a virtuous and well-

informed mechanic, or servant, or labourer, instead of a rough, vicious, undisciplined, discontented delinquent;—a disgrace to her name,—a scourge to her citizens,—a pest to society, and a heavy weight on the public purse, by the exercise of criminal jurisprudence and the punishment of reiterated transgression.

With this impression, I cannot but heartily concur in the opinion given in a very respectable periodical publication, that—

“Infant Schools, under religious and judicious management, would be an inestimable blessing in every considerable town and village in the empire; and that every practicable extension should be given to this new and most important scheme for the prevention of Juvenile Delinquency, and for the promotion of the best interests of society.”

M.

ANSWER TO QUERIES ON SUNDAY SCHOOLS.

To the Editor.

SIR,

In reply to the Queries in your Magazine for *March* last, upon the subject of Teaching Writing to the children in Sunday Schools upon the Sabbath day, I beg to suggest the following observations.

I apprehend that we are not warranted by Scripture, to employ the sacred hours of the Sabbath day in imparting any instruction which has not for its *immediate* object the benefit of the souls of the persons who are instructed, whether they be children or adults. Entertaining this consideration, which comports with the command to keep holy the Sabbath, it will appear evident that we are permitted to teach children to read upon that day, (engaging even in the labour of beginning with them,) whilst we keep in view that by so doing, we are opening to them from the Bible, Catechisms, &c. those sources of instruction which will enable them to become acquainted with the character of God,

the relation in which they stand to him as fallen creatures, and the means of grace which he has provided for their recovery; and we cannot doubt but that the motives of the teachers, and the benefits received by those who are taught, sanctify the labour in the eyes of Him who is Lord of the Sabbath.

But with regard to Writing; as it has *not for its immediate* object the furtherance of the eternal welfare of the scholar, but only his temporal benefit, by making him more apt for the transaction of worldly business, I do not think the practice of teaching it upon the Sabbath day can be justified upon scriptural principles; nor can any apology be afforded by the elementary parts being taught upon the week day, and only texts of scripture being permitted to be written on the Sabbath day, since the object in view is the same; not the scholar's advancement in biblical knowledge, but his progress in the art of writing.

Few cases can I think arise, in which the teachers can find time to instruct in the elementary part without being able to follow up their kind attentions upon some week day evening; and the advantages of writing are so easily perceived, that the instances must be rare, in which parents would not allow their children to profit by the opportunities thus gratuitously afforded to them.

It may be argued, that by enabling the children to write down parts of sermons and other instructions, religious benefit is derived by them; but considering the age and general character of Sunday-school children, the benefit which might be derived in this manner would be too remote to authorize the introduction of a system which unites a concern for worldly advantage with Sabbath instructions, and which would consume much of the time which might be profitably employed in giving affectionate and scriptural addresses to the children. I am, Sir,

Yours respectfully,

IOTA.

To the Editor.

Fas est doceri ab hoste.

SIR,—It is the duty and privilege of Christians to cultivate each other's esteem and affection. In all works of faith and labours of love, they should unite and co-operate. Union is power; and power is the mighty engine by which the greatest difficulties are overcome, and almost insuperable obstacles removed. It is the boast and glory of the Roman Catholics, that they form a body close, compact and immovable. What is the principle of this vaunted power, but unanimity and co-operation? A perfect exemplification of this remark was made at a late meeting of the Dublin Catholic Association. To increase the funds of the Association, it was proposed by the Secretary, that the sum of 50,000*l.* per year should be raised by subscriptions of a penny a month, or one shilling a year from the whole Catholic population of Ireland. The sum thus raised to be applied to various specific objects connected with the support and enlargement of the Papal empire in that distracted and unhappy kingdom. Now, Mr. Editor, let us of the orthodox Catholic church of Christ, learn to imitate, in a *better cause*, the spirit, union, and co-operation displayed by the members of 'so corrupt a church. Let the true members of Christ prove their allegiance to their great Head, by cherishing each other's love, and by uniting together in all holy and heavenly works. Let them combine in heart and hand, and life and purse, for the advancement of Christ's kingdom in the world, and for the subversion of the empire of darkness and delusion and iniquity.

Let us also, from the above instance, learn to appreciate the results of united offerings, however small and apparently contemptible they may be. If every Christian, either in public or private life, would resolve on the formation of a fund for Christian objects, and collect but 1*s.* 6*d.* or 2*s.* a year from all their religious friends, however poor, a sum would be raised adequate to the greatest and most valuable pur-

poses, and ascend up to heaven a pure offering, acceptable to God through Jesus Christ. I am yours truly,
HIBERNIAN.

ANSWER TO A MISSIONARY QUERY.

SIR, *To the Editor.*

I was *greatly* interested whilst noticing a Query, proposed in your last month's Magazine by a minister, who has a strong inclination for Missionary service; but wishes to know if he should be justified in leaving a people amongst whom, he trusts, he has been made useful.

In my humble opinion, Sir, he *would* be justified; and I should rejoice more than I can express if a similar feeling prevailed in the breasts of some of our fathers and brethren in the ministry.

It has long, Sir, been matter of surprise and regret to many ardent friends to the Missionary cause, that this most honourable and *responsible* department in our Lord's vineyard should have been left almost entirely to the young and inexperienced.

With regard to the case in question, I should hope there are very many others who could fill the post now occupied by your correspondent; but I fear we may wait long before we shall hear of one equally respected and beloved; (for I think I cannot be mistaken in my conjecture) who will step forward and say, "Here am I, send me."

Sir, it is my firm belief that a few such instances of disinterested zeal would do more, in calling forth the prayers and energies of the Christian public in behalf of your mission, than all the eloquent sermons which have been preached at your anniversaries since its commencement.

For myself, I think I can say that were my mental and physical powers equal to the task, there is no employment on earth I should consider half so honourable and delightful as that of a Missionary.

Trusting that this important subject will be taken up by some of your more able correspondents, I shall hasten to conclude.
Yours, &c. AMICUS.

MR. JOHN LINSSELL.

MR. JOHN LINSSELL, of Weathersfield, Essex, died June 16, 1823, at the age of 36, universally lamented by those who knew him. He was one of those individuals in whom was realized, what is unhappily too rarely seen, a union of great diligence in secular business, with fervent zeal for the promotion of the interests of genuine religion. The removal of such a person, in the meridian of life, at once from a sphere of active worldly employments, from usefulness in the cause of Christ, and from domestic and social endearments, could not fail to excite a more than common interest.

As his final change drew near, his desire to know, to love, and to glorify God manifestly increased. His confidence in Christ, whose atonement and grace were his exclusive ground of trust, was unremoved; and his deportment was deeply serious, and truly instructive. Feeling the liveliest interest in the spiritual welfare of his wife, his children and domestics, and convinced that his opportunities of pressing upon their attention the momentous realities of an eternal world would very soon close for ever, he requested that they might be called to his bedside, when he delivered to each a most suitable and impressive address. The exercises of his mind, as manifested by his conversation and whole demeanour, not only evinced that he was the subject of gracious dispositions, but that he was favoured with more than an ordinary degree of spiritual enjoyment.

He felt very sensibly the awful condition of a world lying in wickedness, and most earnestly did he pray that the universal kingdom of Jesus might speedily come. With especial fervour, however, did he supplicate for success on the gospel preached in the village in which he resided; and above all, did he intreat that an effectual blessing may long continue to follow it in the congregation with which he had for many years worshipped.

In the course of his illness he was at times delirious; but even then the bent of his mind and direction of his affections towards heavenly objects,

were manifest in the subjects on which he spoke, and the tone of feeling he displayed. For a considerable time his whole soul was remarkably attracted and elevated by spiritual and celestial things, so that he long desired "to depart and be with Christ." At the same time, however, the impressive seriousness of his countenance plainly indicated the solemnity with which he contemplated his entrance on an awful eternity.

Two days before his departure, it was his earnest wish to partake of the ordinance of the Lord's Supper; and expressing a deep regret that he had not sufficiently prized that institution of his Lord whilst in health, he earnestly exhorted his pious friends not to neglect or defer what he *then felt* to be, with respect to *every Christian*, both an incumbent duty and an invaluable privilege.

The last words he uttered, and which were addressed to a friend who was raising him in his bed, strikingly marked the tranquillity of his mind, and proved that, to him, death had lost its sting. They were, "Support me, my dear friend, a little longer; the conflict is over, and I am now going to cross the river." May survivors, learn to live the life, that they may die the death of the righteous!

Weathersfield.

P. S.

MRS. SARAH WETHERHERD,

Wife of the Rev. J. Wetherherd, M.A. perpetual curate of Loversall, Yorks. and one of the Hon. East India Company's Chaplains on the Madras establishment, (then stationed at Bellary, now at Poonamalle,) was born Oct. 25, 1798. Blessed from her early days with the incalculable advantage of pious parents and a religious education, and possessing a disposition naturally mild and gentle, she, in the period of her youth, evinced that regard to serious subjects, which was gladly hailed by those with whom she stood connected, as a prelude to future excellence of character. Nor were the expectations they had formed disappointed. Rising into life, her religious principles "grew with her growth, and strengthened with her strength;" while

the scriptural sentiment, "by the grace of God I am what I am," was deeply engraven on her heart. By this grace the eyes of her understanding were enlightened, and she felt a growing desire to promote the spiritual welfare of all with whom she stood connected.

That she did not, therefore, rank with those, to whom the pointed rebuke of our Saviour might be addressed, "Why stand ye here all the day idle?" this brief outline of her history will evince. She was zealously engaged in a Sunday-school and other benevolent institutions, in a populous village, where her friends at that time resided, and where, alas! little but immorality and infidelity prevailed; and the obstacles she had to encounter in the promotion of her favourite object, served but to display more fully her benevolent concern for the welfare of others, and her growing attachment to her Saviour's cause. In the course of divine providence, removing from thence with her friends to Chelsea, her assiduity in promoting the same grand object, kept pace with the increasing opportunities this place afforded for her exertions. Of the church assembling in Paradise-row, Chelsea, she became a member, and stood in an honourable and useful connexion with it till duty called her to foreign shores. Marrying an amiable and respectable minister of the Church of England, whose duties led him to the East Indies, it was her ardent prayer and earnest hope, that they should both prove useful to the souls of the ignorant and unenlightened there. To her affectionate parents, as well as to herself, the idea of parting, though under such favourable auspices, was a trial better to be conceived than described; and though the prospect of their daughter's usefulness and happiness allayed much of their mental anxiety, yet it was not till Dr. Black of Sloane-street, had recommended the voyage—not till her affectionate husband had engaged to return to England, should the climate prove prejudicial to her health—not till direction from above was implored, and Christian friends consulted—and not till the deceased's own argument was felt, that India could neither lengthen nor shorten her days, that her affectionate parents could be prevailed upon to part with a treasure

they so highly prized. Mr. and Mrs. W. sailed from Gravesend in the ship *Thames*, bound for Madras, on Nov. 24, 1820; and safely arrived there on May 15, 1821. Their residence for some time was Bellary, a very healthy station, where her husband some years ago was induced, at a considerable expense, to establish a comfortable residence, the air being considered suitable to her constitution, which proved to be the case. But, in common with all the descendants of Adam, having the seeds of mortality within her, and her appointed days numbered, a disorder of the lungs and liver, in March 1823, necessitated her husband to remove her 300 miles, to Madras, for sea air; where a situation exactly adapted to her mind and disposition was obtained. But, alas! in the midst of her hopes and in the bloom of life, she was, by a mysterious but merciful Providence, soon removed for ever from all the scenes of duty and enjoyment below, to the pure and permanent felicity of heaven. Thus those advantages and pleasures her husband so fondly anticipated have all vanished, and he is left bitterly to bemoan their loss, and at the same time to learn submission to the divine will. A circumstantial account of her closing scene, her death-bed sayings, her parting farewells, has not as yet arrived. All that is known at present of the melancholy scene is, that she was sensible of her approaching departure; and that being enabled to look to God through the atoning blood of Jesus, she, without a struggle, without a groan, fell asleep in the arms of her Saviour, July 20, 1823; aged 25. This painful event was improved by the Rev. W. Hutchings, of Paradise Chapel, Chelsea, on Jan. 25, 1824, from Numb. xxiii. 10. to a numerous and attentive audience. W.H.

RECENT DEATH.

DIED, on the 26th Feb. in the 63d year of her age, Charlotte, the wife of the Rev. Dr. Bogue. While in health, she was actively employed in doing good: supported by the consolations of the gospel, she bore a very long and painful affliction with exemplary patience; and departed this life in the well grounded hope of eternal blessedness in heaven.

A LAMENT

ON THE DEATH OF THE REV. JOHN SMITH, MISSIONARY,

Who died in the Colonial Jail, Demerara, on the 6th of Feb. 1824.

FAREWELL, dear saint, life's narrow sea is
past,
The surging billow and the bitter blast,
For thou hast shot the stormy gulf of
death :

Thy little bark rides calm on Eden's wave;
But many a Negro's tear shall wet thy
grave, [wreath.

And fond Affection weave the cypress

And oft the Negro's foot at eve shall trace
The spot where thy dear relics rest in peace,
And future Missionaries drop a tear;
While the soft murmur of the evening
breeze,

Wafting the fragrance of the cedar trees,
Shall seem to whisper, "Injur'd SMITH
lies here!"

Around the *Tropic Martyr's* verdant tomb,
The soft banana shall delightful bloom,
And o'er the grave the tall palmetto
wave: [blue,

The evening skies, ting'd with a pensive
Shall o'er the green sod weep a copious
dew, [grave.

For dear to Nature is the Martyr's

Yes, thou hast enter'd that "sabbatic rest,"
Where proud oppressors never can molest,
Nor planters' calumny annoy thee more:
The storm blew heavy, but the port is
gain'd, [pain'd;"]
Where neither "heart is sick, nor head is
And seraphs hail thee to the tranquil
shore!

Slander on thee pour'd down no drizzling
shower;

But sycophants in pay, and men in power,
Were foes alike to thee, the negro's
friend!

Thy love for negroes was the *only* spot
Where wakeful jealousy could fix a blot:
Thy love for them was steady to the end.

By many a burning sun thy frame was
worn; [scorn;

Thy mind was pain'd by many a look of
A poor fanatic in the proud man's eye:
Yet still, though weak, thy labour was
pursued,

Th' exhausted vital lamp was oft renew'd,
Toil all thy element; "God's strength
thy joy."

Now thou hast changed labour for repose,
And angels chant a requiem to thy woes,
Where weary vexed spirits are at rest:
In Eden's happy bowers, for ever green,
The Negro's sorrows and the Planter's
spleen

Can never ruffle thy untroubled breast.

Thy love for slaves no cloud could e'er
eclipse,

They often hung with rapture on thy lips,
To their best welfare all thy cares were
given:

Thy zeal for their salvation brightly shone,
In an unfriendly clime, a burning zone,
Till by oppression to a prison driven.

Ah! where was justice when thy cruel foes
Dropp'd gall into the chalice of thy woes,
And thou wast call'd the final dregs to
drain;

A *lawless* sentence, pendant o'er thy head,
To plant with thorns affliction's prison bed,
And on thy memory fix a lasting stain!

But confidence in God was thy support,
This made thy gloomy jail joy's outward
court, [calm!

For holy innocence kept conscience
"Though deeply persecuted, not forsook,"
"Thy record was on high," in heaven's
book,

And Jesus' love supplied a healing balm.

No evening could with more serenity
close,

Than the mild sequel of thy causeless woes,
For love around thee shed a dawn of
heaven:

But lo! the bird of Paradise is fled!
Thou canst not, slave oppressor, hurt the
dead! [be forgiven!

Go, weep thy crime—"blood guilt" may

And thou, dear partner, never from his
side, [tried,

Faithful and true, though to the utmost
To thee his memory is doubly sweet!

Be comforted, and dry thy flowing tears,
This hope revives, this soothing prospect
cheers,

'Tis but a moment, and in bliss you meet!

Newark. JOSHUA MARSDEN.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons, preached in St. John's Church Glasgow. By *T. Chalmers, D. D.* 8vo. 10s. 6d. Whittakers.

THESE interesting and masterly Discourses will, we doubt not, fully sustain the high reputation of the author. They are distinguished by the same fascinating qualities, both in thought and in expression, which give a peculiar character and a peculiar charm to his former volumes, and which lead on the reader from page to page by the force of an attraction almost irresistible. Whatever be the subject of discourse, Dr. Chalmers seizes on some one important sentiment, which he holds up to view in almost every variety of aspect, and adorns with the most vivid colouring of an imagination truly poetic, and a most impassioned ardour of feeling. Many of the sermons in the volume before us are on subjects of high importance, and are enriched with an ample portion of those vital and essential truths which are the glory of the gospel of Christ. In some others of the series, this primary requisite is not to be found to the extent we could desire; but it is very gratifying to receive the statement of the author's sentiments on this point, with which he concludes his preface. In reference to the subject of public charity, he thus expresses his views:—"I have, however, more comfort in discussing this argument from the press than from the pulpit, which ought to be kept apart for loftier themes, and which seems to suffer a sort of desecration, when employed as the vehicle for any thing else than the overtures of pardon to the sinner, and the hopes and duties of the believer."

The volume contains fifteen sermons, and on the following subjects. "The constancy of God in his works an argument for the faithfulness of God in his word.—The expulsive power of a new affection.—The sure warrant of a believer's hope.—The restlessness of human ambition.—The transitory nature of visible things.—The universality of spiritual blindness.—The new heavens and the new earth.—The nature of the kingdom of God.—The reasonableness of faith.—The Christian Sabbath.—The doctrine of predestination.—The sin against the Holy Ghost.—The advantages of Christian knowledge to the lower orders of society.—The duty and the means of Christianizing our home population.—The distinction between knowledge and consideration."

Our limits will not permit us to enter on the plan or on the execution of any of these impressive and eloquent discourses. One remark, however, we cannot withhold. It is, that we have been much gratified to find the momentous and encouraging doctrine of the influence of the Holy Spirit pervading most of the discourses; so that even when it forms no part of the direct discussion, it is frequently and powerfully pressed upon the attention of the reader. Thus it should ever be in the discourses of the pulpit; for if that doctrine be indeed true, it is ever entitled to a place of peculiar prominence.

The three first sermons we have read with a very high degree of interest and delight. From the *second* we give the following extract:—

"The object of the gospel is both to pacify the sinner's conscience, and to purify his heart; and it is of importance to observe, that what mars the one of these objects, mars the other also. The best way of casting out an impure affection is to admit a pure one; and by the love of what is good to expel the love of what is evil. Thus it is, that the freer the gospel, the more sanctifying is the gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a man holds of God as a pensioner, the greater is the payment of service that he renders back again. That very peculiarity which so many dread as the germ of Antinomianism, is, in fact, the germ of a new spirit and a new inclination against it. Along with the light of a free gospel, does there enter the love of the gospel, which, in proportion as you impair the freeness, you are sure to chase away. And never does the sinner find within himself so mighty a moral transformation as when, under the belief that he is saved by grace, he feels constrained thereby to offer his heart a devoted thing, and to deny ungodliness."

Sacred Geography: originally composed by Edw. Wells, D.D. Revised, corrected and augmented by the Editor of Calmet's Dictionary. 3 vols. cr. 8vo. with a Quarto Atlas and Plates. 1l. 1s. C. Taylor.

In our last vol. p. 418, we announced a new edition of the above mentioned Dictionary, by the late learned and laborious

editor, Mr. C. Taylor, who finished his literary and Christian course in the following month. We have now the pleasure to state that his son (Mr. C. Taylor,) is republishing the work with all the improvements of the last edition, (See our Review for *Oct.* and for *Jan.* last,) in Numbers at 1s. each, for the convenience of ministers and students, as well as in Parts, as formerly.

The "Sacred Geography" now before us is a part of the above work, and was in this form prepared for publication before the editor's death: it comprises, besides Dr. Wells's work, the Geographical Excursions and Geographical Index in the larger work, and will no doubt be acceptable to many clergymen and others, whose means are not equal to the purchase of the former. The plates of the Atlas, &c. are the same.

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*Critica Biblica*; or Depository of Sacred Literature; comprising Remarks Illustrative, Critical and Philological, on the Sacred Scriptures; Biblical Anecdotes, Sacred Poetry, &c. Vol. I. 8vo. 10s. 6d. W. Booth.

THIS work was commenced, and is, we understand, still continued in monthly Numbers, (price 1s.) with a particular view to the convenience of ministers and students, who cannot afford the purchase of extensive and expensive works. It is partly original, and partly selected from the most eminent biblical critics and commentators. It contains also a critical account of new works in this department of literature, and some beautiful versifications of Scripture, which we suppose to be original. See pp. 48, 238, 240, 432, &c. Illustrations of Hebrew Poetry, with translations in the manner of Bishop Lowth; extracts from modern travellers in the Holy Land, and many other articles calculated to promote the knowledge of the Scriptures and improve the taste of students.

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The History of the Jews, from their Origin to their ultimate Dispersion. With many Explanatory Notes. By M. Mayers. 8vo. 10s. Hamilton.

THIS work may be considered in some measure as *unique*, being written by one of the children of Abraham, with a view to promote the knowledge of Scripture history and prophecy among his countrymen, whom he represents as generally ignorant respecting the former, and sceptical as to the latter. With respect to Christianity, the author speaks favourably, and is, we hope, a believer; but writes with as much caution as Josephus, not to

offend his nation. Instead of directing their faith, he wishes them to examine the Scriptures for themselves; and particularly to study the prophecies relative to Messiah and the glory of the latter days. The History of the Jews is comprised in 55 chapters, from the Creation to the time of Constantine. The *Appendix* considers the present dispersion of Israel as foretold by Moses, and then proceeds to those prophecies which predict their future restoration and felicity under the king Messiah.

With respect to the style of the work, it is very creditable to Mr. M. as a *foreigner*, though there are some things that will bear correction in a future edition, if it should be called for, which we hope will be the case. One of these occurs in p. 431, where the author speaks of his nation as having rejected Jesus "as the true Messiah," whereas the fact is, and so he means, they rejected him as an impostor. In another edition we would also recommend the contents to be placed at the head of each chapter, and a table of contents at the beginning, notwithstanding he has subjoined a good index at the end.

Mr. M. would also do well to revise the *Notes*, in which (as he will find by consulting more modern travellers) he has given too easy credit to the tales of some old writers relative to the Lake Asphaltus, the pillar of salt, &c. pp. 21, 22.

We would by no means, however, disparage the work, or discourage the author; on the contrary, we would advise such Christians as have opportunity, to promote its circulation among the Jews to the utmost of their power, by giving or lending it for their perusal. Young people among ourselves will also find it a good abridgment of the Scripture history, and a very proper introduction to Mrs. Adams's work (see *Evan. Mag.* for 1819, p. 239), which brings down the history of that interesting nation to the present time, and both which, taken in connexion with Mr. Allen's "Modern Judaism," give a complete view of their former history and present state.

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*The Star in the East*; with other Poems. By Josiah Conder. Foolscap 8vo. 6s. Taylor & Hesse.

"THE Star in the East," is, to the extent of about 90 lines, a republication of a poem published in 1812, under the ill-chosen title of "*Gloria in Excelsis Deo.*" The subject of this poem is the spread of the gospel in the East. The first part relates to Jerusalem, the latter to India, and other countries where the "Morning Star" is now rising. The subject is great,

and the poem, which is in blank verse, not unworthy of the subject. The other pieces are in rhyme, including versions of several of the psalms, and various miscellaneous pieces. The versification of scripture is an arduous task, and few have succeeded better than Mr. C. Some of the hymns are very beautiful—particularly the "Poor Man's Hymn," p. 60, and the lines on Ps. cxxx. 6.—To the religious are added, "Domestic and Miscellaneous Poems," sacred to friendship and to kindred; and we doubt not but the whole volume will be highly acceptable to all who possess a taste for genuine poetry, united with the purest and sublimest sentiments.

*The Works of the Rev. J. Gambold,*  
A. M. with an Introductory Essay by  
T. Erskine, Esq. 12mo. 3s. 6d. Whittakers.

WE have long been acquainted with the works of the amiable and pious Gambold, who was educated in the Church of England, and officiated several years as a parish minister; but in 1742 gave up his living, and joined the "United Brethren," among whom, about ten years afterwards, he became a Bishop, and died in 1771. The works of Mr. G. were, a Sacred Drama, full of excellent sentiment, entitled, "The Martyrdom of Ignatius;"—some Poems and Hymns, (among which is the well-known hymn, "O tell me no more of this world's vain store," &c.)—two Sermons, and several Letters, all breathing the language of humility and self-denial, together with holy joy in the Lord, and entire resignation to his will.

This is the second of a series of republications, of which the first (Kempis) was noticed in our *Feb* Mag. and the Introductory Essay is by Mr. Erskine, author of the able "Essay on Faith," reviewed in our last vol. p. 151. It treats of the nature and source of that holy joy, which Mr. E. considers as Mr. G.'s peculiar characteristic; but it is discussed in a style which we think rather too metaphysical, as connected with a preacher so remarkable for primitive simplicity. Mr. E. has some judicious remarks on the sacred drama of "Ignatius," to which he ascribes considerable literary merit; and some parts of which he is not afraid to compare with Shakespeare: these remarks we doubt not will excite attention to a performance too long neglected and but little known. The Essay is followed by a Life of Mr. G., copied from the former edition of his works.

*Travels in the United States and Canada in 1818, 1819.* By J. M. Duncan, A. B. 2 vols. cr. 8vo. 16s. Hurst and Co.

TRAVELS, as such, certainly do not fall regularly within our notice; but when sensible and pious travellers like Mr. Duncan pay particular attention to the state of religion and morals, as he has done, we feel it our duty to direct the attention of our readers to their publications. Mr. D. after a brief account of his voyage to New York, and describing that city, proceeds to Boston, Newhaven, (with a full account of Yale College,) Princetown, Philadelphia, Baltimore, Washington, Alexandria, Mount Vernon, and, by a steam-boat passage, to Albany: here closes the first volume, from which we shall only extract the concluding paragraph.

"I had occasion to remark in the churches of Albany, as well as every where else in this country, the jealous separation which takes place on all occasions between the whites and blacks. None in whom is detected a tinge of African blood are permitted to mingle with white men, they are all restricted to pews in the *farther end of the gallery*, conspicuously apart from the rest of the congregation. How reprehensible is such a scene in the house and presence of Him, who has said, "Look not on his countenance, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart!" But, alas!

"He finds his brother guilty—of a skin  
Not coloured like his own!"

and even in the worship of the Most High he must manifest his horror at such enormity!"

The second volume leads us from Albany to Buffalo, and lake Eri; gives a very interesting account of the falls of Niagara and of the American Indians—proceeds to Niagara town, to lake Ontario, St. Laurence, Montreal, Quebec, lake Champlain, and back to New York.

Mr. D. is a most intelligent traveller, and is every where particular in inquiring into the state of morals and religion, makes us acquainted with the style of preaching in most places through which he passes, the progress of education and improvement, and particularly as to religious Societies. "At New York," he says, "Bible, Missionary, Tract, and Sunday School Societies, are, I think, quite as numerous as among ourselves. - - Of Missionary Societies there are, in this city, at least ten. Of these there are three or four which devote their funds to foreign missions; others to the support of preachers and teachers in the destitute regions of the United States, and among poor wandering Aborigines; one gives its exertions exclusively to the Jews, and one is subservient to the interests of the Episcopal Church. I heard one evening a discourse, delivered

in behalf of one of these *Homè Societies*, at which four young Cherokees were present, some of them sons of chiefs, who had come to New York to be educated for acting as missionaries and teachers among their own nation." Vol. ii. 379.

*A Sermon, delivered at the Monthly Lecture, Feb. 12, 1824, at the Rev. T. Roberts's Meeting-house, Bristol.* By W. Thorp. 8vo. 2s. Maxwell.

THIS Sermon was preached in answer to the following given question: "For what purpose are the good works of the righteous to be exhibited at the Day of Judgment?" and is founded on the following scripture, Matt. xxv. 31—4. Having from this text established the fact, that "the good works of the righteous" will be so exhibited, Mr. Thorp proves first, negatively, that this will *not* be with a view to their justification before God, which must be derived solely from "the righteousness of the Redeemer;" he then proceeds to show that "there are other purposes to be answered by such an exhibition of immense importance; and these may be considered with regard to—the Character of the Righteous—the Honour of the Judge—the Destinies of the Universe—and the Glory of God the Father, as sustaining the honour of the divine Majesty in the commencement, progress, and consummation of the great work of redemption." Under this judicious arrangement, the preacher discusses the subject with his usual eloquence; and there are several passages of peculiar excellence, that we should be happy to transcribe into our pages, but at present it is impossible; and our readers will find the whole well deserving their attention.

*Exempla Concionum; or Plans of Sermons. Sketched for the Pulpit.* Vol. I. 12mo. 4s. Westley.

THE title further announces, that they are "intended either as Outlines, to be filled up by written composition; or as Notes, to regulate and facilitate extemporaneous delivery." Now the question is, whether the kind of assistance here tendered be in reality adapted materially to aid the efforts of the preacher. On this point we cannot but continue very doubtful. We have been accustomed to think that the preacher who cannot well do without such helps, will not very easily do well with them; while to the man accustomed to study the Scriptures, and to think for himself, it would be easier to sketch and to fill up plans of his own, than to amplify the plans of another. We should view with concern a disposition on

the part of young preachers to rely on this kind of borrowed and artificial aid.

*The Good Samaritan; or, an Appeal to the Sympathies of the Young, on behalf of the Heathen World.* By J. Hooper, A. M. 12mo. 6d. Westley.

IT was the opinion of the late Mr. Scott that the Millennium "is at hand, even at the door; and that we ought to advert to it, and those things which may prepare the way for it, in all our studies and writings, and in the improvement of our several talents."

The great and increasing attention which is now paid to the spiritual wants of the pagan world, the vast desires which are entertained, and the actual and successful efforts which have been made for the conversion of the heathen to God, well harmonize with the opinion of that justly celebrated commentator.

At the same time the practical part of his Note points out a correspondent duty highly worthy the serious regard of every disciple, and especially of every Minister, of the Lord Jesus Christ.

The amiable and justly respected author of the "Appeal" has, in an able and interesting manner, discharged the duty which Mr. Scott so properly enforces.

Endeavouring to excite a strong missionary feeling in the hearts of the rising generation, he has addressed himself to the sympathies of the young; and, to affect their hearts, has in the introduction set before their eyes the lovely example of the good Samaritan, and in the first section of the Appeal, *The miserable state of the heathen world.*

Section II. exhibits the claims of the inhabitants of pagan lands upon the sympathies of the Christian, as being *rational, accountable, and immortal agents.*

Section III. points out *personal piety—fervent prayer—co-operation with existing Societies—and actual departure for heathen lands,* as some of the best ways in which Christian youth may benefit their heathen neighbours.

Motives drawn from gratitude to God, the example of Christ, the zeal of Satan's agents, the brevity and uncertainty of life, and the encouraging signs of the times, conclude the pamphlet, which we cordially recommend to the perusal of that important branch of the Christian community, for whose guidance and excitement it is more particularly designed.

*Leisure Hours.* 18mo. 4s. Longman.

THIS work consists of a number of small periodical papers, printed at Edinburgh in 1820 and 1821. Their object is to show



that infidelity and irreligion lead to discontent, murmuring, and wretchedness; while on the other hand, vital Christianity leads to true happiness both here and hereafter; in short, that "godliness with contentment, is great gain, having the promise both of this life and that which is to come." The papers are well written, and the interest not a little increased by a spice of northern dialect, in the manner of the popular Scottish novelist. We recommend it particularly to the disciples of Paine and Carline.

*The Spirit of Prayer.* By Nathaniel Vincent, A.M. with Extracts on the same subject from the Works of Mrs. H. More, Rev. D. Wilson, J. Bowdler, Esq. and others. 2s. Nisbet.

THIS little volume appears to be the second Number of "The Village Library," the design of which is to bring forward, chiefly, small works of a former age worthy of re-publication. Such, from the importance of their subjects, and the plain and practical manner in which they are written, seem fitted to be useful to that class of readers for whose benefit Village Libraries are instituted. The first Number includes the lives of the Rev. Dr. Cotton Mather and the Rev. Joseph Alleine.

In this Number the principal tract is "The Spirit of Prayer," by Mr. Vincent, to which the editor has added, by way of Appendix, (No. 1.) "On God's Answering Prayer," by the Rev. J. Barrett, Nottingham, 1709; (No. 2.) "On Prayer, and the cultivation of a Devotional Spirit," from Mrs. More's "Practical Piety;" (No. 3.) an extract from a valuable Sermon on Prayer, by the Rev. Dan. Wilson; (No. 4.) an extract on the same subject from the Theological Tracts of the late John Bowdler, Jun. Esq.; and (No. 5.) an extract from a small volume, entitled, "A Persuasion to Private Devotion," (reviewed in our last Number,) by Mr. John Sheppard. We sincerely hope the pious object of the Editor will be attained in the edification of many village readers.

#### LITERARY NOTICES.

*In the Press, and speedily will be published*—1. An Answer to the Letters of the Abbé Dubois on the State of Christianity in India. By the Rev. H. Townley, Missionary to Bengal.—2. Eleazer: an interesting Narrative of one of the Jewish Converts on the day of Pentecost; supposed to be related by Himself. By T. Bingham.—3. A volume of Sermons. By the Rev. J. R. Vernon, Assistant Preacher at St. Paul's Covent Garden, &c.

*New Editions.*—1. The whole Works of Bishop Reynolds, in 6 vols. 8vo. with his Life by A. Chalmers, Esq.—2. Doddridge's Family Expositor, compressed into 1 thick vol. large 8vo.—3. (Publishing

by Subscription at 10s. 6d.) Christ All and in All; or 37 Sermons on the Similitudes of Christ in Scripture, preached by the Rev. Ralph Robinson, at St. Mary Woolnoth, in the days of the Commonwealth. Edited by Rev. T. Sharp, Woolwich.—4. Locke and Dodd's Common-Place Book, in 1 vol. 8vo.

#### SELECT LIST.

Divine Influence; or the operations of the Holy Spirit, from the Creation to the Consummation of all things. By Rev. T. T. Biddulph, A.M. of St. James's, Bristol. 8vo. 9s.

Life of Mr. J. Bundy of Bristol. By Rev. T. Wood, A.M. 12mo. 2s.

Sacred Melodies, with an Admonitory Appeal to the Right Hon. Lord Byron, &c. By Mrs. J. H. R. Mott. 8vo. 5s. 6d.

Plurality of Offices in the Church of Scotland Examined, with a particular reference to the case of Dr. McFarlane. By Rev. Rt. Burns, Paisley.

The Evangelical Rambler. Vol. I. 12mo. 3s. 6d.

Prose and Poetical Works of the Rev. G. C. Smith, of Penzance. Vol. I. 12mo. 6s.

Travels in Prince Edward's Island, Gulf of St. Lawrence, N. A. By W. Johnstone, Dumfries.

Divine Grace the source of all Human Excellence.

A Sermon occasioned by the Death of the late Rev. W. Ward. Preached at the Mission Chapel Serampore, by J. Marshman, D.D.

Part I. of the Cottage Bible. 1s. fine, 1s. 6d.

Baptism the indispensable Qualification for Communion, &c. with Animadversions on the Rev. R. Hall. By J. Ivimey. 8vo. 3s.

Religious Liberty stated and enforced, in 6 Essays, and an Appendix. By T. Williams. 2d edition, with an Essay on the Duty and Importance of Free Communion. 8vo. 6s.

Newton's Letters to a Wife. 12mo. 2s. 6d.

Sketches of Sermons, furnished by their respective Authors. Vol. 7. 12mo. 4s.

On Baptism; in reply to Rev. Gr. Ewing, Dr. Dwight, and Dr. Wardlaw. By Rev. F. A. Cox, A.M. 8vo. 4s. 6d.

Republication of a Discourse in 1728, entitled, "Infants' Church Membership and Baptism fully proved." 6d.

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## RELIGIOUS INTELLIGENCE.

## LONDON.

At a General Meeting of the Deputies for Protecting the Civil Rights of Dissenters, held at the King's Head Tavern, in the Poultry, on Friday, 19th March, 1824. *W. Smith*, Esq. M.P. in the Chair.

Resolved unanimously (on the recommendation of the Committee) That, considering the long interval which has elapsed since the agitation of the question of general Religious Liberty in Parliament, and the consequent want of interest in, and acquaintance with the subject which prevails both in and out of Parliament, it is expedient that it be immediately brought under public consideration, by an application to Parliament on the subject of the Corporation and Test Acts; and that such application be renewed temperately, but perseveringly, from time to time, with a view to enlightening and directing the public mind, making the Friends of the cause acquainted with, and interested in, the merits of the question, and preparing the way for that gradual but ultimate success which has, in so many instances, attended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed, and presented to both Houses of Parliament without delay.

That some Member of the House of Commons be requested to follow up the Petition by a motion on the subject.

That the Committee apply to such Members of both Houses as are considered favourable, requesting their assistance, informing them of the decided intention of the Body of Dissenters seriously to make and renew applications to the Legislature on the subject, and communicating to such Members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of Deputations from the Body of Ministers in London, and the other Societies in London, formed for or interested in the promotion of Civil and Religious Liberty, in order to establish union, and obtain an accession of talent and energy in the common cause.

That printed statements of the Case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be, with such co-operation, prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind by temperate discussion, (either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once to take, from time to time, all such steps as may be expedient for effectually following up these objects, and that they report, from time to time, to the General Meetings, calling Special General Meetings, if necessary.

That these Resolutions be signed by the Chairman, and printed and communicated to all congregations of Dissenters throughout the kingdom, known to the Committee; and that it be recommended to them to form some plan of communication and co-operation, through local or district Societies, with the Body in London, and to send up Petitions as early as possible, but, at all events, in the ensuing session, taking measures at the same time for interesting in their cause such Members of Parliament as may be more immediately connected with them.

That these Resolutions be also officially communicated to the Body of Ministers in London, and to the different Dissenting Bodies associated there for the promotion of Religious Liberty, and be also inserted in the different Magazines connected with or in circulation among Dissenters.

(Signed) *WM. SMITH, Chairman.*

## BRITISH AND FOREIGN SCHOOL SOCIETY.

On Friday, April 2d, a public examination took place at the Central Schools of the British and Foreign School Society, on which occasion Thomas Fowell Buxton, Esq. M.P. one of the Vice Presidents, was in the Chair.—Sir Patrick Ross, Mr. Orlando, one of the Greek Deputies, Wm. Evans, Esq. M.P. the Countess of Darnley, and a respectable number of ladies and gentlemen were present.

The examination commenced in the Girls' School, where the ladies previously inspected the specimens of needlework, and purchased a number of articles which were prepared for sale. The Girls were first examined in writing and arithmetic. After this they read a passage of Scripture, on which they were questioned by the Superintendent. The Rev. George Clayton, and the Rev. J. M. Cramp, then

questioned them generally on the Holy Scriptures, and the answers given by the children afforded great satisfaction to the company.

The Chairman and visitors then adjourned to the Boys' School.

The Boys, after the customary evolutions, which were made with great accuracy and dispatch, wrote specimens on slates from dictation; these were handed round to the company, and inspected.

Twelve boys, whose diligence in the school has been rewarded by giving them extra instruction, then produced maps, which they had delineated on slates, and were examined thereon. They also exhibited the progress they had made in the elements of trigonometry, as adopted to mechanical purposes.

About 40 of the eighth class were then examined in arithmetic, as far as the Rule of Three and Practice; the visitors were highly gratified by the rapidity and correctness of their execution.

The same number were then directed to read a portion of Scripture, which they did in the most clear and intelligible manner. They were questioned thereon, and, in order to prove that their knowledge was not confined to the particular passage that had been read, they were questioned by the Chairman and the Rev. J. M. Cramp for upwards of half an hour, on the most important facts and duties of religion: their answers, contained in appropriate passages of Scripture, were such as could not fail to afford delight to every friend of Bible education.

Two Greek youths, from the island of Cyprus, who have been in England only eleven months, and who knew not previously a word of English, and could not write a letter of the alphabet, sustained a respectable part in the examination.—They can read fluently and write well, and their replies to the questions proposed to them were prompt and suitable.

When the examination was closed, the Chairman was pleased to express his entire satisfaction with what he had heard and seen, and particularly his astonishment at the progress made by the children in Scriptural knowledge. The Rev. Mr. Williams, of Edmonton, then addressed the children and the company, and was followed by Wm. Allen, Esq. the Treasurer, when the Meeting terminated. It is believed that all present were deeply impressed with a conviction of the excellence of the British system of instruction, and of the superior advantages of the mode adopted for communicating religious knowledge by the Holy Scriptures only. Why should so noble an Institution be crippled in its exertions by want of funds?

Subscriptions and donations will be re-

ceived by Wm. Allen, Esq. Treasurer; Mr. Millar, Museum-street, Bloomsbury; and at Messrs. Hanbury & Co.'s, Bankers, Lombard street.

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SEAMEN'S BOYS FREE DAY SCHOOL.

THE North East London Seamen's Friend Society and Bethel Union, having announced to the religious public their intention of establishing a Free Day School for the Sons of Seamen and Rivermen, to be held at the Seamen's Chapel, 42, Lower East Smithfield, near the Tower; from the many pressing applications for the admission of children, have already selected thirty-five boys of the above description, and commenced the school on Monday, March 22, 1824.

Although the funds of this Institution do not at present exceed 12*l*. the Committee humbly trust that they shall be enabled to proceed in this work of faith and labour of love, as the necessity of such an establishment in that populous and degraded neighbourhood is more fully known.

Subscriptions and donations received by Mr. A. Pattison, Treasurer, *pro tem*. 80, Cornhill; Mr. J. Elliott, 1, Old Fish Street, and the Rev. H. Fisher, Master, at the Chapel and School-house.

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#### NEW CHAPEL.

OCT. 21, 1824, the first stone of a spacious building in Mile End Road, to be called "Brunswick Chapel," for the use of the Rev. G. Evans's congregation, was laid by Dr. Collyer, assisted by several other ministers and lay gentlemen. Under the same roof are included rooms for the education of 600 poor children belonging to the Sunday schools, which are to be occupied also on week days by a school on the British system. The building is 92 feet by 46, and 27 from the floor to the ceiling. On the same site are erecting six comfortable Almshouses for the poor aged female members of the church, and a house for the residence of the minister. The ground is held for the term of 350 years, at ten shillings per annum, and was given to the church by the late M. Pantin, Esq. one of the congregation, who also furnished the necessary funds for erecting the School-rooms, Almshouses, &c. and invested in trust the sum of 1000*l*. 3 per cents. for the use and benefit of the charity schools belonging to this congregation, in which fifty children are clothed and educated. Also 1000*l*. 3 per cents. for the use and benefit of the Infant Friend Society, for relieving poor Married women in their lying-in; and 300*l*. new 4 per cents. for the use and benefit of the Auxiliary Society in aid of Missions. The



chapel (which contains at least 600 free-sittings for the poor) will cost about 2000*l.*, which sum must be raised by subscription, as this generous benefactor to Institutions specified, made no provision for that object. The congregation have subscribed in a liberal manner, and, with the assistance of friends to the cause, it is hoped this important object will at no very distant period be accomplished. This Christian Society was formed by the venerable Puritan divine Dr. T. Godwin, whose place of worship was in Lime-street, London, afterwards in Artillery-street, and during the last sixteen years with their present pastor in Church-street, Mile End New Town.

ORDINATIONS.

On Tuesday, March 16, 1824, Mr. R. Brazier was ordained pastor of the Independent church in Philip-street, Kingsland-road, (near London); Mr. Mummary commenced the service by reading the Scriptures and prayer; Mr. G. Evans delivered the introductory discourse, &c.; Mr. T. Harper offered the ordination-prayer; Mr. S. T. Stirtevant delivered a charge founded upon Matt. xvi. 24; Mr. W. Williams, of Edmonton, preached to the people from 1 Thess. v. 12, 13; and Mr. Scraggs concluded with prayer. Mr. John Clayton preached in the evening.

March 24, the Rev. J. Hoppus, jun. M. A. (late student at Rotherham College, also at Edinburgh and Glasgow,) was ordained to the pastoral office at Carter-lane, London. Mr. Hoppus, sen. of Yardley Hastings, Northamptonshire, commenced the service with prayer and reading the Scriptures; Mr. Humphrys, of Mill Hill, offered the general prayer; Dr. J. P. Smith, of Homerton College, delivered the introductory discourse, and asked the questions, which were most explicitly and satisfactorily answered; Mr. Tayler, who for very many years was the pastor of the church, offered the ordination-prayer, accompanied with imposition of hands; Dr. Winter, of New Court, delivered the charge from 1 Tim. iv. 16. Mr. Brown, of Enfield, preached to the people from 1 Thess. v. 12, 13; Mr. Lacey, of Salters' Hall, concluded with prayer.

RECENT DEATHS.

On Saturday morning, April 10, died the Rev. G. G. Scraggs, M. A. Pastor of the Independent church, Bow-lane, Poplar. The deceased on the preceding Thursday fell down a flight of steps at the back of his house in an apoplectic fit, by which accident his back was broken. His sufferings were extreme, which he bore with exemplary patience, and to the last mo-

ment continued praising God, and expressing a confident but humble hope of eternal life, founded on the merits of Jesus Christ, the sinner's friend. "Surely, in the midst of life we are in death!"

Mile End.

G. E.

April 14, died of the dropsy, aged 63, Mrs. SARAH SIMPSON, relict of the late Rev. R. Simpson, D.D. Theological Tutor at Hoxton Academy.

NOTICES.

*Newport Pagnel Evangelical Institution for Educating Young Men for the Christian Ministry.*—The Twelfth Anniversary of this Institution will be held at the Rev. T. P. Bull's Meeting-house, on Tuesday, May 25. The Rev. J. Fletcher, of London, will preach in the morning, and the Rev. ——— in the evening. The meeting in the afternoon, as usual, for the reception of the Report, &c.

*Bedfordshire Union.*

The Anniversary of this County Home Missionary Society will be held on Thursday, May 20, when the Rev. J. Fletcher is expected to preach in the morning at eleven o'clock, and the Rev. Mr. Hollo-way, of Cotton End, in the evening. A meeting of business will be held in the afternoon.

*Somerset Association.*—At Castle Carey, May 26, Mess. Gunn and Luke to preach.

FOREIGN.

*History of the Conversion of M. Henhofer.*

AFTER having passed three years in the family of M. de Gemmingen, as tutor to the children of the Baron, M. Henhofer was appointed in 1818 to the cure of Mulhausen, a neighbouring commune, depending on the seigniorial manor of Gemmingen. The parish, at that period, was one of the most corrupt and immoral of the district. It required a complete reformation; and the new Curé entered on the arduous work with sincerity and zeal. He was indeed then ignorant of the remedy that the gospel exhibits for all the evils and miseries of the world. He did not understand that while "by the law comes the knowledge of sin, by the deeds of the law no flesh living can be justified." He thought it would be sufficient to trace distinctly and deeply the line of moral obligation and religious duty, and he did not therefore delay, both in his public discourses and private instructions, to oppose to the vices and corruptions of his parishioners, the requirements of a rigid virtue, and descriptions of a holy and righteous life. The results were such as might have been expected. The people

were summoned to new and arduous duties, but they were thrown on their strength, and they soon found that strength to be feebleness itself. Under the first impressions, produced by powerful and vehement appeals, they abandoned some of their evil practices; but they speedily sunk into stupidity and weariness; and as the labourer is lulled to sleep by the tremendous beating of the forge, so after some vain and useless efforts to be good, they slumbered, even beneath the thunder of their pastor's wrath. In proportion to his earnestness and hope Henhofer was mortified and distressed, and no means remained to him untried, by which he could expect to accomplish his desires. He knew not himself "the way, the truth, the life," and he could not "speak that he did not know." The time for the divine manifestation had now arrived. The zeal and devotedness of this new Cornelius came up before the Lord, and he sent to the dejected Curé one of the disciples of Sailer, Bishop of Ratisbonne, "to tell him words whereby he might be saved." This appointed servant of God exhorted Henhofer to read attentively the sacred Scriptures, and to seek information of the kind of preaching that would operate on the human heart, in the history of our Saviour and of his apostles. Advice so simple and so sound was not listened to and followed without advantage. The Curé soon felt the blessed influence of the word of God, and convinced that it must be weakened by its imperfect communication through his lips, he resolved that his people should know all the beauty and the face of that gospel, which he determined henceforth faithfully to announce. He immediately distributed copies of the Scriptures among the members of his church, and the first beneficial effects of this extraordinary and unprecedented act, was the manifestation of the deplorable ignorance of his parishioners of the nature and even of the form of the divine revelation. The majority of the peasants refused to believe that the whole revelation could be contained in so small a volume, and some even ingenuously acknowledged, that they had thought that the book of God was so large, that it would fill a German city.

M. Henhofer now abandoned his moral theses, and preached with fervour repentance towards God—faith in our Lord Jesus Christ, and the washing of regeneration and the renewal of the Holy Ghost. He attacked that formality and self-righteousness which consists with the indulgence of sin and the neglect of the sacrifice of Christ. Like our Saviour, when he began

his ministry, he drove out of the sanctuary of a Christian profession those pharisees, who, with a multitude of masses and pilgrimages and processions and prayers, supplanted the rights of the Holy Spirit, and perverted the dispensations of divine grace: like his Master, he addressed to the superstitious and sinful crowd the word of the inspired prophet;—"Esaïas has well said, this people draw nigh to me with their mouth, and honour me with their lips, but their heart is far from me." The effect of his ministry soon became visible; to some it was a savour of life unto life, and to others a savour of death; the careless became thoughtful and serious—the stupid were excited and enlightened—those who had been confident of the virtue of their ceremonies and the merit of their submission, became anxious and alarmed, and many began to seek in earnest and in humility the kingdom of God and his righteousness. On the other hand, those who preferred a sinful life and superstitious practices to the pure doctrines and duties of the faith of the Cross were offended, and became incensed against the Curé and his disciples. Henhofer was accused of contempt of the Catholic religion, and his followers were branded as Separatists and Pietists; but the patience and meekness with which these insults and reproaches were received was so exemplary, that the public tranquillity was not disturbed.

The ecclesiastical authorities now thought it high time to take cognizance of the religious affairs of Mulhausen. "The growing evil must be checked," said they, "and if we let them thus alone, all will believe on him." In fact, the Protestants of the neighbourhood came to hear the sermons of the Curé, in as great numbers as the Catholics; and there was danger from the union of the people, as well as from the novelty of the doctrine. The ecclesiastical superiors resolved to put a stop to this unhallowed fellowship, and placed a sentinel at the door of the church, with orders to prevent all Lutherans from entering the sacred place. This extraordinary interdiction only served to augment the number of the Curé's hearers; for the people ran, from all parts of the country, to hear the gospel from the lips of Henhofer, with as much eagerness as they had formerly manifested to make pilgrimages to the chapels of Waghausel and Rothenbourg. Nothing had, however, as yet occurred on which the enemies of the truth could found a formal accusation against the zealous reformer. His actions were watched; they sought to entangle him in his talk, hoping that they might

find something "whereof they might accuse him." At length the following circumstance presented the desired occasion. Henhofer was called to visit a young man attacked by sudden illness; his condition did not appear alarming, and the patient was not himself disposed to receive the sacraments prescribed by his church. The Curé, therefore, thought it his duty rather to administer salutary counsels than unappreciated signs. An imprudence on the part of the patient occasioned an accession of disease, and on the third day he expired. He had already lost all consciousness, when the Curé was again summoned, and requested to sprinkle holy water, and make the usual signs of the cross over the body of the dying youth. Henhofer, who perceived that such practices had already been too much used and esteemed, explained to the mourning relatives that their wishes were rather superstitious than scriptural; that, in the present state of their friend, the desired ceremonies could have no efficacy or signification; and that the best and only service they could hope to render to the dying man, was to pray the Lord to pardon his sins, and to deal with him, not in justice, but in mercy. The relatives insisted no further; they fell on their knees, and apparently united in the prayers affectionately and fervently offered to the throne of grace by their spiritual guide. Alas! the next day their superstitious prejudices revived, and they publicly accused their pastor with having ceased to be a Catholic, and with having refused to administer the appointed sacraments for the dying. In order to calm the effervescence that was excited, the Curé, in the discourse which he delivered at the funeral, explained the nature of extreme unction as an external sign, and its insufficiency, without faith in the Lord Jesus Christ, to assure the salvation of a sinner. This discourse was considered, equally with the act which had rendered it necessary, impious and heretical. Henhofer consulted, on this important occasion, two of his colleagues. One found nothing to condemn either in his sentiments or his conduct; the other, to whom the manuscript of the discourse had been confided, replied by denouncing his brother to the ecclesiastical authority of Bruchsal.

Henhofer was immediately suspended from the exercise of all his functions, and ordered to appear before his superiors at Bruchsal, within eight days. On Easter Tuesday, in the year 1822, he arrived at Bruchsal; the Seminary was appointed for his residence, and during a considerable period he submissively awaited some

intimation of the reasons to be given for his suspension and seclusion. In the mean time a deputation arrived from Mulhausen, charged to present a petition, signed by a large majority of the inhabitants, declaratory of the innocence, and praying for the restoration of their pastor. The deputation and the petition were alike dismissed without attention. The *procès* was slowly prepared, and at length eighty questions were proposed to Henhofer, to which he was required to return precise and formal replies.

Three months passed without any decision on the part of the Superiors of the church, and during this period his unwholesome confinement in the Seminary, and the revolting treatment he experienced, made serious ravages on the Curé's health. He demanded, in vain, that a term might be put to the suffering and agitation he endured; and was finally indebted to the interference of the civil authority for his liberation from an arbitrary and cruel confinement. He was permitted to visit Mulhausen for eight days. At the expiration of that short week, instead of returning to his prison, he sent to the Episcopal Vicar a medical certificate attesting the bad state of his health, accompanied with a memoir, explanatory of his doubts relative to the Mass and the transubstantiation of the elements in the celebration of the Eucharist. The eighty questions proposed to him at Bruchsal had led to the examination of these subjects, and had thus occasioned scruples which he now frankly expressed. He concluded his memoir by requesting, either that the authorities would refute his opinions by the holy Scriptures, if he were in error, or exclude him from a church, the opinions of which he could not fully and honestly embrace.

The Episcopal Council paid no attention to the first part of the request; but the second was accorded: he was excluded from the church and communion of the Romish faith, though not without an assurance that he would be again received with open arms, should he hereafter return to better sentiments. It was then that M. Henhofer published his Confession of Faith, in the hope that his opinions might be refuted, and that he might conscientiously return to the church from which he had been ejected. The Confession of Faith was circulated and read; but the desired refutation never appeared, and the union of the enlightened and conscientious Henhofer with the church of Rome was entirely and for ever dissolved.

The pastor who was appointed to the vacant cure, though zealous and well in-



tioned, was unable to cope with the difficulties of his situation. He was convinced that the splendour with which the church of Rome surrounds and identifies the religion of Jesus Christ was inseparable from the Christian faith, and he therefore insisted with equal earnestness on received doctrines and controverted ceremonies. The prayer of penitence and the disclosure of the confessional—the exercise of faith and the pomp of a procession—the sacrifice of Christ, and the celebration of a mass—the pardon of sin, and absolution by the priest, were declared equally indispensable. This retro-active zeal produced effects precisely the reverse of those he intended to secure. When the Curé appealed to the decisions of the church, his flock exhibited the declarations of the Saviour and the history of his apostles; and in proportion as he raised the pretensions of the see of Rome, the peasants expressed their doubts both of its rights and of its purity. The exasperation of the Curé became at length so violent that he threatened to expel from the communion of the infallible church his heretical parishioners, as the Episcopal Council had already expelled their heretical pastor. Alas! these dreadful menaces rather amused than alarmed; and each Sunday, without any expulsatory process on the part of the priest, the congregation sensibly diminished. The disciples of Henhofer, tired of hearing from the pulpit only questions of controversy, preferred to frequent other Catholic churches, or even those of the Lutherans in which the gospel was faithfully proclaimed. It was then discovered that the New Testament was the real source of this wide-spreading heresy and defection; and the change of curé was found insufficient, while “the word of God, which liveth and abideth for ever,” remained accessible. The prohibition of the reading of the sacred Scriptures was judged necessary, and was decreed; and in order to render as sure as possible the success of this prohibition, domiciliary visits were organized, and the houses of humble citizens were invaded, lest, after the labours and trials of the day, the hours of evening should be spent in the refreshing and consoling perusal of the inspired volume. The people who, under the tuition of their priests, had lately thought the largest city of the Duchy of Baden too small to hold the book of God, now found that “the word was nigh them, even in their mouth and their heart;” and though willing to part with mass-book and missal, they could not view without grief and indignation this

violent attempt to deprive them of the word of life.\*

This revolting conduct it was that first occasioned a proposition on the part of some for a formal separation from the church of Rome. A proposition for a measure so extreme was opposed by several; and among the number of opponents was the persecuted Henhofer. He advised a still further exercise of Christian patience and the use of prayer, for a clear manifestation of the will of God. His advice was now but partially received, and during an absence to which he was compelled, four Catholic members of the commune waited on the Curé to inform him of their resolution to withdraw from the church of which he was an authorized minister. Six of their neighbours soon imitated their example. The number of separatists daily increased. The reformation was not the result of a violent explosion, or of an unanimous decision; but took place insensibly, and in proportion as conviction disposed the hearts of those who successively abandoned the errors and pretensions of their former faith, till at length forty families publicly renounced all fellowship with the antichristian church, M. le Baron de Gemmingen, who was at that period at Carlsruhe, received an application from the protesting families to be juridically acknowledged as members of the Protestant Communion; and as he had Christian fellowship with the applicants, he presented their request to the Grand Duke. That enlightened prince, after having instituted an inquiry into the circumstances of the case, returned a favourable reply; and the admission of these forty families to the communion of the Reformed Churches, was publicly celebrated at the chapel of the Chateau of Gemmingen on Sunday the 6th of April, 1823; that is to say, about one year after their pastor Henhofer had been solitarily confined in the Seminary of Bruchsal,

[The remainder in our next.]

\* The analogy between this fact and the following passage in a letter that I have lately received from the Canton de Vaud, is striking and instructive. “The decree of the Council of State has given occasion to several acts of the most arbitrary nature on the part of the local authorities. At — they have formed a commission, composed of the most bitter enemies of the gospel, to make continually domiciliary visits; and, under pretence of preventing proselytism, they have suppressed societies of females who met to work for the poor.”

## ANNUAL MEETINGS IN MAY.

- Mond. 3d.—Morn.* at Eleven.—Meeting of 'The **WESLEYAN** Missionary Society,' at the City Road Chapel, Joseph Butterworth, Esq. M.P. in the Chair.  
*Even.* at Half-past Six.—Sermon for 'The **CHURCH** Missionary Society,' at St. Bride's, Fleet-street, by the Rev. Fountain Elwin, M.A.
- Tues. 4th.—Noon*—Meeting of the same Society at Freemasons' Hall, Admiral Lord Gambier in the Chair.  
*Even.* at Seven.—Sermon for 'The **IRISH** Society of London,' at St. Paul's, Covent Garden, by the Rev. G. Mutter, M.A.
- Wed. 5th.—Noon*—Meeting of 'The **Brit. and For. BIBLE** Society,' at Freemasons' Hall, the Hon. Lord Teignmouth in the Chair.  
*Even.* at Half-past Six.—Sermon for 'The **PRAYER-BOOK** and **HOMILY** Society,' at Christ Church, Newgate-street, by the Rev. B. Wood, M.A.
- Thurs. 6th.—Noon*—Meeting of the same Society at Stationers' Hall, Ludgate-Hill.  
*Even.* at Half-past Six.—Sermon for 'The London Society for Promoting **CHRISTIANITY** among the **JEWS**,' at St. Paul's, Covent Garden, by the Rev. Legh Richmond.
- Fri. 7th.—Noon*—Meeting of the same Society at Freemasons' Hall.  
*Same Hour.*—Meeting of 'The **Merchant Seamen's Aux. BIBLE** Society,' at the City of London Tavern, Admiral Lord Exmouth in the Chair.  
*Even.* at Seven.—Sermon for 'The London Association in aid of the **Moravian Missions**,' at St. Clement Danes, by the Rev. W. Marsh, M.A.
- Sat. 8th.—Noon*—Meeting of 'The London **HIBERNIAN** Society,' H.R.H. the Duke of Gloucester in the Chair.
- Mon. 10th.—Noon*—Meeting of 'The **Brit. and For. SCHOOL** Society,' at the Freemasons' Hall, H.R.H. the Duke of Sussex in the Chair.  
*Noon*—Meeting of 'The **Port of London** Society.'
- Even.* at Half-past Six.—Second Sermon in aid of 'The **Moravian Missions**,' at St. Catharine Cree, Leadenhall-street, by the Rev. Hugh M'Neill, M.A.
- Tues. 11th.—Morn.* at Six.—Breakfast of 'The **Sunday SCHOOL UNION**,' at the City of London Tavern.  
*Morn.* at Eleven.—Sermon for 'The **Port of London** Society,' on board the Floating Chapel, by the Rev. J. Clayton, sen.  
*Noon*—Meeting of 'The **Naval and Military BIBLE** Society,' at the Argyll Rooms, Regent-street.  
*Afternoon,* at Three.—Sermon for 'The **Port of London** Society,' on board the Floating Chapel, by the Rev. J. Reynolds, of Romsey.
- Even.* at Six.—Meeting of 'The **Irish EVANGELICAL** Society' will be held at the City of London Tavern, T. Walker, Esq. in the Chair.  
*Even.* at Half-past Six.—Sermon for 'The **CONTINENTAL** Society,' at St. Clement Danes, by the Rev. Hugh M'Neill.
- Wed. 12th.*—For the Meetings of 'The **London MISSIONARY** Society,' See our Chronicle.
- Fri. 14th.—Morn.* at Six.—Breakfast of 'The **Religious TRACT** Society' at the City of London Tavern, J. Reyner, Esq. in the Chair.
- Sat. 15th.—Morn.* at Eleven.—Meeting of 'The **PROTESTANT** Society for Protection of Religious Liberty,' at the City of London Tavern: A distinguished friend of Civil and Religious Liberty in the Chair.
- Mon. 17th.—Even.* at Six.—Sermon for 'The **Home MISSIONARY** Society,' at the Poultry Chapel, by the Rev. H. F. Burder.
- Tues. 18th.—Morn.* at Eleven.—Second Sermon for the same Society, at Crown Court Chapel, by the Rev. J. Reynolds, of Romsey.  
*Even.* at Six.—Meeting of the same Society at Spa Fields Chapel, Ald. Key in the Chair.  
*Even.* at Half-past Six.—Second Sermon for 'The **CONTINENTAL** Society,' at Queen street Chapel, by Dr. Wardlaw.
- Wed. 19th.—Noon*—Meeting of the same Society, at the Crown and Anchor, Strand, Sir T. Baring, Bart. M. P. in the Chair.
- Wed. 26th.—Even.* at Half-past Six.—Meeting of 'The **AGED PILGRIM'S FRIEND** Society,' at Zoar Chapel, Alie-street, Dr. Collyer in the Chair.

### *Bishops for the West Indies.*

Rev. Christopher Lipscombe, M. A. Fel. of New Coll. Oxford, has been appointed, under the new ecclesiastical arrangements, Bishop of Jamaica; and the Rev. W. H. Coleridge, M. A. of Christ Church, Oxford, Bishop of Barbadoes.—*Miss. Reg.*

# MISSIONARY CHRONICLE

FOR MAY 1824.

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## ANNIVERSARY

OF

## The London Missionary Society.

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THE ARRANGEMENT OF THE SERVICES AT THE NEXT ANNIVERSARY IS AS FOLLOWS:—

### WEDNESDAY, MAY 12.

*Morning, Surrey Chapel.*—The Rev. HENRY TOWNLEY, of Bengal, to preach.

*Evening, Tabernacle.*—The Rev. THOMAS SMITH, A.M. Classical Tutor of Notherham Academy, to preach.

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### THURSDAY, MAY 13.

*Morning.*—The Members of the Society will hold their Public Meeting, when the Report of the Directors will be read, and the general Business of the Institution transacted, at the Wesleyan Chapel, Great Queen Street, Lincoln's Inn Fields. To commence precisely at Ten o'Clock, and close at Half-past Two.

The Platform will be appropriated to the Directors of the Society, both of Town and Country, and other Gentlemen who take part in the proceedings of the Meeting, under the direction of the Committee of Management. Tickets of Admission to the Platform may be had by Directors, on application at the Mission House, Austin Friars.

*The Children's Gallery will not be opened.*

*Evening.*—*Tottenham Court Road Chapel.*—The Rev. EDWARD IRVING, A.M. of the Caledonian Church, London, to preach.

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### FRIDAY, MAY 14.

*Morning, Christ Church, Newgate Street.*—The Rev. WILLIAM PRYCE, Perpetual Curate of Loudwater, High Wycombe, Bucks.

*Afternoon.*—The Members of the Society will meet for Business at the Committee Room, Sion Chapel, at Four o'Clock.

*Evening.*—The Sacrament of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets, which may be obtained by application to their respective Ministers, viz.—

SION CHAPEL, Rev. Dr. Bogue, Gosport..... to preside

ORANGE STREET CHAPEL, Rev. Joseph Fletcher, A.M. Stepney —

TONBRIDGE CHAPEL, Rev. John Griffin, Portsea ..... —

KENNINGTON CHAPEL, Rev. Rowland Hill, A.M. .... —

*Ditto.*—*Poultry Chapel.*—Rev. W. B. Collyer, D.D. LL.D to preach to the Members of Juvenile Auxiliary Missionary Societies (who are *not Communicants*, and therefore not necessarily present at the Sacramental Services). As the Young form the future hope of the Society, the Directors have thought it proper to appoint a Service specially for their encouragement.

The Morning Services to begin at Half-past Ten, and the Evening Services at Six o'Clock.

The Directors of the Society, both of Town and Country, will meet at the Mission-House, Austin Friars, on Tuesday, the 11th of May, at Three o'Clock in the Afternoon.

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A Collection of Missionary Hymns, price Sixpence, may be had of the Publisher of this Magazine, and at the Doors of the Chapels.



## ANNUAL MEETING.

THE Directors beg to inform the Members of the Society, that the result of their endeavours to adapt the principle of Admission by Tickets to the claims of the very numerous body of its supporters, has, from the inadequacy of accommodation any where to be procured, proved so little satisfactory to themselves, and is likely to become so generally unacceptable, that they have resolved to rescind the Resolutions announced in the last Chronicle on that subject. There will consequently be no change in the mode of Admission hitherto acted upon.

## MISSIONARY MUSEUM.

THE Missionary Museum, though not yet completed, will be opened for the inspection of Friends from the Country every day in the Missionary week, except during the hours appointed for the several Meetings of the Society.

Tickets of Admission may be obtained from any of the Directors.

Notice of permanent arrangements for Admission will be given in our next.

## MISSIONARY SALE.

THE Friends of the Society are informed that the sale of the articles for its benefit, announced in several preceding Chronicles, is fixed to take place on Monday and Tuesday, the 3d and 4th of May, at the London Coffee House, Ludgate Street. The Doors to be opened at Half-past Eleven, and the Sale to commence at Twelve o'Clock, and to close at Half-past Four. Entrance by the private door on the western side of the Coffee-room.—A Shilling will be required of each person (children excepted) on entering, and will be returned on a purchase being made.

(Minute.)

ON Wednesday, the 7th April, Dr. Morrison, our Missionary at China, and the first Protestant Missionary who ever entered that populous empire, was introduced at Court by Sir George Staunton, Bart. and presented to the King, by the President of the Board of Control, the Right Honourable Charles Wynn. Dr. Morrison was permitted to lay before His Majesty a Copy of the Version of the S. S. into Chinese, made by himself and the late Dr. Milne, both Missionaries from this Society; and also to present to the King an account of the Anglo-Chinese College and Singapore Institution.

On the 13th of April, Sir George Staunton communicated the following gracious Message from His Majesty, conveyed by the Home Secretary of State, Mr. Peel:—

*Whitehall, April 12, 1824.*

My Dear Sir,—In laying before His Majesty the Chinese Bible, I have not failed to mention to His Majesty the very singular and meritorious exertions which have been made by Dr. Morrison to promote the Religion and Literature of the East.

His Majesty has commanded me to convey through you to Dr. Morrison, the expression of his marked approbation of that gentleman's distinguished and useful labours.

I have the honour to be, my dear Sir,

Your most obedient and faithful Servant,

(Signed)

ROBERT PEEL.

Sir George Staunton, Bart,  
 &c. &c. &c.

*Copy of a Letter to Rev. Dr. Morrison.*

*Carlton Palace, April 14, 1824.*

Sir,—I HAVE received His Majesty's commands to convey to you His Majesty's acknowledgment, and to express his sense of your attention in presenting through Mr. Peel a copy of your Chinese Bible.

His Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library.

I have the honour to be, Sir,

Your obedient and faithful Servant,

(Signed)

CHAS. R. SUMNER, Librarian.

*The Rev. Dr. Morrison, &c. &c. &c.*

### SOUTH SEAS; &c.

LETTERS have been received, during the last month, by the Society, from the Deputation, the Missionaries both in the Windward and Leeward Islands, and from Mr. Ellis, at Woahoo. The latest letters from the Deputation, as well as the Missionaries, are dated in October 1823. They write from Otaheite, and were preparing to take their final departure from the Islands for the Colony of New South Wales. They were in good health, as were likewise all the brethren and sisters of the Mission, except Mrs. Jones, who had been for some time very unwell, but was partially recovered.

Mr. Williams, whose health we are happy to say is much improved, has, accompanied by Mr. Bourne, visited a group of eight islands to the S. W. of Raiatea, seven of which are inhabited. In three of these idolatry has been renounced, and in several of them native teachers, from the Society Islands, have been settled. In one of the abovementioned islands Christianity has been generally embraced by the natives.

There appears in these islanders, as well as in those of some other islands, who have lately embraced Christianity, a great desire to cultivate the useful arts; and as our friends, by contributing to the promotion of industry, would be at the same time indirectly contributing to the advancement of Christianity in those islands, we think it proper to state, that sugar-pans, carpentry and turnery tools, pit-saws, pick-axes, spades, locks, hinges, nails for boat-building, &c. will be received with the utmost gratitude by the chiefs and people, and conduce greatly to the advancement of civilization among them. Any such articles may be sent to the Mission-House, No. 26, Austin Friars, London.

The latest letter from Mr. Ellis is dated October 30, 1823. We are concerned to state, that both he and Mrs. Ellis were at that time in an indifferent state of health.

### CORFU.

THE Rev. Mr. Lowndes, missionary to the Society at Corfu, has issued proposals for printing his *English and Modern Greek Lexicon*. An Epitome of English Grammar in modern Greek will be appended. It is calculated that the whole will fill about 600 pages in 8vo., closely printed in double columns.

### DEMERARA.

DURING the past month, the Directors have received only one letter from Demerara, on the subject of Mr. Smith. It confirms the melancholy tidings of his death, but enters into no statement of the circumstances of his case, subsequent to the close of his trial: probably because it was judged the less necessary, as the chief object of the letter was to inform the Directors of the intended departure of Mrs. Smith, accompanied by Mrs. Elliot, from the Colony, about the 1st of March. The arrival of the disconsolate widow and her companion, which may be shortly expected, will afford those details of the closing scene of

the sufferings of the departed Missionary, which the affection cherished for his memory will lead the Christian community to desire.

The letter states, however, two incidents, tending to show that the hostility which had followed Mr. Smith, whilst living, has not ceased with his life. Permission to accompany the remains of her husband to the place of interment was refused to Mrs. Smith; and the sum of 2000 guilders, part of 3000 which had been seized with the papers of Mr. Smith, when he was made prisoner, though claimed for her benefit, were detained for the purpose of being applied to the discharge of the expense incurred on account of Mr. Smith's maintenance while in prison!

A report has been circulated in the public Journals, on which it may be proper to offer some explanation. It states, that an order from Government had reached the Colony, within a few hours of Mr. Smith's decease, directing him to be sent to England. This rumour, it is presumed, is founded on the following circumstance:—The letter which, in December, first reached the Directors, on the affairs of the Mission in Demerara, brought intelligence of the dangerous state of Mr. Smith's health. An application was in consequence made to Earl Bathurst, entreating that an order might be sent out for his immediate return to England, upon such security being given, at home, as his Lordship might think proper to require, for Mr. Smith's appearance to submit himself to any legal proceedings which His Majesty's Government might see fit to direct against him. With this application (though without requiring the offered security) his Lordship was pleased to comply, and caused it to be signified to the Treasurer, that conditional orders to that effect had been transmitted to the Governor. It was, no doubt, the arrival of this order, which is referred to in the communications from the Colony, that has given rise to the report; and the incident plainly shows where, so far as human responsibility is involved in the causes of Mr. Smith's death, that responsibility is to be found. No charge of disregard or of inattention to the claims of humanity can be brought against the Authorities at home. The endeavour to save his life was made, though, from the detention of the letter on which the application was founded, it proved unavailing.

It is, before this time, generally known to the Friends of the Society, that the Directors, in pursuance of what duty seemed to themselves to require, and of the recommendations given to them by persons qualified to advise, have presented a Petition to the Honourable House of Commons, founded on the whole circumstances of Mr. Smith's Trial and Death. This step would have been taken somewhat earlier, had it not been judged proper that the presentation of this Petition should not precede (if the recess of the House, usual at Easter, would allow it to be so long kept back,) the placing on the Table of the House the Trial of Mr. Smith, which had, some time before, been ordered to be printed. The Petition was introduced to the House on Tuesday, the 13th of April, by Sir JAMES MACKINTOSH, with a feeling which highly entitles that Hon. Member to the esteem and gratitude of the whole Society.

In adopting this important measure, the Directors have given their unfeigned assurances to His Majesty's Government, that they have not been actuated by any diminution of respect or of gratitude, but purely by their conviction of what was due from them to the memory of Mr. Smith—to the Society which they represent—to the Cause of Christian Missions wheresoever carried on—and to the expectations of the innumerable friends to that Cause, throughout the British Empire.

It may, perhaps, not be presumptuous to say, that to few subjects have the attention and the feelings of the whole Christian community been, at any time, more anxiously turned, than they are at this moment to the issue of the late proceedings in Demerara. If, as is asserted, Christianity is a "part and parcel of the Laws of this Realm," it cannot but follow that the protection of those Laws, in the diffusion of the Gospel through its dependencies, is a matter of public right; and the Directors feel that they would have discharged their public duty defectively, if they had neglected any legal method of bringing to



a solemn decision the important question—How far the conduct of the Authorities in Demerara has been consistent with the Laws.

A Copy of the Petition being given in this Chronicle, an extended reference to its contents is rendered unnecessary. It may be stated briefly, that it complains of the whole treatment of Mr. Smith, from his arrest to his decease—of his being brought to trial before a *Court-Martial*—of the constitution and various proceedings of that Court—and of the inconsistency and illegality of the Sentence pronounced by it: and it prays for the rescindment of that sentence, and for such future protection on behalf of Christian Missionaries in general, throughout the British Empire, as the case shows to be necessary. The Petition was received by the House, and ordered to be printed. The public Journals have reported, that an Hon. Member, in office, took that occasion to charge it as containing considerable inaccuracies. It becomes the Directors to state, that they are not conscious of such errors; and it may not be unsuitable to observe, as a proof of the candour of their intentions, that a copy was sent to the proper Department several days before the Petition was actually presented; and that the Hon. Gentleman is fully aware that any intimation of their existence would have met with the readiest attention. The Petition was intended to convey the feelings of the Directors upon the general question; and if, in any part, these may appear inaccurate, it is confidently believed that their statements will prove correct in the several points on which the merits of their case essentially rests.

The printed copy of the Trial of Mr. Smith, ordered as before stated, was presented to the House on the evening on which the Petition was received. It contains 92 closely-printed folio pages, so that to give a circumstantial account of its contents, within the limits of the Society's Chronicle, is impracticable. The full Trial, marking those variations which shall be found between the Official Copy and that transmitted from the Colonies to the Directors, is pass-through the Press, and it is hoped will be ready for publication, by sale, early in May.

The Public are aware of the use made by the prosecutors of Mr. Smith of his private Journal, and that extracts from it stand recorded on the proceedings of his Trial, as supporting the charges brought against him. To enable them to form a judgment, so far as these documents can afford the means, of the general disposition of Mr. Smith's mind, of his manner of discharging his Missionary duties, and the tendency of his influence over the minds of his hearers, there will be subsequently found copies of the whole 19 extracts standing on the minutes of the Trial.

The impartial Public will decide, finally, (and declarations of opinions have been already expressed through various channels,) whether these extracts mark the character of Mr. Smith with infamy or with honour; and whether, on that evidence, his memory shall be handed down to posterity, as the "Mover of Sedition," or as the laborious, faithful, and prudent Missionary while he lived, and a Martyr in the Cause of Christian Missions in his death.

The Directors have made application to the Right Hon. Earl Bathurst for the restoration of the whole Journal, which they are informed is retained, while other papers have been given up, by the Colonial Authorities; and they have to acknowledge a favourable answer from his Lordship.

The Directors cannot close their statement without renewing their earnest invitation to Ministers of the Gospel, to offer themselves, for a limited period, to renew the labours of the Society in that Colony.

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To the Honourable the Commons of the United Kingdom of Great Britain and Ireland  
in Parliament assembled,

The humble PETITION of the Treasurer, Secretary, and Directors of  
"THE LONDON MISSIONARY SOCIETY."

SHEWETH—That your petitioners are the Officers of a Society, established in 1795, including Clergymen and Members of the Established Church, and Ministers and Laymen of different denominations among Protestant Dissenters

That "the sole object of that Society is to spread the knowledge of Christ among Heathen and other unenlightened nations."

That to accomplish their object, the Society send pious and self-denying men to those regions where the population need religious instruction; and, at an expense exceeding 30,000*l.* per annum, support those Missionaries amidst labours which pure benevolence only can induce them to sustain, and which human praise never can repay.

That the Christian motives which prompt those exertions, render the Society most circumspect as to the characters of the persons whom they depute; and that they might refer with cordial satisfaction and devout gratitude to many of their Missionaries, some of whom have, under the blessing of God, civilized barbarians and evangelized the idolatrous; whilst others have, by their literary labours, especially in the translation of the Holy Scriptures, reflected honour on their country, and become the benefactors of large portions of the world.

That the Dutch-ceded Colony of Demerara was selected in the year 1807 for a Missionary Station, at the request of respectable persons resident therein, and because the neglected state of a large slave population excited their compassion; and their judgment has been since confirmed by official documents, which declare that "Catechists and Teachers" were required "to instruct that population in the elementary principles of the Christian Faith."

That notwithstanding this declaration from the highest authority in the Colony, special circumstances, connected with Demerara, have rendered the duties of Missionaries peculiarly arduous and perplexing, and have occasioned difficulties which no other West Indian Colonies in an equal degree present. But many of those obstacles were surmounted by "a patient continuance in well doing;" and Chapels have been built, where numerous congregations of Negroes assembled for public worship, and those lessons of religion, and morals, and civil subordination, were inscribed on their memories and their hearts, which many and long-continued sufferings have been unable to effect.

In the end of 1816, the Rev. John Smith was sent to Demerara. His station was at a Chapel in the Plantation called *Le Resouvenir*, on the eastern coast. Their confidence in his excellent principles, and other qualifications, led the Society to select him for that appointment. But this estimate of his worth and fitness did not induce them to omit those especial instructions and cautions which their ordinary regulations, and a conviction of the difficulties connected with that Station, especially required. The following instructions were therefore given:

"In the discharge of your Missionary duty, you may meet with difficulties almost peculiar to the West Indies or Colonies, where slaves are employed in the culture of the earth and other laborious employments. Some of the gentlemen who own the estates, the masters of the slaves, are unfriendly to their instruction; at least they are jealous, lest by any mismanagement on the part of the Missionaries, or misunderstanding on the part of the Negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the possibility of this evil; not a word must escape you, in public or private, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being 'subject not only for wrath but for conscience sake.' Romans xiii. 5; 1 Peter ii. 19. The Holy Gospel you preach will render the slaves who receive it the more diligent, faithful, patient, and useful servants will render severe discipline unnecessary, and make them the most valuable slaves; on the estates; and thus you will recommend yourself and your ministry even to those Gentlemen who may have been averse to the religious instruction of the Negroes. We are well assured that this happy effect has already been produced in many instances; and we trust you will be the honoured instrument of producing many more."

To those instructions your petitioners believe that the Rev. John Smith paid dutieous and willing respect, although many acts of unkindness towards himself, and of illegal restriction and harshness towards the Negroes who attended on his ministry, rendered implicit and uniform obedience no easy task. In that situation, surrounded by difficulties, which Christian Ministers in England have never known, and which exist in an equal degree perhaps in no other West Indian Colony, the Rev. John Smith continued his humble and indefatigable ministry until August last. Incessant occupation in an unhealthy climate had in the mean time much impaired the health of Mr. Smith, and medical advisers had prescribed his speedy return to Europe, or his removal to a more salubrious air; and that advice for the preservation of his life he intended to obey.

But in August last events occurred which interrupted the execution of that purpose, and have pressed him down prematurely to the grave. On August 18th there was a commotion on several plantations on the Eastern coast: the slaves on the plantation where Mr. Smith resided, and several slaves particularly connected with his chapel, were engaged in that commotion. It appears to have been rather a riotous assemblage than a planned rebellion; and within a very few days it was easily suppressed. Many Negroes were shot and hanged, though little if any injury had been done to any property, and though the life of no White man was voluntarily taken away by them.

Suppliants rather than accusers, your petitioners do not desire to develop the remote or immediate causes of an event which they deplore; but they, upon the information communicated to them, humbly submit, that peculiar and unwarrantable cruelties towards the Slaves—that Sunday labours illegally compelled—that capricious interruptions and impediments thrown in the way of their religious duties—and especially that a long and inexplicable delay to promulgate the directions transmitted from His Majesty's Government favourable to the Negro population, and well known amongst them to have arrived,—were causes sufficient to account for the effect. At the commencement of the commotion, Martial Law was proclaimed, and a nondescript Martial Law was continued, not only for days or for weeks, but for several months after all commotion had subsided, and until the 19th of January last.

This sad, though brief disturbance, appears to your petitioners to have afforded an opportunity for the manifestation of the adverse and injurious feelings of many Colonists, directed equally against the efforts of Religious Societies—against the paternal purposes of a Gracious King, and against the recorded desire of the British Parliament, to mitigate the sufferings of the Negro population, and to improve their conditions by means which Christian instruction and education might supply. But those objects of displeasure to the Colonists were distant and inaccessible; and it was on Mr. Smith, an innocent and unprotected victim, that they chiefly poured the torrent of their wrath. To your petitioners also it appears, after deliberate and careful inquiry, that His Majesty's Lieutenant-Governor allowed the sentiments of those persons to operate on his conduct—and that he has already been persuaded into acts which your petitioners ever must lament.

On the 21st of August, Mr. Smith was taken from his house, his private Journal and all his papers were seized; and, notwithstanding his ill health, he was kept closely imprisoned, prohibited from all intercourse with his friends, precluded from correspondence with this Society, and exposed to such treatment as is unknown to English prisoners, whatever be their crimes. Martial Law was continued, and his imprisonment endured; nor was it till October 13th, a period of nearly two months, that his trial was begun. All these proceedings were by the Special Order of His Excellency the Lieutenant-Governor and Commander-in-Chief. Against Mr. Smith, on his trial, appeared the Colonial Fiscal, as his accuser; among the officers who composed the Court was Mr. Wray, President, or principal Judge of the Colonial Court of Justice, introduced as a military officer. The charges were four, and are already among the papers laid on the table of your Honourable House.

On those charges your Honourable House will form its judgment. But your petitioners not imputing any offence legally cognizable, are advised that they are charges by the Court to which they were submitted—charges which no British tribunal, civil or military, could lawfully entertain, and which if they involved any violation of the Colonial Laws, should by those laws alone have been tried and determined. The long interval between the apprehension and trial of Mr. Smith had been zealously employed in finding matter of accusation against him; the trial of some slaves had been proceeded in, and means had been taken to prevail on those slaves to become his accusers, in the hope of preserving their lives. Defences which they neither wrote nor understood were put in as their own, not exculpating themselves, but accusing Mr. Smith of crimes which no evidence had supported; and imputations, which only party spirit could invent, were industriously circulated. After all these investigations; after the publication of the entries made by Mr. Smith in his private Journal, of his feelings and his thoughts; and after all the calumnies which the Colonial Press could circulate, there appeared not any credible evidence even to support those charges that were so anomalous and strange. It was, however, by a Court-Martial that he was tried, and of High Treason he was indirectly accused, without any of those protections against that accusation which not only the merciful laws of England but even the Colonial Laws themselves supplied. He was tried by a Court-Martial, and the evidence of slaves was thereby introduced. The assistance of an Advocate to speak on his behalf was thereby refused, and the means of appealing from an unjust sentence were thereby precluded. Of the evidence given on this trial, a judgment



will be formed by your Honourable House ; but to your petitioners it has appeared that much of that testimony was truly frivolous, and that the remainder affixes neither to the motives nor to the conduct of Mr. Smith any political or moral guilt. During the progress of the trial, impartiality was not preserved, and hearsay evidence was received against Mr. Smith, while he was not allowed to produce the same species of evidence in his defence. For six weeks, from October 13 to November 24, the trial of Mr. Smith, struggling with a dire disorder, was prolonged. And at length a sentence was pronounced which found him guilty of the charges, but with certain exceptions which not only attenuate but nullify some of those charges ; and as to all the charges he was recommended to mercy—as though any mercy could be deserved by a man, and that man a Minister of Peace and of Religion, who, amid a slave-population had really abused his high and righteous office, and had really excited that population to treason against the State.

After that finding, and such recommendation to mercy, and after such trial by such Tribunal, and with his knowledge of the malady which the confinement and sufferings of Mr. Smith had greatly increased, your petitioners would have expected that His Excellency the Lieutenant-Governor would readily have manifested the mercy it had been judged fit to recommend, and by allowing Mr. Smith to leave the Colony would have preserved his life. But your petitioners have with grief to state, that His Excellency preferred to order Mr. Smith to confinement in the common prison, and to transmit the proceedings to England, for the consideration and ultimate decision of His Majesty thereon.

On the perusal of those proceedings His Majesty's Government thought proper to remit the punishment of death ; but they appear to your petitioners to have given an approval of the finding of the Court, by directing that Mr. Smith should be dismissed the Colony, and should enter into recognisances never to return.

Your petitioners can conceive, and can respect motives which may have induced a decision disappointing to their hopes ; but all the information they have collected, and all the legal opinions they have obtained, tend to confirm their belief, not only of the legal, but perfect moral innocence of Mr. Smith, and that the proceedings against him were as unconstitutional as incorrect. In this judgment they are supported by communications from the Colony, which evidence that the effect of Christian principle and Christian instruction had been never more benignly manifested than in the proceedings of the slaves, even during the commotion—by their abstinence from the outrages usual on such occasions, and by their declarations that they were taught not to take away human life. The testimony of Mr. Arrindell, the advising Advocate of Mr. Smith, and of the Rev. Mr. Austin, the Government Chaplain to the Garrison, and a Minister of the Established Church, to this effect, are contained in the following extracts from their letters. The former of whom has stated—

“ It is almost presumptuous in me to differ from the sentence of a Court ; but, before God, I do believe Mr. Smith to be innocent ; nay, I will go further, and defy any Minister of any sect whatever, to have shewn a more faithful attention to his sacred duties than he has been proved by the evidence on his trial to have done.”

While the latter in a private letter to a friend has written—

“ I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which under Providence Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming, could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it) seeking his life.”

In these their disappointments and conclusions, also, your petitioners have been further sanctioned by vast numbers of their countrymen of all religious denominations, and who partake their sorrow and surprise.

With such convictions therefore, justice and mercy—justice to their injured Missionary, and mercy to all other Missionaries and Englishmen throughout the world,—did not allow your petitioners to neglect any appropriate means to obtain not merely a remission, but a reversal of his sentence, and his thorough acquittal from all guilt.

Your petitioners had accordingly informed Mr. Smith of their willingness to assist by all means in their power in supporting an appeal against the sentence, should he think fit to make one. A Memorial to His Majesty's Government had also been prepared, and legal proceedings against His Excellency the Lieutenant-Governor and the Commander-in-Chief at Demerara had been advised.

But many of their wishes have been ended, and they have been filled with anguish by intelligence that on the 6th February last (before the decision of the Government

could have arrived) such injuries and such imprisonment had accelerated the desolations of disease, that death had liberated the sufferer from the Prison House, and that the name of another Martyr had been inscribed on the records of the Christian Church.

Under these circumstances, to the Parliament of their country your petitioners prefer their complaint. They perceive that it is not merely the memory of Mr. Smith, nor the relief of his widow, that is involved in these transactions; but that they involve the security of those who survive in every Colony, and many important questions universally interesting of Constitutional right. New establishments in the West Indian Colonies for the edification and religious welfare of the slaves are also at last wisely proposed, and new assurances therefore become needful for their protection, and for the protection of all Christian Missionaries who now labour, and who may hereafter labour, in those ungenial and long neglected lands. And to your petitioners it appears that redress for the evils that are past, as well as the present protection and future security they seek, can by your Honourable House be best or alone bestowed.

Your petitioners therefore pray, that your Honourable House will institute such inquiries, or direct or adopt such measures, as may best tend to obtain the revision or rescindment of the sentence passed on Mr. Smith; and also will adopt such measures as shall insure needful protection to Christian Missionaries in every part of the British Empire throughout the world; and will afford such further relief as shall seem meet to the humanity, wisdom, and justice of your Honourable House.

*Extracts from the Report of the Trial of Mr. Smith, the Missionary.*

EVIDENCE IN SUPPORT OF THE CHARGES.

John Stewart deposed—My name is John Stewart; I am manager of plantation Success; I know the prisoner; I believe I know his hand-writing; the book produced is, I believe, in his hand-writing. (The book produced was laid on the table of the Court.)

The prosecutor then drew the attention of the Court to the following passages of the book produced to the Court, viz.

On page 3, under the date of Sunday, 30th March 1817, runs as follows:—

“Sunday, March 30th.—Preached at seven in the morning, from the 92d Psalm, first and second verses. Mr. Wray preached at eleven, from John v. 39; after which we called those who had been formerly members together; this was considered the most proper time for settling all old quarrels. Several husbands and wives had separated, some were jealous, some complained of being abused for reproving disorderly brethren; Jingo, in particular, had a sad tale to tell; he had taken a wife on another estate, and the manager had forbidden his going to see her. The tale was too long, therefore it was put off. In the evening, Betty, Jingo's wife, came to our house and brought her husband with her. The examination took place before myself, Mrs. S. and Mr. Wray. Jingo's wife alleged that her husband wanted another wife. Jingo said he found his wife with another man. She said Jingo went with another woman. It appeared they were both in fault, and after an hour's talk they were remarried by Mr. W.; they promised to live together again; I hope they may. Betty can go to Jingo, though he cannot go to her. A missionary must in many instances act the part of a civil Magistrate.”

Under the date of Sunday, 6th July 1817, on page 12, stands the following passage:—

“While at dinner, at half past three o'clock, Lucinda came with a very sorrowful countenance;” and after having related the mischief done by a rat to her bible, the Journal proceeds in the following manner:—“Lucinda is a member of the Church, and much affected with the Gospel; she is an old woman, and though her manager tells her not to come to Church, she tells him she will come, even if he cuts her throat for it.”

The next passage is of Friday, August the 2th, 1817, and runs as follows:—

“A great number of people at Chapel. From Genesis xv. 1. Having passed over the latter part of chapter 13, as containing a promise of deliverance from [these two words partly erased, but perfectly legible] the land of Canaan, I was apprehensive the Negroes might put such a construction upon it as I would not wish; for I tell them that some of the promises, &c. which are made to Abraham and others, will apply to the Christian state. It is easier to make a wrong impression upon their minds than a right one.”

“August the 30th, 1817, page 16.—The Negroes of Success have complained to me lately of excessive labour and very severe treatment. I told one of their overseers that I thought they would work their people to death.”

“September 13th, 1817, page 17.—This evening a Negro belonging to \_\_\_\_\_ came to me, saying the manager was so cruel to him that he could not bear it. According to the man's account, some time back (two or three years) he with a few others made complaints of the same

thing to the Fiscal, on which account the manager has taken a great dislike to him, and scarcely ever meets him without cursing him as he passes by; the punishment which he inflicts upon him dreadfully severe; for every little thing he flogs him. I believe Ned to be a quiet, harmless man; I think he does his work very well. A manager told me himself that he had punished many Negroes merely to spite Mr. Wray. I believe the laws of justice, which relate to the Negroes, are only known by name here; for while I am writing this the driver is flogging the people, and neither manager nor overseer near."

"Monday morning, June 30th, 1818.—Having gone through a regular course of preaching upon the Epistle to the Ephesians, 1st Epistle to Peter occurred to my mind as being very suitable in their present circumstances. The Apostle seems to have written for the comfort of Christians who were scattered and persecuted, which is the case with our people. After seeking divine direction in this matter, I felt a determination to pursue my plan; I therefore preached from Peter 1st, chapter 1, ver. 1. I suppose we had about 150 hearers. After service I had some conversation with some of our people upon the subject of discourse."

"Friday, 19th July 1818.—This evening Emanuel and Bristol, from Chateau Margo, came to make a complaint against Coffy of Success; they stated that he had used some very abusive language to Emanuel. I declined hearing the tale out until I can see Coffy."

"Sunday, 10th July 1818.—Many flying showers this morning; rain fell pretty heavy. I felt my spirit move within me at the prayer meeting, by hearing one of the Negroes pray most affectionately that God would overrule the opposition which the planters make to religion for his own glory; in such an unaffected strain he breathed out his pious complaint, and descended to so many particulars relative to the various arts which are employed to keep them from the house of God, and to punish them for their firmness in religion, that I could not help thinking that the time is not far distant when the Lord will make it manifest by some signal judgment that he hath heard the cry of the oppressed. Exodus, iii. 7 and 8."

"March 22d, 1819.—While writing this, my very heart flutters at hearing the almost incessant cracking of the whip. Having just finished reading Mr. Walker's Letters on the West Indies, I have thought much of the treatment of the Negroes, and likewise the state of their minds. It appears to me very probable, that ere long they will resent the injuries done to them. I should think it my duty to state my opinion respecting this to some of the rulers of the Colony, but am fearful, from the conduct of the Fiscal in this late affair, of the Negroes being worked on Sunday, that they would be more solicitous to silence me, by requiring me to criminate some individual, than to redress the wrongs done to the slaves, by diligently watching the conduct of the planters themselves, and bringing them to justice (without the intervention of Missionaries,) when they detect such abuses of the law as so frequently take place."

"17th November 1821.—Yesterday evening we had not more than fifty at the Chapel; indeed, I cannot expect more till the coffee and cotton are gathered in; the people have scarcely any time to eat their food; they have none to cook it—eating, for the most part, raw yellow plantains; this would be bearable for a time, but to work at that rate, and to be perpetually flogged, astonishes me that they submit to it."

"October 21st, 1822.—Just returned from another fruitless journey; have been for an answer to my petition, but was again told, by the Governor's secretary, that his Excellency had not given any order upon it, but that I might expect it to-morrow. I imagine the Governor knows not how to refuse, with any colour of reason, but is determined to give me as much trouble as possible, in the hope that I shall be weary of applying, and so let it drop; but his puny opposition shall not succeed in that way, nor in any other ultimately, if I can help it. Oh that this Colony should be governed by a man who sets his face against the moral and religious improvement of the Negro slaves! but he himself is a party concerned, and no doubt solicitous to perpetuate the *present* cruel system, and to that end probably adopts the common though false notion, that the slaves must be kept in brutal ignorance. Were the slaves generally enlightened, they must and would be better treated."

"November 10th, 1822.—Jacky of Dochfour, and Peter of the Hope, came into the house evidently much depressed in mind, to relate what they conceived an unexampled case of persecution. It was, in brief, that their respective managers, under a shew of friendly familiarity, accosted the Christian Negroes with taunting jokes on the subject of religion in presence of the heathen Negroes, representing that their profession was only hypocrisy, and that a trifling consideration would prevail with them to abandon it, for which reason they ought to be treated with scorn and contempt. These diabolisms some of the religious Negroes had been provoked to retort upon their tempters, in a manner said to be disrespectful; and for this insolence they have been repeatedly flogged and confined in the stocks!! The complainants wanted to know what they were to do in such a case. I advised them accordingly."

"Monday, 25th November 1822.—Having been once more, the eighth time, for the answer to my petition in vain, I think I may fairly conclude the Governor does not intend to give me an answer; it would perhaps be best to wait a few weeks, and should no answer then be given



(and the secretary's assistant promised to let me know in case any order were made upon it,) to write him on the subject. Here, as in many other cases, I feel the want of a Christian friend and counsellor. We have Missionaries from the same Society, but fortunately for the Colony, though unfortunately for the cause of religion and just rights, the Governor and the Court have bought them, the one for 100 joes, the other for 1200 guilders per annum."

"May 23d, 1823.—Finding it necessary for my health to take more exercise than I have been accustomed to do, I have not had time to continue my journal as I could have wished; besides the uncomfortable state of my health has disinclined me for writing; but as it appears to me that serious evils are likely to result from the measures which the Governor is adopting respecting the slaves attending my Chapel, I think it will not be amiss to note down such circumstances as may come to my knowledge. While at breakfast this morning, I received a communication from the Burgher Captain, inclosing a printed circular from the Governor, containing on one side an extract from a letter of Lord Liverpool, as Secretary of State for the Colonies, to Governor Bentinck, dated 15th October 1811, and on the other side a comment written by the Colonial Secretary in the name of Governor Murray, explaining it to their own taste. The substance of this comment is, to persuade the planters not to allow the slaves to attend the Chapel on Sundays without a pass, and in an indirect manner not to allow them to come at all in the evening, and even on a Sunday to send an overseer with the slaves, as judges of the doctrine we preach.—The circular appears to me designed to throw an impediment in the way of the slaves receiving instruction, under colour of a desire to meet the wishes, or rather complying with the commands, of His Majesty's Government." (See the circular among other Government papers.)

"June 9th, 1823.—Several Whites were present professedly as spies."

"22d June 1823.—Isaac, of Triumph, came in to ask whether the Governor's new law, as he called it, forbade the slaves meeting together on the estates to which they belong of an evening, for the purpose of learning the catechism. Their manager, he said, had threatened to punish them if they held any meeting. I informed him, that the law gave the manager no such power, and that it had nothing to do with that subject; still I advised them to give it up, rather than give offence and be punished, and to take care to ask for their passes early on Sunday mornings, and to come to the Chapel to be catechised."

"July 7th, 1823.—Mr. Elliot has just left our house; he came up merely to see us, which I regard as a kindness. I was glad to hear that he has at length commenced evening preaching once a week on the coast, on a Thursday evening; it appears the same impediments are thrown in the way of instructing the Negroes on the west coast as on the east; and it will be so as long as the present system prevails, or rather exists."

"July 15th, 1823.—Mrs. de Florimont and her two daughters called to take leave of us; they are going to Holland. Mrs. de F. says, she is uncertain as to her return to the Colony. Hamilton the manager, came in with them. His conversation immediately turned upon the new regulations which are expected to be in force; he declared, that if he was prevented flogging the women, he would keep them in solitary confinement without food, if they were not punctual with their work; he, however, comforted himself in the belief, that the project of Mr. Canning will never be carried into effect; and in this I certainly agree with him. The rigours of Negro slavery, I believe, can never be mitigated; the system must be abolished."

"August 18th, 1823.—Early this morning I went to town, to consult Dr. Robson on the state of my health."

**At a Meeting of several Ministers and other Friends of Christian Missions, held at Belpar, March 22, 1824,**

**It was unanimously**

- Resolved, 1.** That this Meeting cordially participates in the benevolent object of the London Missionary Society, which is to communicate the tidings of salvation by Jesus Christ to every part of the habitable globe.
- Resolved, 2.** That in common with other friends and supporters of the Society, they waited with great solicitude the termination of the proceedings against their Missionary, Mr. John Smith of Demerara; that after carefully perusing all the information they have been able to obtain, they are fully convinced of his perfect innocence, and sincerely sympathize in the various sufferings he has borne at the hands of wicked and bloody men.
- Resolved, 3.** That this Meeting cannot refrain from expressing their high approbation of the wise and energetic measures the Directors pursued under circumstances so peculiarly delicate and trying: nor from offering them their thanks for the manly and temperate statement of the case in the last Missionary Chronicle.

- Resolved, 4. That as the death of that excellent man has just been announced to this Meeting, we most sincerely sympathize with the Society, and with Mrs. Smith, in the loss they have mutually sustained; but we trust the Directors will, as far as practicable, continue to prosecute the fullest investigation of the whole proceedings in this highly blamable and most unwarrantable transaction.

(Signed) J. WILSON, *Matlock*, Chairman.

At a Meeting of the Ministers\* united together for the purpose of promoting the Spread of the Gospel, in Liverpool and the neighbourhood, and of a few of the Friends of each, called for the purpose of considering whether any and what communication ought to be made to the Directors of the London Missionary Society, on occasion of the recent events in Demerara; and held on the 23d March, 1824.

Mr. SAMUEL HOPE in the Chair:

It was unanimously,

- Resolved, 1. That we cordially approve of the firm and temperate conduct of the Directors of the London Missionary Society, in the very difficult situation in which the recent events at Demerara have placed them.

- Resolved, 2. That these events, so far from weakening our convictions of the necessity of promoting the religious instruction of our fellow subjects in slavery by all lawful and prudent means, afford us the strongest grounds for believing that it will be found the only effectual safeguard of the lives and property of their masters, whenever they may be, from any cause, brought into peril.

Uno dissentiente,†

- Resolved, 3. That we should regard, with the greatest jealousy and alarm, any attempt to control the freedom hitherto enjoyed by the Ministers and Missionaries of every religious denomination in the public exercise of their ministry.

Unanimously

- Resolved, 4. That we beg to offer, through the medium of the Directors of the London Missionary Society, the expression of our sincere sympathy with relatives and friends of the Rev. J. Smith, late Missionary at Demerara, on occasion of his lamented death, and that we assure them of our entire conviction that the more his conduct shall be scrutinized, the more free it will be found from every taint of criminality, and the more his memory will be cherished as a martyr to the cause of truth and holiness.

(Signed) SAMUEL HOPE, Chairman.

*Salisbury, April 1, 1824.*

At the Tenth Anniversary Meeting of the Scots Lane Missionary Association, held on the 26th ultimo, and numerously attended.

Rev. S. SLEIGH, President, in the Chair:

It was proposed and unanimously agreed to, that the following Resolution be adopted and transmitted to the Directors of the London Missionary Society:—

- Resolved, That this Meeting does most deeply sympathize with the Directors of the London Missionary Society, and more especially with the relatives and friends of the late Mr. Smith, under the severe dispensation with which they have been visited. They would express their approbation of the measures hitherto pursued relative to this mournful subject; and from a full conviction, from the documents published, of the innocence of their much calumniated deceased friend, it is their earnest hope, that the Directors will not suffer the question to rest until those calumnies are entirely wiped away, and his memory completely cleared from every imputation.

\* Present, the Rev. Messrs. Charrier, Lister, Fisher, Dr. Stewart, Philip Widdows, and Breese; and Messrs. Keightley, King, Haigh, Lang, Luccock, Gardener, C. H. Jones, Blackburn, Rushton, and the Chairman; being all the gentlemen invited, except Dr. Raffles, and three friends, unexpectedly detained by the funeral of a friend, a member of his church.

† Dissentient only because, in his opinion, under existing circumstances unnecessary.

At a special and numerous Meeting of the Committee of the Clerkenwell Auxiliary Missionary Society, held the 29th March, 1824.

Mr. SAMUEL FULLER, Treasurer, in the Chair:

It was unanimously

- Resolved, 1. That this Committee have observed with the deepest concern, from the statements in the Missionary Chronicle and other sources of information to which they have had access, the apparently hostile and persecuting conduct which has been manifested towards the late Rev. Mr. Smith, Missionary at Demerara, arising out of the unhappy revolt of the Negroes in that Colony; and entertain a confident persuasion, founded on a consideration of the circumstances of the case, so far as they have been disclosed, the instructions with which he was furnished by the Directors, the general conduct he has exhibited in the discharge of his arduous and important duties as a Missionary, and the signal success which, under the Divine Blessing, has attended his labours; that when a full and impartial investigation of the affair shall have been made, it will most clearly appear that, so far from the revolt being attributable to his conduct or instructions, that it was these alone that prevented a more extensive insurrection, and gave a check to the spirit of violence on the part of the actual insurgents, and that other causes, arising chiefly from the treatment of the Negroes, and which this Committee forbear to mention, obviously and adequately account for the lamentable circumstances which have occurred.
- Resolved, 2. That the testimony of the Rev. Mr. Austin, the Chaplain to the Colony, regarding the influence of Mr. Smith's ministry upon the Negroes, is peculiarly gratifying to this Committee, as they presume it must be to the friends at large of the Missionary Society, and, in the opinion of this Committee, furnishes ample encouragement for the Directors to persevere in the continuance of missionary stations at that Colony, and fully warrants the conviction which the Directors have expressed of Mr. Smith's innocence.
- Resolved, 3. That this Committee have witnessed, with the highest satisfaction, the strenuous and unremitting exertions which the Directors have made in behalf of their late Missionary, the Rev. Mr. Smith, and the wise, manly, and Christian conduct they have displayed throughout the whole of their proceedings on the case.
- Resolved, 4. That this Committee feel it their incumbent duty, on this trying occasion, to declare to the Board of Directors their unshaken attachment and affection for the London Missionary Society, and their increasing confidence and pleasure in the wisdom and zeal they manifest in the management of its important and extensive concerns.
- Resolved, 5. That this Committee gladly avail themselves of the present opportunity of expressing their devout and earnest wishes for the growing prosperity of the London Missionary Society, and for the welfare of Christian missions in general, by whomsoever they are carried on; and of declaring humbly, but confidently, their own determination, as a practical result of the circumstances to which these Resolutions more especially refer, to increase their assiduity and exertions in the great cause in which they have embarked, and to labour with unabated zeal and prayerful perseverance in behalf of that Society with which they are associated, and to which they feel it an honour to belong.
- Resolved, 6. That a copy of the above Resolutions be transmitted to the Home Secretary of the Parent Society, with a request that he lay them before the Board of Directors

By order of the Committee.

(Signed)

CHARLES HOLMES, } Secretaries.  
WILLIAM TARN, }

At a Missionary Meeting held in the Brookside Chapel, Derby, on Tuesday, the 30th of March last, THOMAS SWINBURNE, Esq. in the Chair, the following Resolution was unanimously adopted:—

That this Meeting desires to bow with devout submission to the wise and holy Disposer of all events, under the repeated losses the Society has experienced by the death of many of its valuable Missionaries, and especially by the lamented death of Mr. Smith of Demerara, who, after sustaining with



exemplary patience and fortitude, a succession of cruel and unmerited persecutions, has fallen a martyr in this holy cause. This Meeting desires to express its gratitude to the Directors for the prudence, vigilance, and zeal they have discovered in vindicating the character of their late valuable Missionary, and trusts they will continue to pursue every practicable means for the full investigation of the late transactions in Demerara. And that this Resolution be signed by the Chairman, and transmitted to the Directors.

(Signed) THOS SWINBURNE, Chairman.

At the Monthly Missionary Meeting, held for prayer at Weston Green Chapel, Thames Ditton, Surrey, the 5th April, the following Resolutions were passed:—

- Resolved, 1. That, feeling our minds solemnly impressed with the late proceedings against the Missionary, Mr. Smith of Demerara, which have ended in his death; and, seeing that such measures go far to strike at the very existence of Christian missions throughout the foreign dominions of the British Government,—for how can their object of bringing sinners to the knowledge of Christ be accomplished without Missionaries? and how can any Society conscientiously send out Missionaries “unless a due security be assured to them in the just administration of law, especially in the dependencies of the British Crown?”
- Resolved, 2. That our Pastor be hereby requested to communicate to the Directors and Members of the London Missionary Society, our sincere condolence; and, at the same time, our hope, that, as resulting from recent events, an increased spirit of prayer and liberality will arise; and that what has taken place, however painful and gloomy now, may, by the providence of God, yet prove to have fallen out rather for the defence and furtherance of the gospel.
- Resolved, 3. That the produce of the next missionary-box be solely appropriated to the use of the London Missionary Society.

(Signed) JAMES CHURCHILL, Minister.

Special Meeting of the Members and Friends of the Hull and East Riding Auxiliary Missionary Society, in connexion with the London Missionary Society, held in Fish Street Chapel, Hull, on Wednesday evening, April 7, 1824.

JOSEPH EGGINTON, Esq. Alderman, in the Chair;

- Resolved, 1. That the persons convened at this Meeting, in common with the Christian public in general, have, from the first, felt a lively interest in the case of the Rev. Mr. Smith, Missionary at Demerara; that they noticed with the deepest concern the many atrocious and absurd charges brought against him; that, as it became Britons, attached to the sacred principles of justice and equity, they observed with indignation the malicious industry employed in exciting prejudice against his character, his cause, and the cause of missions in general; that they felt a lively sympathy with him, while placed in imminent peril, from the undisguised malice of his enemies; and that, though under some apprehensions lest, by perverse ingenuity, some of his expressions or actions might be tortured into plausible occasions for crimination, they entertained a steady confidence in the integrity of his conduct.
- Resolved, 2. That they have, with the fullest satisfaction, and the deepest emotions of pleasure, read the various statements published by the Directors of the Missionary Society; that they cordially approve of every part of the conduct pursued by those gentlemen, under the delicate circumstances in which they were placed; that they wholly participate in the conviction of both the moral and legal innocence of their persecuted Missionary; and that while they entertain a cordial gratitude for the general regard manifested by His Majesty's Ministers to the interests of missions, they cannot but in common with the Directors feel much concern, that in this instance the form of mercy should have been substituted for an act of justice, that innocence should have been pardoned, rather than an unmerited conviction abrogated.
- Resolved, 3. That the judicious, upright, firm, and temperate measures adopted by the Directors have added to the feelings of respect and confidence with

which their character and wisdom had previously inspired the friends of the Society; that this Meeting expresses lively acknowledgments of gratitude for their zeal and perseverance; that it anticipates with deep interest their continuing to prosecute every constitutional endeavour to obtain an entire obliteration of the stigma, which, by an iniquitous sentence, has been impressed on the honoured name of an eminent Christian and faithful Missionary; and that it pledges itself to employ every effort to support them in so high and imperative a duty.

Resolved, 4. That this Meeting will embalm the venerated memory of their deceased Missionary, in their tenderest affections, as a martyr to the best of causes, an honour to the Christian name, and an ornament to the Society under whose patronage he laboured; that it feels the deepest commiseration with his bereaved widow; and that it trusts in the liberality of a Christian public for some solid testimony of that feeling towards a female of so much worth, placed under circumstances so afflicting; and, that it will be happy to concur in any plan which may be projected for that purpose.

Resolved, 5. That this Meeting regards the cause on which it has been convened, as not confined to any particular denomination of Christians, but as common to all the faithful disciples of Jesus, and the friends of Christian missions.

Resolved, 6. That this Meeting joins with those who have preceded them, in expressing a just tribute of warm respect for the firm and Christian conduct of the Rev. Mr. Austin, the Chaplain of the Colony; for the brotherly deportment of the Rev. Mr. Elliot; for the integrity and zeal of William Arrindell, Esq., Mr. Smith's advocate; and for the services of all who befriended him in the time of necessity; and that they have noticed with much satisfaction the able articles on the subject of his trial in the *New Times* paper—articles which do honour alike to the intellect and the generous feelings of their author.

(Signed on behalf of the Meeting,)

JOSEPH EGGINTON, Chairman.

At a Meeting of Ministers, held at Kingswood, near Wooton-under-edge, Gloucestershire, April 7, 1824. Rev. CHAS. DANIELL in the Chair:

It was unanimously

Resolved, 1. That this Meeting highly approves of the wisdom and zeal manifested by the Directors of the London Missionary Society, in the case of the unjustly-accused and lately-deceased Missionary, Mr. John Smith; and that in their respective connexions they will support, by their influence, the means contemplated by the Directors of the Parent Society, to obtain justice to the character of the martyred Missionary.

Resolved, 2. That the above Resolution be transmitted forthwith to the Directors of the London Missionary Society.

(Signed on behalf of the Meeting,)

To the Directors of the  
London Missionary Society.

CHAS. DANIELL, Chairman.  
WM. BISHOP, Secretary.

*Extract of a Letter from Rev. James Boden, Sheffield, dated April 7, 1824, addressed to the Home Secretary.*

At our Missionary Meeting at Lee Croft, on Monday evening last, all the congregation rose and passed the following Resolution with great feeling:—

Resolved, That this Meeting expresses its deep and solemn sympathy with the Missionary Society, and with the whole Christian world, on account of the sufferings and death of that eminent missionary martyr, the late Mr. Smith, of Demerara.

At a Meeting of the Bedfordshire Missionary Society, held at Dunstable, April 8, 1824,

It was unanimously

Resolved, That this Meeting sincerely and deeply sympathizes with the Directors of the London Missionary Society on the death of their excellent Missionary, the late Rev. John Smith, of Demerara, who doubtless conducted himself in every respect as became a good subject of the British

Government, as well as a faithful servant of Jesus Christ; and while the conduct pursued by the Directors on this occasion is heartily approved, it is earnestly hoped that the melancholy event will further the interests of the Society, as well as the general cause of missions.

(Signed on behalf of the Meeting,)

T. C. EDMONDS, Chairman.

JOHN FORSTER, Treasurer.

SAM. HILLYARD, } Secretaries.  
THOS. MIDDLEDITCH, }

*To the Directors of the London Missionary Society*

*Liverpool, April 12, 1824.*

My dear Sir—It is with a mournful pleasure I transmit to you, to present to the Directors of the London Missionary Society, the following Resolutions, which will amply unfold the laudable object they have in view.

I remain, my dear Sir, yours respectfully,

*To the Rev. J. Arundel.*

(Signed) P. S. CHARRIER.

At the Annual Meeting of the Ministers and Delegates of the Independent Churches, forming the Lancashire County Union, for the spread of the Gospel in the county, held at Great George Street Chapel, Liverpool, April 8, 1824; and at which there was a numerous and respectable attendance from all parts of the large and populous county, the following Resolutions were unanimously passed.

THOMAS HARBOTTLE, Esq. in the Chair.

- Resolved, 1. That this Meeting cordially approve of the conduct of the Directors of the London Missionary Society, in the important and difficult circumstances that have recently occurred in Demerara.
- Resolved, 2. That this Meeting rejoice in the clear and unequivocal vindication which the character of their lamented missionary, Mr. Smith, has received, and desire to record their firm conviction of his innocence, and their persuasion that he can be viewed in no other light, than as a faithful martyr in the cause of our Lord Jesus Christ.
- Resolved, 3. That this Meeting pledge themselves to the vigorous support of the Directors of the Society, in whatever measures may be necessary for obtaining a full investigation of the circumstances of the case, and a reversal of that iniquitous sentence, by which an humble and excellent Christian minister was condemned as a felon.

(Signed) P. S. CHARRIER, Secretary.

At a Quarterly Association of the Calvinistic Methodists for North Wales, held at Llanfair, Montgomeryshire, April 1824,

It was unanimously

- Resolved, 1. That this Meeting, feeling alive to the honour and prosperity of Christian Missions generally, and of the London Missionary Society in particular, with which they stand connected, deeply sympathize with its Directors on those painful events which have lately transpired at Demerara; and which have terminated in the melancholy death of their faithful Missionary, Mr. John Smith.
- Resolved, 2. That this Meeting entertain the strongest conviction both of the legal and moral innocence of Mr. Smith; they regard the charges brought against him as "vague, frivolous, and unmeaning," and to have been supported by a description of testimony which would not have been admitted in any other case; and they believe such charges to have originated in nothing but a determined hostility to the diffusion of evangelical truth in that colony, where he had been successfully labouring for the last seven years.
- Resolved, 3. That this Meeting highly approve of the conduct of the Directors hitherto pursued on this trying occasion; nor less of their determination to obtain, by all possible means, the award of justice to the character of their martyred Missionary; and they pledge themselves to the most effective support which their circumstances and influence shall enable them to afford.
- Resolved, 4. That this Meeting feel anxious to express their admiration of the noble and disinterested conduct of the Rev. Chaplain of the Colony towards



the deceased: and they tender to him, to Mr. Elliot, and to other friends, their thanks for many Christian sympathies and kind attentions shewn him throughout his season of affliction; fervently do they commend his mourning partner, desolate as she is, to Him, who is the widow's Judge, for every needed support and consolation in this the day of her calamity; and which they rejoice to know were not withheld from her departed husband; and they trust that He, whose prerogative it is to bring order out of confusion, light out of darkness, good out of evil, will yet render this afflictive dispensation subservient to his own glory, and to the wider and more rapid spread of that Gospel, which evil-minded men have set themselves to oppose.

Resolved, 5. That Mr. John Davies, of Vronheulog, near Bala, be requested to transmit these Resolutions to the Directors.

(Signed in behalf of the Meeting,)

H. GWALCHMAI, Secretary.

At a Quarterly Meeting of the Directors of the Berwick and the Tweedmouth Association for the propagation of Christianity, held at Berwick, on the 12th instant.

The following Resolutions were moved, seconded, and unanimously agreed to:—

Resolved, 1. That this Meeting express their cordial and unqualified approbation of the energy, prudence, and dignity, with which the Directors of the London Missionary Society have acted in regard to the case of the late Mr. John Smith, their Missionary at Demerara.

Resolved, 2. That although it be unusual to distribute any part of our funds prior to the end of the year, this Meeting agree to send 5*l.* to assist in defraying the expense that has been, or may be incurred, by such proceedings as the Directors of the London Missionary Society shall judge it requisite to adopt, for vindicating the injured character of the late Mr. Smith, and for securing effectual protection to other Missionaries in any part of the British dominions.

At the Seventh Annual Meeting of the Bath, British, and Foreign Missionary Society, held at the late Countess of Huntingdon's Chapel in the Vineyard, April 14, 1824.

EDWARD PHILLIPS, Esq. in the Chair:

It was Resolved, That this Meeting cordially approve of the conduct and resolutions of the Directors of the London Missionary Society, with reference to the case of the late Rev. John Smith, their much injured and lamented Missionary; and while they deeply sympathize with them in the distressing intelligence of his decease, they fervently hope that the measures which the Directors may adopt, in order to procure adequate investigation and substantial justice, may be crowned with complete success.

At the Annual Meeting of the Suffolk Society in aid of Missions, held at Beccles, April 14, 1824.

REV. ISAAC SLOPER in the Chair.

The following Resolutions, moved by Mr. S. Harwood of Belsted, and seconded by Mr. J. B. Tailor of Woodbridge, were unanimously adopted by the Society:—

Resolved, 1. That this Society shares with the Directors of the London Missionary Society in the anxiety and sorrow occasioned by the unjust and cruel measures which have been recently pursued in the Colony of Demerara respecting their Missionary, Mr. John Smith, and takes this opportunity of expressing its Christian sympathy.

Resolved, 2. That after paying close attention to the information which has been afforded them respecting the charges brought against Mr. Smith by his persecutors, the Members of this Society are not only satisfied that he was legally, but morally innocent; and that it was owing to the influence of the Christian principles, in which many of the Negro Slaves had been instructed by him, that the lives of some of his persecutors were spared.

Resolved, 3. That this Society cordially approves the temperate, but firm and vigorous measures which have already been pursued by the Directors of the London Missionary Society, and cherishes an earnest hope that

there will be no relaxation in their exertions till the unmerited stigma which has been affixed to the name of their martyred Missionary be completely removed, and the situation of other Missionaries in the colonies rendered more secure. And this Society does hereby engage to bear a full proportion of the expenses which may be incurred by the prosecution of these objects.

- Resolved, 4.** That this Society gratefully acknowledges the magnanimous and truly Christian deportment of the Rev. Mr. Austin, the Chaplain of the Colony, towards the persecuted Missionary, not merely in bearing an honourable testimony to his innocence and usefulness during the trial, but by visiting him in prison, and administering to him the consolations of friendship and religion, whilst under the sentence of death. Thus manifesting a noble superiority to that obloquy which a conduct so decided and bold would infallibly produce.
- Resolved, 5.** That this Society commiserates the state of the slave-population in all the Colonies, regarding it as most disgraceful to the countries to which they belong; but, great as is the cruelty with which the wretched sufferers are treated in other respects, there is nothing, in the judgment of this Society, which will bear a comparison with the cruelty of interfering with their everlasting state, by prohibiting their attendance upon the ordinances of religion, and persecuting unto death those who have disinterestedly undertaken to show unto them the way of salvation.
- Resolved, 6.** That this Society desires with gratitude to acknowledge the liberality of His Majesty's Government towards different Societies formed for the moral improvement of the Colonies, and relies with confidence on their future protection.
- Resolved, 6.** That the Resolutions now read be transmitted by the Treasurer, Mr. Shepherd Ray, to the Directors of the London Missionary Society, and to the Editors of the Ipswich Journal, Suffolk Chronicle, and Bury Post, for insertion in their respective papers.

(Signed on behalf of the Meeting,)

J. SLOPER, Chairman.

At a Meeting of the Committee of the Somerset Auxiliary Missionary Society, held at South Petherton, the 14th of April 1824. Present, Mr. SPENCER, (Treasurer of the Auxiliary Institution) in the Chair; Rev. J. H. Cuff, Wellington; Rev. T. Golding, Poundisford Park; Rev. J. Ginn, Chard; Mr. S. Hebditch, Lopen; Rev. J. Jukes Yeovil; Rev. W. B. Leach, Shepton Mallet; Rev. T. Luke, Taunton; Rev. S. Pittard, Rodwell; Rev. J. Sanderson, South-Petherton; Rev. E. Smith, Martock.

The following Resolutions were unanimously passed:—

- Resolved, 1.** That this Meeting, deeply affected with the recent distressing occurrences connected with the Mission at Demerara, and especially with the melancholy circumstances of Mr. Smith's sufferings and death, deem it an important duty to assure the Directors of the London Missionary Society, that as brethren and coadjutors in the same common cause, they have not ceased to sympathize with them in the tenderest manner, under all the painful anxiety and pungent grief which they have been called to sustain on the trying occasion.
- Resolved, 2.** That whilst we bow to the will of Divine Providence in permitting such an afflictive dispensation, we deeply deplore the late systematic opposition and persecution which our Missionaries have had to endure in the colony of Demerara, when engaged in the prudent but faithful discharge of their duty to God and their fellow-creatures; and we cannot but deprecate in the strongest terms, the unjust course of proceedings instituted against the late excellent Mr. Smith, by which his mind was subjected to the most painful feelings, and his health and life were sacrificed to the rage of his persecutors.
- Resolved, 3.** That this Committee, firmly believing the legal and moral innocence of the late Mr. Smith as to the charges brought against him, feel great satisfaction in expressing their entire approbation of all the measures hitherto adopted by the Missionary Directors, to obtain that justice which they have a right to require towards the character of their late much injured missionary, as well as towards the Society whose interests they

are appointed to watch over, and also of the resolution which they have published to persevere in their zealous efforts for the attainment of that important object; and that while pledging themselves to afford their ready support in those laudable exertions, the Committee cannot refrain from expressing their fullest confidence that the Providence of God will in due time interpose to vindicate the Missionary Society, and overrule the attempts of the enemies of Christian Missions, for the more abundant extension of that benevolent cause which they were intended to subvert and destroy.

- Resolved, 4. That this Meeting do hereby testify their high admiration of the manly, affectionate, and every way truly Christian conduct of the chaplain of the colony towards the late Mr. Smith, under his acute sufferings, by which he has done signal honour to himself and the important cause he is engaged to uphold, and has secured the gratitude and esteem of all the true friends of Christian Missions of every class, and in every country; and the Committee are desirous also to express their most grateful acknowledgments to the several other gentlemen who so kindly sympathized with Mr. Smith, and stood forwards on his behalf when such Christian attention was peculiarly desirable and important.

At an adjourned Meeting of the Committee of the North Middlesex and South Herts Auxiliary Missionary Society, held at Enfield, on Thursday, 15th April 1824.

JOHN RADLEY, Esq. in the Chair :

It was

- Resolved, 1. That this Committee sincerely deplore the sad events which have occurred in the Colony of Demerara, and express their entire conviction of the innocence, both in a moral and legal sense, of the late lamented Missionary, Mr. John Smith, whom they are therefore bound to consider as an injured and persecuted man.
- Resolved, 2. That this Committee feel it due to the character and conduct of the Board of Directors in London, to sympathize with them in the anxious and painful solicitude they have constantly expressed in regard to that event; and that they cordially approve the steps which the Board have adopted; and entertain a pleasing confidence that they will continue to pursue those measures which may tend to exhibit the purity and excellency of the character of the deceased Missionary, in the clearest and most convincing light.
- Resolved, 3. That this Committee renew to the Board of Directors their solemn pledge of sedulous co-operation, and affectionately assure them they derive additional motives to exertion from the events which have so painfully occurred.

John Radley, *Chairman.*

W. Thomas, *Secretary.*

John Knight,

William Lloyd,

Henry Pawling,

William Weare,

J. Parkinson,

W. Leifchild,

William Brown,

Stephen Mummery,

William Macdonald,

Robert Ross,

Joseph S. Brooksbank,

Wm. Williams,

James Meyer,

John Strange,

W. Shave,

G. S. Coventry,

J. Whaley,

Wm. Thomas, jun.

*Glasgow, April 15, 1824.*

At a Meeting of the Committee of the Auxiliary Missionary Society in Glasgow to the London Missionary Society, held this day, in the Religious Institution Rooms, to consider the propriety of transmitting an Address to the Directors of the Parent Institution, on the subject of Mr. Smith's trial at Demerara, and his subsequent decease in prison.

WILLIAM M'GAVIN, Esq. in the Chair.

The following Resolutions were unanimously passed:—

- Resolved, 1. That ever since they heard of the charges brought against the late Mr. Smith, the Committee have felt extremely anxious for his safety, comfort, and usefulness, and for the reputation of the Missionary cause in general.



- Resolved, 2.** That the Committee were deeply sensible of the delicate situation in which the Directors of the London Missionary Society were placed by the transactions at Demerara respecting their accused Missionary; that they approve and admire the temperate and prudent, yet firm and manly measures which they adopted for the purpose of obtaining justice for Mr. Smith; and the prompt and zealous manner in which they administered consolation to him in his arduous conflict.
- Resolved, 3.** That the Committee regard with admiration and gratitude the magnanimous and disinterested conduct of the Rev. Mr. Austen, Chaplain of the Colony, who voluntarily came forward to bear his testimony in behalf of Mr. Smith,\* notwithstanding the obloquy which he would incur on that account, and the Committee request that this expression of their feelings may be communicated to him.
- Resolved, 4.** That the Committee unite with all Christians in expressing their tenderest sympathy for the forlorn widow of their departed brother, and will most cordially concur with the Directors in promoting any plan that may be adopted for her comfort.
- Resolved, 5.** That the Committee hope the Directors will be guided to use such measures as the great Head of the Church will render effectual, not only for fully vindicating and honouring the memory of the deceased, but for also protecting the lives and liberties of all faithful Missionaries in similar situations; and the Committee will most cheerfully contribute towards whatever extraordinary expenses such measures may require.
- Resolved, 6.** That the Committee humbly trust, that the things which have happened to their late worthy brother at Demerara, however painful in themselves, will turn out to the furtherance of the Gospel.

(Signed)

WILLIAM BRODIE, Secretary.

At a Special Public Meeting of the Friends of the London Missionary Society in this neighbourhood, held at the Rev. R. G. North's Chapel, Ware, Herts, on Friday evening, April 16, 1824.

Mr. JOHN COWELL, sen. in the Chair.

The following Resolutions were unanimously passed:—

- Resolved, 1.** That the present Meeting cordially sympathizes with the Directors of the London Missionary Society in the very anxious and trying circumstances in which they have recently been placed with regard to the late proceedings at Demerara, and especially in the loss which they have sustained, by the death of their late prudent, devoted, and invaluable Missionary, the Rev. John Smith.
- Resolved, 2.** That this Meeting heartily approves of the firm and dignified posture which the Directors have assumed and maintained in reference to the unhappy persecution which occasioned that melancholy event.
- Resolved, 3.** That this Meeting feels itself prompted by an ardour which it cannot repress, to do all in their humble power to encourage the Directors steadfastly to pursue their prudent, peaceful, and Christian efforts to vindicate the wounded reputation of Mr. Smith, and to secure the future safety of their Missionaries.
- Resolved, 4.** That this Meeting feels more deeply concerned than ever in the comfort and liberty of those truly illustrious and disinterested men, who preach the Gospel amongst the Heathen, and pledges itself to do all in its power, as Providence may prosper, towards the liquidation of any expense which may be incurred by the Directors in the investigation of the recent melancholy proceedings at Demerara.
- Resolved, 5.** That this Meeting highly appreciates the very manly and Christian conduct of the Chaplain of the Colony during Mr. Smith's sorrows.
- Resolved, 6.** That the Rev. Edw. Edwards be requested to take an early opportunity of transmitting these Resolutions and the corresponding Address to the Directors of the Missionary Society.

(Signed on behalf of the Meeting.)

JOHN COWELL, Chairman.

\* See Chronicle for March, page 128.

## ADDRESS.

Respected Friends and Brethren,—As friends of the cause of Missions, we are anxious to rally round you in the hour of trial, and to express our friendship and sympathy. We deeply regret the truly afflictive events which have recently transpired at Demerara. We apprehend that the circumstance of a very primitive and devoted Missionary's having been persecuted to death in one of the dependencies of our own happy country, is ample justification of our sorrow and tears, both as Britons and Christians. Would that such proceedings had been confined to Turkey, Algiers, and other barbarian lands! We can never too deeply lament that they stain any portion of the British annals in the nineteenth century. Every generous Briton will, we are assured, on this occasion, mingle his griefs with ours.

Our sorrow is, however, in some degree alleviated, by remembering that it is well with our departed brother, (oh, that it were as well with his persecutors,) and by our confident hope that the Highest Authority in the British Empire will, ere long, perform that justice which will enable you, the respected and venerable guardians of the Society, to transmit the name and the example of the Rev. John Smith fair and unsullied to an admiring posterity.

We cordially thank you for your prudent zeal and perseverance manifested on this occasion.

May the God of mercy crown your varied, laborious, and disinterested efforts with his smile and blessing.

We shall ever deem it honourable and pleasing to aid you in your extensive plans of Christian benevolence.

Commending your righteous undertakings to our God and the word of his grace,

We remain,

Honoured Friends and Brethren,

Yours in the purest bonds of Christianity,

(Signed on behalf of the Meeting,)

JOHN COWELL, Chairman.

At a Meeting of the Committee of the Auxiliary Missionary Society for Cambridge<sup>s</sup> shire, and its vicinity, held at Cambridge, on Tuesday, the 20th of April 1824,

It was unanimously

- Resolved, 1. That we deeply lament the sufferings, persecution, and death of the late Mr. John Smith, our Missionary in Demerara.
- Resolved, 2. That we highly approve of the measures already adopted by the Board of Directors on this painful event, and heartily rejoice on account of their expressed intention to procure, if possible, the total reversal of the sentence pronounced by the Court-martial on our late brother.
- Resolved, 3. That as considerable expense must necessarily attend the endeavours of the Directors to effect this laudable and important design, we pledge ourselves to special exertion for this object, either by an extra-Meeting in our respective congregations, or such other means as may be thought best adapted to the local situation of each Minister.
- Resolved, 4. That this Committee entertain the highest admiration for the noble and Christian conduct of the Rev. Mr. Austin, the Chaplain of the Colony; and are persuaded his honourable testimony in behalf of the persecuted and innocent Mr. Smith, claims for him the utmost respect and veneration from every faithful disciple of the great Redeemer.
- Resolved, 5. That a copy of the Resolutions now entered into be forthwith transmitted to every Minister in the county of Cambridge, and its vicinity, to their respective Collectors, and to the other Friends of the Missionary Cause, with an earnest request of their immediate co-operation.
- Resolved, 6. That the above Resolutions be communicated to the Board of Directors of the Parent Society, with the cordial assurance of this Committee, that the present afflictive dispensation does not excite in their breast any fears on account of the Missionary Cause; on the contrary, they indulge the hope that the persecution unto death of their deceased Brother Smith will induce more strenuous exertions in favour of the suffering slave-population, of the Heathen, and of God.

(Signed on behalf of the Committee,)

To the Directors of  
the London Missionary Society.

THOMAS TOWNE, Secretary,

*To the Directors of the London Missionary Society.*

Dear Sirs,—The late events in Demerara have brought the London Missionary Society into very public notice, and will be followed, I have no doubt, by many advantages, both to the friends of Missions and to the cause itself.

As a Member of your Institution, I have watched with the most lively interest the arrival of the least intelligence from that conspicuous scene of your Society's operations; but notwithstanding all the injurious reports which I have read from that quarter, I could discover nothing to warrant my belief of the connexion of Mr. Smith with the disturbances which there took place. The many vague and laboured accusations, on the contrary, which his enemies were obliged to resort to, satisfied me that they had no easy task to implicate him in the proceedings, and of his consequent innocence. But I could not be unconcerned at his situation, and remembered and imitated the example of the Church when Peter was placed in similar circumstances. The whole affair, indeed, has been an instructive comment upon the Acts of the Apostles, and many other parts of the Sacred Scriptures. I have no doubt it will have the effect of awakening the attention of the Society at large, and may be expected to give increasing interest and animation to our various meetings. It will give to missionary objects a more important place in our retired intercessions, and, by consequence, expand our hearts to active liberality.

While we see the enemies of the cause exerting all their powers against it, it ought to stir up in our hearts a corresponding determination to espouse and protect it. In vain should we apply to them for assistance in its behalf; nay, many persons who are not hostile to it, are far from giving their support in the way of contribution. This should stimulate those who are its real friends; for to them, and them alone, are we to look for real assistance. "Ye are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted."

Many persons who are willing to give, are backward in their donations because the subscription is not sufficiently general—they seem to want the countenance of others, and are deterred by the inadequacy of their little mite; but if every individual of this sort would act *independently*, they would have the countenance of one another. I have been backward from these considerations myself, but I am persuaded every individual ought to act as if his *single* exertions were indispensable to the success of the object.

Proceeding upon this principle in the present instance, and setting an example to all those who may be conscious of the like impediments, be pleased to receive a tribute of five pounds from

London, April 2, 1824.

A GUINEA SUBSCRIBER.

*Ashley Place, Bristol, April 8, 1824.*

Dear Sir,—As an expression of my entire concurrence in general sentiments and feelings with those expressed by the Directors of our Missionary Society, and of several of its auxiliary Societies, relating to the sufferings of our late and lamented Missionary and Christian, Brother Smith, I enclose a bill for fifty pounds in aid of its funds, and remain,

Dear Sir,

Respectfully and truly yours,

(Signed)

W. SKINNER.

To W. A. Hankey, Esq. London.

*Addressed to the Home Secretary.*

*Petersfield, April 13, 1824.*

Rev. Sir,—It would be no easy matter for me to describe the interest excited in our little Society on reading the Missionary Chronicle of the last two months. I believe that few graves of the martyrs have been more sincerely and richly moistened with Christian tears than that of Mr. Smith. The cloud that was permitted for a moment to cast a shade upon his name has vanished for ever, and the world must now see, that, as he died, the Spirit of glory and of God was resting on him.

Accept, dear Sir, the inclosed three pounds, as a feeble expression of our esteem for his memory, and also of our strong sense of the truly Christian and dignified manner in which the Directors have defended his character, and with it the Missionary Cause at large.

I remain, with much esteem,

Yours in the Gospel,

(Signed)

J. GREENWOOD.



*Donations in reference to Mr. Smith's case.*

|                                                                              |         |
|------------------------------------------------------------------------------|---------|
| Mr. and Mrs. Hartsinck, Bath .....                                           | £ 5 0 0 |
| J. B. Gribble, Esq. ....                                                     | 10 10 0 |
| W. Skinner, Esq. Bristol .....                                               | 50 0 0  |
| Stroud, per Rev. John Burder.....                                            | 5 10 0  |
| W. L.....                                                                    | 1 0 0   |
| Ditto (towards the support of Mrs. Smith) .....                              | 1 0 0   |
| John Boyce, Esq. ....                                                        | 5 5 0   |
| Friends at Ware, Herts, Rev. Mr. Edwards.....                                | 6 4 9   |
| Ditto at Yarmouth, by Rev. Mr. Creak .....                                   | 9 6 5   |
| Berwick and Tweedmouth Association for the Propagation of Christianity ..... | 5 0 0   |

*Essex Auxiliary Missionary Society.*

The following sums have been received, contributed specially to assist the Directors on the investigation of the Demerara persecution, and in making liberal pecuniary arrangements with the widow, who has been so cruelly bereaved of her excellent husband.

(Signed)

ALGERNON WELLS,  
One of the Secretaries of the Essex  
Auxiliary Society.

|                                                                |         |
|----------------------------------------------------------------|---------|
| Braintree—Collection by Rev. John Carter .....                 | £ 6 0 0 |
| Dunmore—A few Friends, by Rev. R. Frost.....                   | 1 12 6  |
| Hatfield Heath—ditto, by Rev. C. Berry .....                   | 2 14 6  |
| Billericay—ditto, by Rev. J. Thornton .....                    | 2 10 0  |
| West Mersia—received in the vestry, by Rev. J. Churchill ..... | 2 2 0   |
| Romford—by R. Surridge, Esq.....                               | 5 5 0   |
| Harwich—collection by Rev. W. Hordle .....                     | 5 2 7   |
| Coggeshall—ditto, by Rev. A. Wells .....                       | 7 8 0   |
| Maldon—collected privately by R. Burls .....                   | 10 0 6  |
| Witham—Rev. W. Wright and Friends .....                        | 10 0 0  |
| Witham—collected at the New Meeting .....                      | 4 8 0   |
| Ingatestone—Rev. B. Hayter and Friends.....                    | 1 5 0   |
| Chelmsford—collected privately by Mr. Joseph Grey.....         | 2 12 0  |

61 0 1

*Notices of Missionary Anniversaries.*

## WEST RIDING, YORKSHIRE.

The Eleventh Anniversary of the Auxiliary Missionary Society for the West Riding of Yorkshire, will be held in Wakefield, on Tuesday, Wednesday, and Thursday, the 1st, 2d, and 3d of June. The Rev. William Vint, Tutor of the Independent Academy at Idle; the Rev. Henry Townley, Missionary from India; the Rev. William Thorp, of Bristol; and the Rev. Samuel Bradley, of Manchester, are the preachers engaged for the occasion.

## BERKSHIRE.

On the 25th and 26th, the Anniversary of the Berkshire Auxiliary Missionary Society, will be held at Reading. The Rev. Henry Townley; Rev. Rowland Hill; Rev. J. Arundel, the Home Secretary of the Parent Society, and other ministers, have engaged to attend.

## SOUTH BUCKS.

On Thursday, the day following, the South Bucks Auxiliary Missionary Society, will hold its Annual Meeting at High Wycombe; Rev. H. Townley, and

the Home Secretary, have engaged to assist, and several other ministers and friends are expected.

## CHISHILL.

THE Twelfth Anniversary of the Auxiliary London Missionary Society for Cambridgeshire, and its vicinity, will be held at the Rev. J. Dobson's, Meeting-house, Chishill, on Tuesday, the 25th inst., when two Sermons will be preached, both in the forenoon; one by the Rev. John Blackburn, of London; the other by the Rev. Joseph Drake, of Cambridge. In the afternoon, the Society will meet for the transaction of business. Service to begin in the morning at half-past ten precisely, and in the afternoon at three.

*Ordination of a Missionary.*

On Wednesday, March 17th, Mr. J. Edmonds, of Gosport Academy, destined for Chinsurah, was solemnly set apart to his work by prayer and imposition of hands, at the Independent Meeting House, Poole, Dorset. The Rev. A. Bishop, of Ringwood, delivered the introductory discourse; the Rev. T. Durant, of Poole, offered up the ordination-prayer; and the

Rev. J. Griffin, of Portsea, gave the charge. In the evening, a sermon was preached by the Rev. T. Adkins, of Southampton; and, on the preceding evening, the Rev. M. Caston, of Newport, delivered an address to the seamen of the port, at the Baptist meeting. The devotional parts were conducted by Messrs. Shoveller, Caston, Edmunds, and Binney, of Bedford (then supplying at Wareham, for the Rev. Mr. Dobson, who had engaged to preach upon the occasion, but was absent in consequence of a death in

his family.) The congregation were very numerous, were most seriously attentive, and appeared to be deeply impressed with the solemnities of the day. It is devoutly hoped that the impression, which, we believe, has never been so general or so deep on any former occasion in the place, will conduce equally to the personal improvement of the auditors, and to the increase of their zeal and exertions for promoting the cause of Christ among the heathen.

## MISSIONARY CONTRIBUTIONS.

(Collections, Anonymous Donations, and all other Donations of 5*l.* or upwards, received from 16 March, to 16 April 1824, inclusive.

### IN LONDON AND ITS VICINITY.

|                                                                                                                                 |     |    |    |
|---------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Mrs. Mills, late of Tyndale Place, Islington.—Donation.—New 4 per Cents                                                         | 105 | 0  | 0  |
| R. J. . . . .                                                                                                                   | 26  | 0  | 0  |
| H. B., collected among his fellow-servants "Arundel House" Missionary Box, 2 <i>d</i> produce; by W. R. Jun. . . . .            | 1   | 1  | 0  |
| A Friend; by Rev. J. Leifchild. . . . .                                                                                         | 0   | 5  | 3  |
| Men employed at Mr. Evans's Manufactory, Shoreditch.—Missionary Box; by Mr. Wilson. . . . .                                     | 1   | 0  | 0  |
| Collected by Master Bateman, 8 years old                                                                                        | 4   | 0  | 0  |
| Miss Guillen, ditto . . . . .                                                                                                   | 0   | 5  | 8  |
| Mrs. Halfpenny . . . . .                                                                                                        | 0   | 5  | 8  |
| Hoxton Academy Family Association.—W. C. and R. Harris, Collectors . . . . .                                                    | 0   | 18 | 8  |
| H. Y. . . . .                                                                                                                   | 6   | 8  | 1  |
| John Ware, Esq. . . . .                                                                                                         | 1   | 1  | 0  |
| A Guinea Subscriber. . . . .                                                                                                    | 10  | 0  | 0  |
| T. B. for the support of the Native Teacher, "George Burder," 3 <i>d</i> payment. . . . .                                       | 5   | 0  | 0  |
| "The wife of a Subscriber" . . . . .                                                                                            | 10  | 0  | 0  |
| Barbican Sunday School.—Miss Bird, Treasurer . . . . .                                                                          | 2   | 0  | 0  |
| Contents of a Missionary Box at the South Quay, London Docks; by a Friend . . . . .                                             | 14  | 0  | 0  |
| Mrs. Yeoland and Family, Missionary Box Subscriptions of a private Family, Tabernacle Walk, 3 <i>d</i> year's payment . . . . . | 0   | 6  | 10 |
| Mr. W. Tomkies . . . . .                                                                                                        | 1   | 0  | 0  |
| Mr. George Rutt . . . . .                                                                                                       | 10  | 0  | 0  |
| Mr. Benjamin Rutt . . . . .                                                                                                     | 10  | 0  | 0  |
| A Friend; by Mr. G. Hodson . . . . .                                                                                            | 1   | 0  | 0  |
| Produce of a Missionary Box, by Mr. Pitman, Upper Cumming Street, Pentonville . . . . .                                         | 1   | 1  | 8  |
| Anonymous, in part of an East India Bond                                                                                        | 80  | 0  | 0  |

### Auxiliary Miss. Societies, Associations, &c.

|                                                                              |     |    |   |
|------------------------------------------------------------------------------|-----|----|---|
| Adelphi Auxiliary Missionary Society.—Male Branch.—Mr. Kennerly, Treasurer   | 23  | 0  | 0 |
| Female ditto.—Miss Porter do.                                                | 33  | 0  | 0 |
|                                                                              | 56  | 0  | 0 |
| Albion Chapel.—Rev. A. Fletcher.—Evangelical Society . . . . .               | 30  | 0  | 0 |
| Broad Street.—Rev. Jos. Berry, Auxiliary Society.—Miss Wilkinson, Treasurer  | 58  | 14 | 6 |
| Brompton.—Trevor Chapel.—Rev. John Morrison and Friends . . . . .            | 26  | 0  | 0 |
| Camberwell and Peckham Ladies' Auxiliary Society.—Mrs. Pirie, Treas. . . . . | 133 | 16 | 8 |

|                                                                                                                        |     |    |            |
|------------------------------------------------------------------------------------------------------------------------|-----|----|------------|
| Camomile Street Meeting.—Rev. S. Nichols.—Female Auxiliary Society.—Miss S. Baker, Secretary . . . . .                 | 15  | 17 | 3          |
| Ditto Sunday School . . . . .                                                                                          | 7   | 1  | 1          |
|                                                                                                                        | 22  | 18 | 4          |
| Collier's Rents.—Rev. James Knight and Congregation . . . . .                                                          | 20  | 0  | 0          |
| Chapel Street, Soho.—Rev. T. Stollery.—Auxiliary Missionary Society.—Mr. E. Bradshaw, Treasurer . . . . .              | 47  | 4  | 6          |
| Clerkenwell Auxiliary Missionary Society.—Mr. Samuel Fuller, Treasurer . . . . .                                       | 200 | 19 | 8          |
| Crown Court.—Rev. G. Greig.—Auxiliary Society . . . . .                                                                |     |    |            |
| Male Branch.—Mr. Young, Treasurer . . . . .                                                                            | 25  | 11 | 6          |
| Female ditto.—Mrs. Stephenson, ditto . . . . .                                                                         | 33  | 4  | 6          |
| Juvenile ditto.—Mr. Stephenson, ditto . . . . .                                                                        | 28  | 5  | 0          |
|                                                                                                                        | 87  | 1  | 0          |
| Less Expenses . . . . .                                                                                                | 0   | 18 | 0          |
|                                                                                                                        | 86  | 3  | 0          |
| Fetter Lane.—Rev. G. Burder.—Auxiliary Society . . . . .                                                               |     |    |            |
| Male Branch.—Mr. Muston, Treasurer . . . . .                                                                           | 30  | 0  | 4          |
| Boys of the Sunday School . . . . .                                                                                    | 3   | 1  | 0          |
| Female Branch . . . . .                                                                                                | 33  | 11 | 1          |
| Girls of the Sunday School . . . . .                                                                                   | 2   | 0  | 6          |
| Collection after a Sermon, by Rev. Dr. Collyer . . . . .                                                               | 19  | 15 | 2          |
|                                                                                                                        | 88  | 8  | 1          |
| Less Expenses . . . . .                                                                                                | 0   | 19 | 6          |
|                                                                                                                        | 87  | 8  | 7          |
| First Fruits of Crown Street Chapel, Soho . . . . .                                                                    |     |    |            |
| Mr. and Mrs. Pattison; by Rev. John Rees . . . . .                                                                     | 3   | 0  | 0          |
| One Moiety of 34 <i>l.</i> collected at Crown Street Chapel, on the Anniversary of Rev. J. Rees's Settlement . . . . . | 17  | 0  | 0          |
|                                                                                                                        | 20  | 0  | 0          |
| Gate Street Chapel.—Rev. J. Williams.—Auxiliary Missionary Society . . . . .                                           |     |    |            |
| Male Branch.—Mr. Hagger, Treasurer . . . . .                                                                           | 21  | 14 | 8 <i>4</i> |
| Female ditto.—Mrs. Perkins, ditto . . . . .                                                                            | 20  | 2  | 1 <i>4</i> |
|                                                                                                                        | 41  | 16 | 10         |
| Guildford Street, Welsh Chapel.—Rev. D. S. Davies and Congregation . . . . .                                           | 23  | 0  | 0          |

North London and Islington Auxiliary Society.

|                                                                                   |          |  |
|-----------------------------------------------------------------------------------|----------|--|
| Union Chapel.—Mr. R. G. Steel,<br>Treasurer.—Rev. T. Lewis,<br>Secretary.         |          |  |
| Annual Subscriptions and Do-<br>nations.....                                      | 60 12 6  |  |
| Boarding Schools and Young<br>Persons connected with the<br>Congregation.....     | 64 16 0  |  |
| Charity Children .....                                                            | 3 0 0    |  |
| Mites dropped into the Mis-<br>sionary Box .....                                  | 0 5 11   |  |
| Legacy of the late Archibald<br>Macaulay, Esq.....                                | 10 0 0   |  |
| Collected by Miss J. Phillips,<br>Clapham, for Bethelsdorp<br>and Theopolis ..... | 11 3 0   |  |
| Wm. Harryman, Esq. High-<br>bury Place; by the Rev. T.<br>Lewis .....             | 50 0 0   |  |
|                                                                                   | 205 17 5 |  |
| Less Expenses .....                                                               | 1 1 0    |  |
|                                                                                   | 204 16 5 |  |

Lower Street Meeting.—Rev. John Yock-  
ney.—R. Cunliffe, Esq. Treasurer.

—Contributions .....

Camden Town Auxiliary Society.—Rev.  
Mr. Richards .....

Holloway Chapel.—Rev. R. Bowden ....

Tonbridge Chapel.—Rev. B. Rayson.

Annual Subscriptions and Do-  
nations.....

Penny-a-week Society; per  
Mr. Dalglish.....

Donations towards relieving  
the distress in South Africa .....

Missionary Boxes .....

Ditto, Mr. C. Leonard, pro-  
ceeds of Muslin ends .....

Mrs. Lammin, for a little Girl  
at Travancore, to be named  
"Maria Evelina Lammin" .....

By Mrs. Rope .....

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Hackney Auxiliary Society.

Gravel Pit Meeting.—Rev. Dr.  
Smith .....

St. Thomas's Square.—Rev.  
H. F. Burder .....

Well Street Chapel.—Rev. G.  
Collison.....

Walthamstow, ditto .....

Wanstead, ditto .....

Hornerton.—Rev. B. Williams;  
per Mr. Pearson .....

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Hackney Auxiliary Society.

Gravel Pit Meeting.—Rev. Dr.  
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St. Thomas's Square.—Rev.  
H. F. Burder .....

Well Street Chapel.—Rev. G.  
Collison.....

Walthamstow, ditto .....

Wanstead, ditto .....

Hornerton.—Rev. B. Williams;  
per Mr. Pearson .....

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Hackney Auxiliary Society.

Gravel Pit Meeting.—Rev. Dr.  
Smith .....

St. Thomas's Square.—Rev.  
H. F. Burder .....

Well Street Chapel.—Rev. G.  
Collison.....

Walthamstow, ditto .....

Wanstead, ditto .....

Hornerton.—Rev. B. Williams;  
per Mr. Pearson .....

per Mr. Pearson .....

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| Stepney Auxiliary Missionary Association, Rev. J. Fletcher.                                   |          |
| —Male Branch.—Mr. J. Monds, Treasurer.....                                                    |          |
| 62                                                                                            | 16 1     |
| Ladies' ditto.—Miss Alders.....                                                               |          |
| Hankey, Treasurer.....                                                                        | 130 9 9  |
| Collection .....                                                                              | 48 0 0   |
|                                                                                               | 240 16 1 |
| Stockwell.—Auxiliary Society.—Rev. T. Jackson.—Mr. T. Hayter, Treasurer .....                 |          |
| 112                                                                                           | 15 0     |
| Stoke Newington.—Church Street Missionary Association.—Mr. T. Bartlett, Secretary.            |          |
| Moiety of Collection at Chapel, and Donations .....                                           |          |
| 9                                                                                             | 7 6      |
| Subscriptions .....                                                                           | 5 15 6   |
|                                                                                               | 15 3 0   |
| Surrey Chapel.—Rev. Rowland Hill.—Auxiliary Society.                                          |          |
| Female Branch.—Mrs. Green, Treasurer .....                                                    |          |
| 97                                                                                            | 5 9      |
| Less Expenses .....                                                                           | 5 10 0   |
|                                                                                               | 91 15 9  |
| Tabernacle Auxiliary Society.—Rev. Matt. Wilks, Treas.                                        |          |
| Male Branch .....                                                                             |          |
| 184                                                                                           | 14 6     |
| Female ditto.....                                                                             |          |
| 153                                                                                           | 10 11    |
| Charity Boys .....                                                                            |          |
| 11                                                                                            | 0 0      |
| Girls .....                                                                                   |          |
| 7                                                                                             | 0 0      |
|                                                                                               | 18 0 0   |
| Catechetical Scholars.....                                                                    |          |
| 16                                                                                            | 11 1     |
| Sabbath School.....                                                                           |          |
| 3                                                                                             | 4 10     |
| Proceeds of Missionary Boxes; per Rev. Matthew Wilks .....                                    |          |
| 103                                                                                           | 18 8     |
|                                                                                               | 480 0 0  |
| Less Expenses .....                                                                           | 17 16 2  |
|                                                                                               | 462 3 10 |
| Tottenham Court Chapel Auxiliary Society.—Rev. John Hyatt, Treasurer.                         |          |
| Male Branch.....                                                                              |          |
| 140                                                                                           | 0 8½     |
| Female ditto.....                                                                             |          |
| 246                                                                                           | 7 0      |
| Missionary Box .....                                                                          |          |
| 1                                                                                             | 2 4½     |
| Collection at Prayer Meeting; Mr. Preece's, Howland Street.....                               |          |
| 18                                                                                            | 0 0      |
|                                                                                               | 405 10 1 |
| Less Expenses, including Legacy Duty 2½ .....                                                 |          |
|                                                                                               | 7 17 0   |
|                                                                                               | 397 13 1 |
| Union Street Meeting.—Borough.—Rev. J. Arandel.—Mr. Leete, Treasurer.                         |          |
| Collection at General Meeting .....                                                           |          |
| 20                                                                                            | 3 0      |
| Subscriptions .....                                                                           |          |
| 48                                                                                            | 18 2     |
| Ladies' Branch .....                                                                          |          |
| 26                                                                                            | 0 0½     |
|                                                                                               | 95 1 2½  |
| Virginia Row Chapel Auxiliary Missionary Society.—Mr. J. Dean, Treasurer..                    |          |
| 4                                                                                             | 17 5     |
| Well Street.—Rev. Dr. Waugh.—Female Association.—Mrs. Martin, Treasurer .....                 |          |
| 35                                                                                            | 2 0      |
| Westmoreland Place, City Road.—Heathens Friend Association.—Mr. G. Fox, Treasurer .....       |          |
| 9                                                                                             | 9 2½     |
| White Row Meeting.—Rev. Mr. Goode.—Female Juvenile Society; per Miss Genolin, Treasurer ..... |          |
| 19                                                                                            | 0 0      |
| Wood Street, Female Charity School .....                                                      |          |
| 1                                                                                             | 17 9     |
|                                                                                               | 20 17 9  |
| CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.                                       |          |
| Berks Auxiliary Missionary Society.—D. Fenton, Esq. Treasurer.                                |          |
| Abingdon.—Rev. W. Wilkins and Friends, Penny per week Society and Collection .....            |          |
| 17                                                                                            | 0 0      |
| Carried forward .....                                                                         | 17 0 0   |

|                                                                                                |          |
|------------------------------------------------------------------------------------------------|----------|
| Brought forward .....                                                                          |          |
| 1770                                                                                           | 0        |
| Aston.—Rev. T. Heyworth and Friends .....                                                      |          |
| 6711                                                                                           | 0        |
| Farrington.—Rev. D. Holmes and Friends .....                                                   |          |
| 2                                                                                              | 10 0     |
| Henley.—Society in Aid of Missions, by the Rev. J. N. Gouley.....                              |          |
| 10                                                                                             | 10 0     |
| Hungerford.—Friend by Rev. R. Frost..                                                          |          |
| 1                                                                                              | 6 6      |
| Maidenhead.—Rev. J. Cook.—Collections after 3 Sermons by him .....                             |          |
| 50                                                                                             | 0 0      |
| New Chapel.—Rev. Mr. Owen .....                                                                |          |
| 36                                                                                             | 15 0     |
|                                                                                                | 86 15 0  |
| Mortimer.—Rev. A. Pennell and Friends                                                          |          |
| 12                                                                                             | 12 0     |
| Newbury Branch.—Mr. Joseph Toomer, Treasurer.                                                  |          |
| Collections at Independent Chapel .....                                                        |          |
| 15                                                                                             | 1 0      |
| Subscriptions.....                                                                             |          |
| 15                                                                                             | 15 6     |
| Donations .....                                                                                |          |
| 0                                                                                              | 10 0     |
| Weekly and Quarterly Subscriptions .....                                                       |          |
| 13                                                                                             | 8 3      |
|                                                                                                | 44 14 9  |
| Reading.—Collection at Broad Street Meeting, after Sermon, by Rev. Dr. Winter .....            |          |
| 18                                                                                             | 0 0      |
| Do. at Castle-street Chapel; do. per do. .....                                                 |          |
| 35                                                                                             | 3 10     |
| Do. at the public Meeting at the Town-hall .....                                               |          |
| 30                                                                                             | 6 7      |
| Do. at Ordination of Rev. A. Robson, Missionary to Africa .....                                |          |
| 40                                                                                             | 3 0      |
| Do. at Ebenezer Chapel.—Rev. W. B. Brier and Friends..                                         |          |
| 2                                                                                              | 2 0      |
| Do. at Salem Chapel..                                                                          |          |
| 1                                                                                              | 5 0      |
| Subscriptions.....                                                                             |          |
| 65                                                                                             | 17 6     |
| Rev. W. Hancock.—Life Subscription .....                                                       |          |
| 10                                                                                             | 10 0     |
| T. King, Esq. for the support of a Native Teacher, to be called "William Bromley Cadogan" .... |          |
| 10                                                                                             | 0 8      |
| Interest .....                                                                                 |          |
| 3                                                                                              | 16 4     |
|                                                                                                | 217 4 3  |
| Ladies' Association.—Mrs. Sherman, Treasurer.                                                  |          |
| Missionary Boxes .....                                                                         |          |
| 7                                                                                              | 9 6½     |
| Subscriptions.....                                                                             |          |
| 2                                                                                              | 14 0     |
| Collected by Mrs. Brooks and Miss Searle .....                                                 |          |
| 4                                                                                              | 4 3      |
| Do. Mrs. Dodge and Miss Hignall .....                                                          |          |
| 6                                                                                              | 1 5½     |
| Do. Mrs. Gardiner and Mrs. A. George ..                                                        |          |
| 2                                                                                              | 3 8      |
| Do. Mrs. Gardiner and Mrs. Orford.....                                                         |          |
| 5                                                                                              | 9 11     |
| Do. Mrs. Hart and Miss H. Hiscock .....                                                        |          |
| 11                                                                                             | 9 11     |
| Collected by Mrs. Landford and Miss Cooper .....                                               |          |
| 7                                                                                              | 2 7      |
| Do. Mrs. May.....                                                                              |          |
| 2                                                                                              | 5 7      |
| Do. Misses May and Pidgeon .....                                                               |          |
| 3                                                                                              | 0 10     |
| Do. Mrs. Poole and Miss Hudswell ..                                                            |          |
| 1                                                                                              | 17 7     |
| Do. Mrs. Ring and Miss Phelps .....                                                            |          |
| 6                                                                                              | 11 6     |
| Do. Misses Shepherd and Stiff .....                                                            |          |
| 3                                                                                              | 12 11    |
| Do. Misses Swallow and Fenton .....                                                            |          |
| 3                                                                                              | 8 5      |
| Do. Miss Tanner .....                                                                          |          |
| 10                                                                                             | 2 7      |
| Do. Miss Parker .....                                                                          |          |
| 0                                                                                              | 15 0     |
| Do. Young Ladies.....                                                                          |          |
| 0                                                                                              | 41 1     |
| Carried forward .....                                                                          | 79 0 10  |
|                                                                                                | 217 14 3 |
|                                                                                                | 181 18 9 |

|                                                                                                                                                                                                          |    |    |                  |     |    |                 |     |    |   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|------------------|-----|----|-----------------|-----|----|---|
| Brought forward                                                                                                                                                                                          | 79 | 0  | 10               | 217 | 4  | 3               | 181 | 18 | 9 |
| Collected by a Friend,<br>for the Education<br>of Native Females<br>in India                                                                                                                             | 0  | 10 | 0                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 79  | 10 | 10              |     |    |   |
| Sonning.—A Friend.....                                                                                                                                                                                   |    |    |                  | 296 | 15 | 1               |     |    |   |
| Wallingford.—Rev. W. Harris and<br>Friends .....                                                                                                                                                         |    |    |                  | 0   | 6  | 0               |     |    |   |
| Windsor.—Rev. A. Redford. . .                                                                                                                                                                            |    |    |                  | 20  | 0  | 0               |     |    |   |
| Annual and Weekly Sub-<br>scriptions.....                                                                                                                                                                | 16 | 12 | 0                |     |    |                 |     |    |   |
| Missionary Box.—G. B. ....                                                                                                                                                                               | 1  | 17 | 7                |     |    |                 |     |    |   |
| Do. at a Prayer Meeting.—                                                                                                                                                                                |    |    |                  |     |    |                 |     |    |   |
| J. H.....                                                                                                                                                                                                | 0  | 6  | 0                |     |    |                 |     |    |   |
| Sunday School Children .....                                                                                                                                                                             | 0  | 13 | 0                |     |    |                 |     |    |   |
| Sundries at Missionary Prayer<br>Meeting .....                                                                                                                                                           | 0  | 11 | 5                |     |    |                 |     |    |   |
| Donation towards relieving<br>the distress at the Mission<br>Stations of Bethelsdorp<br>and Theopolis.                                                                                                   |    |    |                  |     |    |                 |     |    |   |
| J. W.....                                                                                                                                                                                                | 1  | 1  | 0                |     |    |                 |     |    |   |
| J. M.....                                                                                                                                                                                                | 0  | 5  | 0                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 21  | 6  | 0               |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 520 | 5  | 10              |     |    |   |
| Less Expenses.....                                                                                                                                                                                       | 14 | 7  | 11               |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 505 | 17 | 11              |     |    |   |
| Bucks.—Chesham.—Rev. J. Hall and Family                                                                                                                                                                  | 2  | 10 | 0                |     |    |                 |     |    |   |
| Cambridgeshire Auxiliary So-<br>ciety.—Mr. R. Haylock,<br>Treasurer.                                                                                                                                     |    |    |                  |     |    |                 |     |    |   |
| Cambridge.—Mr. R. Haylock                                                                                                                                                                                | 22 | 8  | 6                |     |    |                 |     |    |   |
| Chishill.—Rev. Mr. Dobson                                                                                                                                                                                | 20 | 0  | 0                |     |    |                 |     |    |   |
| Duxford.—Rev. Mr. Pyne....                                                                                                                                                                               | 17 | 12 | 6                |     |    |                 |     |    |   |
| Oversden.—Rev. Mr. Golding                                                                                                                                                                               | 5  | 6  | 6                |     |    |                 |     |    |   |
| Foulmire.—Rev. S. E. Miles                                                                                                                                                                               | 44 | 17 | 8 $\frac{1}{2}$  |     |    |                 |     |    |   |
| Linton.—Mr. Hopkins .....                                                                                                                                                                                | 23 | 3  | 1 $\frac{1}{2}$  |     |    |                 |     |    |   |
| Melbourn.—Mr. J. Campkin..                                                                                                                                                                               | 23 | 12 | 0                |     |    |                 |     |    |   |
| Royston.—Rev. T. Towne....                                                                                                                                                                               | 48 | 4  | 0                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 205 | 4  | 4 $\frac{1}{2}$ |     |    |   |
| Less Expenses.....                                                                                                                                                                                       | 24 | 2  | 9                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 181 | 1  | 7 $\frac{1}{2}$ |     |    |   |
| Ely Missionary Association.—<br>Rev. T. Noyes, of the late<br>Countess of Huntingdon's<br>connexion, President.—2d<br>Half-year's Contribution;<br>per Messrs. Ellingham and<br>Wathen, Secretaries..... | 11 | 5  | 2                |     |    |                 |     |    |   |
| Less Expenses ....                                                                                                                                                                                       | 1  | 14 | 8                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 9   | 10 | 6               |     |    |   |
| Cheshire.—Chester Auxiliary<br>Missionary Society.—Mr.<br>Williamson, Treasurer.                                                                                                                         |    |    |                  |     |    |                 |     |    |   |
| Annual Subscriptions.....                                                                                                                                                                                | 39 | 1  | 0                |     |    |                 |     |    |   |
| Weekly ditto by Messrs. Hope<br>and Hughes .....                                                                                                                                                         | 1  | 12 | 10               |     |    |                 |     |    |   |
| Missionary Box; per Mr. Dut-<br>ton .....                                                                                                                                                                | 1  | 17 | 6                |     |    |                 |     |    |   |
| Ladies' Branch Association.—<br>Half-year .....                                                                                                                                                          | 47 | 18 | 11               |     |    |                 |     |    |   |
| Middlewich Branch Association                                                                                                                                                                            | 3  | 14 | 7 $\frac{1}{2}$  |     |    |                 |     |    |   |
|                                                                                                                                                                                                          | 94 | 4  | 10 $\frac{1}{2}$ |     |    |                 |     |    |   |
| Less Expenses ....                                                                                                                                                                                       | 3  | 4  | 10 $\frac{1}{2}$ |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 91  | 0  | 0               |     |    |   |
| Macclesfield.—Ebenezer Chapel.—Juve-<br>nile Missionary Society; per Miss<br>Hankinson .....                                                                                                             |    |    |                  | 3   | 0  | 0               |     |    |   |
| A Friend, for the support of a Native<br>Teacher, "James Bathbone," 3d pay-<br>ment .....                                                                                                                | 10 | 0  | 0                |     |    |                 |     |    |   |
| Derbyshire.—Chesterfield.—Rev.<br>Mr. Cook and Friends.....                                                                                                                                              | 1  | 17 | 11               |     |    |                 |     |    |   |
| Collection after reading the<br>March Chronicle.....                                                                                                                                                     | 0  | 4  | 7                |     |    |                 |     |    |   |
| Missionary Box; per Master<br>J. Marshall.....                                                                                                                                                           | 1  | 0  | 6                |     |    |                 |     |    |   |
|                                                                                                                                                                                                          |    |    |                  | 3   | 3  | 0               |     |    |   |

|                                                                                                                                             |    |    |                  |    |    |   |  |  |  |
|---------------------------------------------------------------------------------------------------------------------------------------------|----|----|------------------|----|----|---|--|--|--|
| Devonshire.—North Devon Aux-<br>iliary Missionary Society.<br>—Rev. S. Rooker, Treas.                                                       |    |    |                  |    |    |   |  |  |  |
| Appledore.—Annual Subscrip-<br>tions and Donations.....                                                                                     | 5  | 13 | 5 $\frac{1}{2}$  |    |    |   |  |  |  |
| Bideford.—Ditto .....                                                                                                                       | 18 | 2  | 0                |    |    |   |  |  |  |
| Ilfracombe.—Ditto..                                                                                                                         | 1  | 1  | 0                |    |    |   |  |  |  |
| Rev. H. Besley and<br>Friends, towards a<br>Bungalow Chapel<br>at Travancore, to<br>be called "Ilfrac-<br>combe Chapel" ..                  | 23 | 0  | 0                |    |    |   |  |  |  |
| Miss Browning to-<br>wards the same ..                                                                                                      | 2  | 0  | 0                |    |    |   |  |  |  |
|                                                                                                                                             | 26 | 1  | 0                |    |    |   |  |  |  |
| Moorwinston Annual Subscrip.                                                                                                                | 1  | 0  | 0                |    |    |   |  |  |  |
| Northam.—Ditto' .....                                                                                                                       | 2  | 0  | 0                |    |    |   |  |  |  |
|                                                                                                                                             | 52 | 16 | 5 $\frac{1}{2}$  |    |    |   |  |  |  |
| Less Expenses ....                                                                                                                          | 1  | 9  | 11 $\frac{1}{2}$ |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 51 | 6  | 6 |  |  |  |
| East Devon Auxiliary Missionary<br>Society.—John Terrell,<br>Esq. Treasurer.                                                                |    |    |                  |    |    |   |  |  |  |
| Axminster.—Rev. J. Small.                                                                                                                   |    |    |                  | 20 | 6  | 6 |  |  |  |
| Chadleigh.—Rev. J. Allen and Congre-<br>gation.....                                                                                         |    |    |                  | 0  | 0  |   |  |  |  |
| East Budleigh.—Penny Sub-<br>scriptions .....                                                                                               | 3  | 14 | 0                |    |    |   |  |  |  |
| Missionary Box.....                                                                                                                         | 0  | 16 | 6                |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 4  | 10 | 6 |  |  |  |
| Exeter Missionary Association.<br>—Mrs. Evans, Treasurer.                                                                                   |    |    |                  |    |    |   |  |  |  |
| Annual Subscriptions and Donations ..                                                                                                       | 23 | 6  | 6                |    |    |   |  |  |  |
| Collected by Misses Wilcocks<br>and E. Glyde .....                                                                                          | 2  | 0  | 8                |    |    |   |  |  |  |
| Collected by Miss Gatley ....                                                                                                               | 2  | 0  | 11               |    |    |   |  |  |  |
| Harris .....                                                                                                                                | 1  | 16 | 1                |    |    |   |  |  |  |
| M. Glyde.....                                                                                                                               | 2  | 0  | 10               |    |    |   |  |  |  |
| Rawling .....                                                                                                                               | 1  | 0  | 3                |    |    |   |  |  |  |
| Glyde .....                                                                                                                                 | 1  | 14 | 0                |    |    |   |  |  |  |
| Mrs. Wheaton and<br>Miss Smith.....                                                                                                         | 1  | 13 | 5                |    |    |   |  |  |  |
| Castle Street Meeting.—Mis-<br>sionary Box .....                                                                                            | 1  | 2  | 10               |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 13 | 9  | 0 |  |  |  |
|                                                                                                                                             |    |    |                  | 36 | 15 | 6 |  |  |  |
| Exmouth.—Glenorchy Chapel.<br>—Rev. Mr. Clapson.....                                                                                        | 10 | 1  | 3                |    |    |   |  |  |  |
| Ebenezer Chapel.—Rev. Mr.<br>Baker .....                                                                                                    | 5  | 0  | 0                |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 15 | 1  | 3 |  |  |  |
| Honiton.—Rev. J. Byron and Congrega-<br>tion.—Collection and Subscriptions..                                                                | 10 | 0  | 0                |    |    |   |  |  |  |
| Ottery St. Mary.—Penny-a-<br>week Subscriptions .....                                                                                       | 2  | 1  | 2 $\frac{1}{2}$  |    |    |   |  |  |  |
| Sunday School Children.....                                                                                                                 | 0  | 18 | 9 $\frac{1}{2}$  |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 3  | 0  | 0 |  |  |  |
| Sidbury.—Rev. W. E. Bishop.....                                                                                                             |    |    |                  | 1  | 0  | 0 |  |  |  |
| Sidmouth.—Rev. D. S. Ward<br>and Friends .....                                                                                              | 12 | 1  | 0                |    |    |   |  |  |  |
| J. Bacon, Esq.—Donation to-<br>wards relieving the distress<br>at the Mission Stations of<br>Bethelsdorp and Theopolis;<br>by Mr. Ward..... | 1  | 1  | 0                |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 13 | 2  | 0 |  |  |  |
|                                                                                                                                             |    |    |                  | 98 | 15 | 9 |  |  |  |
| Less Expenses.....                                                                                                                          | 6  | 2  | 5                |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 92 | 13 | 4 |  |  |  |
| Teignmouth.—Rev. W. T.<br>Strutt.—Auxiliary Society.—<br>Mr. T. Bulley, Treasurer.                                                          |    |    |                  |    |    |   |  |  |  |
| Annual Subscriptions.....                                                                                                                   | 5  | 4  | 0                |    |    |   |  |  |  |
| Quarterly and Weekly do. ....                                                                                                               | 9  | 13 | 10               |    |    |   |  |  |  |
| Donations .....                                                                                                                             | 1  | 17 | 6                |    |    |   |  |  |  |
| Sale of Copy Lines .....                                                                                                                    | 0  | 5  | 6                |    |    |   |  |  |  |
|                                                                                                                                             | 17 | 0  | 10               |    |    |   |  |  |  |
| Less Expenses ....                                                                                                                          | 1  | 0  | 10               |    |    |   |  |  |  |
|                                                                                                                                             |    |    |                  | 16 | 0  | 0 |  |  |  |

|                                                                                                                                                 |         |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------|---------|--|
| Tiverton "Post Mark" .....                                                                                                                      | 5 0 0   |  |
| Dorsetshire.—Bridport.—Rev. J. Saltren and Friends.....                                                                                         | 21 0 0  |  |
| Mr. Peters, Launceston .....                                                                                                                    | 1 0 0   |  |
|                                                                                                                                                 | 22 0 0  |  |
| Poole.—Rev. T. Durant.—Collection at the Ordination of Mr. Edmunds, Missionary to India .....                                                   | 41 3 1  |  |
| Annual Subscriptions.....                                                                                                                       | 32 13 0 |  |
| Penny-a-week Subscriptions .....                                                                                                                | 38 13 8 |  |
| A Friend; per Rev. T. Durant.—Donation .....                                                                                                    | 10 0 0  |  |
| A Tradesman, a Token of gratitude for success in business.....                                                                                  | 5 5 0   |  |
| Saved by a Young Man by abstaining from his nightly allowance of Beer, in one year .....                                                        | 1 6 0   |  |
|                                                                                                                                                 | 129 0 9 |  |
| Weymouth.—Rev. J. B. Innes. Annual Subscriptions .....                                                                                          | 18 16 0 |  |
| Penny-a-week ditto.....                                                                                                                         | 9 13 6  |  |
| Miss. Box on board Hinchinbrook Packet.....                                                                                                     | 1 10 0  |  |
| Donation by C. Williams, Esq. ....                                                                                                              | 1 1 0   |  |
|                                                                                                                                                 | 31 0 6  |  |
| Less Expenses ....                                                                                                                              | 0 9 6   |  |
|                                                                                                                                                 | 30 11 0 |  |
| Durham Auxiliary Missionary Society.—Bethel Chapel. R. Shafto, Esq. Treasurer. Annual Subscriptions .....                                       | 5 4 6   |  |
| Contributions, Six Months' ..                                                                                                                   | 19 9 1  |  |
|                                                                                                                                                 | 24 13 7 |  |
| Essex Auxiliary Society.—Plaistow Missionary Association.—Miss Marten, Treasurer.....                                                           | 24 3 11 |  |
| Epping.—Rev. Mr. Alcott.—Collection, Annual Subscriptions and Donations.....                                                                    | 16 9 1  |  |
| Miss Burton's Young Ladies.....                                                                                                                 | 1 15 6  |  |
| Miss Gregory's ditto .....                                                                                                                      | 0 10 0  |  |
|                                                                                                                                                 | 18 14 7 |  |
| Romford.—Jane Mully's Missionary Box .....                                                                                                      | 1 6 0   |  |
|                                                                                                                                                 | 44 4 6  |  |
| Gloucestershire Auxiliary Missionary Society.—O. P. Wathen, Esq. Treas. Cam.—Rev. T. Griffith and Friends .....                                 | 7 3 4   |  |
| Cheltenham.—Rev. J. Brown and Congregation .....                                                                                                | 64 1 5  |  |
| Dursley.—Collection by Rev. R. Hill.....                                                                                                        | 18 4 4  |  |
| Ditto by Rev. T. Smith.....                                                                                                                     | 15 18 1 |  |
| Ditto at Public Meeting.....                                                                                                                    | 15 1 1  |  |
| Sunday School; by Mr. Taylor .....                                                                                                              | 30 0 0  |  |
| Miss. Box at a Manufactory ..                                                                                                                   | 2 10 9  |  |
| Ditto at Mr. A. Harries' House ..                                                                                                               | 4 0 0   |  |
|                                                                                                                                                 | 85 14 3 |  |
| Ebley.—Annual Subscriptions .....                                                                                                               | 5 5 0   |  |
| Monthly ditto .....                                                                                                                             | 2 9 2   |  |
| Collected by Misses Holmes and Lewes .....                                                                                                      | 5 1 0   |  |
| Collected by Miss Bamfield ..                                                                                                                   | 2 15 0  |  |
| Buy.....                                                                                                                                        | 1 1 0   |  |
| Eliza Walker .....                                                                                                                              | 0 14 1  |  |
| Mr. John Brewer .....                                                                                                                           | 2 15 2  |  |
| Youths at Mr. Trigg's School .....                                                                                                              | 2 18 4  |  |
|                                                                                                                                                 | 22 18 9 |  |
| Frampton and Framilode.—Rev. T. Richardson, Secretary.—Subscriptions Gloucester Independent Meeting.—Rev. W. Bishop. Annual Subscriptions ..... | 27 14 6 |  |
| Collected by Masters W. and R. Stratford, on Cards .....                                                                                        | 5 0 0   |  |
| Ditto, in Missionary Castle.....                                                                                                                | 0 14 0  |  |
|                                                                                                                                                 | 5 14 0  |  |

Carried forward..... 33 8 6 195 12 9

|                                                                                                                                         |         |          |
|-----------------------------------------------------------------------------------------------------------------------------------------|---------|----------|
| Brought forward .....                                                                                                                   | 33 8 6  | 195 12 9 |
| Ditto by the late Mr. Joseph Viehl, on Cards .....                                                                                      | 4 6 1   |          |
| Ditto, in Missionary House .....                                                                                                        | 0 7 1   |          |
|                                                                                                                                         | 4 13 2  |          |
| Ditto Mrs. Hopton.....                                                                                                                  | 2 6 9   |          |
| Ditto Mrs. Jacobs ..                                                                                                                    | 2 0 11  |          |
| Ditto Miss Grimes ..                                                                                                                    | 4 13 2  |          |
| Ditto Miss Reece ..                                                                                                                     | 0 8 0   |          |
|                                                                                                                                         | 9 8 10  |          |
|                                                                                                                                         | 47 10 6 |          |
| Less Expenses ....                                                                                                                      | 0 6 3   |          |
|                                                                                                                                         | 47 4 3  |          |
| Painswick Chapel.—Rev. R. Meek. Jonathan Wane, Esq. ....                                                                                | 10 0 0  |          |
| Messrs. Phillips and Horlick..                                                                                                          | 1 1 0   |          |
| Collected by Miss Within.....                                                                                                           | 7 8 11  |          |
| Ditto Missionary Box ..                                                                                                                 | 0 14 1  |          |
|                                                                                                                                         | 8 3 0   |          |
| Ditto Miss Preston..                                                                                                                    | 6 5 9   |          |
| Ditto Missionary Box ..                                                                                                                 | 0 13 8½ |          |
|                                                                                                                                         | 6 19 5½ |          |
| Ditto Miss H. Wood ..                                                                                                                   | 6 5 3   |          |
| Ditto Missionary Box ..                                                                                                                 | 0 6 4½  |          |
|                                                                                                                                         | 6 11 7½ |          |
| Ditto Miss M. Wood ..                                                                                                                   | 2 17 5  |          |
| Ditto Missionary Box ..                                                                                                                 | 0 2 9   |          |
|                                                                                                                                         | 3 0 2   |          |
| Ditto Mr. Mark Archer .....                                                                                                             | 4 6 0   |          |
| Ditto Children at the Mill; per ditto.....                                                                                              | 0 10 0  |          |
| Ditto Mr. Phillips' Children, to teach Black Children to read ..                                                                        | 0 12 6  |          |
| Mrs. Loveday's Missionary Box ..                                                                                                        | 0 17 2  |          |
|                                                                                                                                         | 42 6 11 |          |
| Rodborough.—Tabernacle Subscriptions.....                                                                                               | 24 12 0 |          |
| Collected by Mrs. Wood.....                                                                                                             | 1 2 0   |          |
|                                                                                                                                         | 25 14 0 |          |
| Stonehouse Chapel.—Subscriptions.....                                                                                                   | 2 10 0  |          |
| Stound.—Rev. J. Burder.—Subscriptions.....                                                                                              | 30 9 6  |          |
| Collected by Miss Atkinson ..                                                                                                           | 9 5 0   |          |
| Ditto Mrs. Hobbs ..                                                                                                                     | 3 5 8   |          |
| Ditto Sunday School .....                                                                                                               | 8 10 4  |          |
| Ditto for Demerara Mission ..                                                                                                           | 5 10 0  |          |
| A Friend; per Rev. G. Buiden*                                                                                                           | 5 0 0   |          |
|                                                                                                                                         | 62 0 0  |          |
| Tewkesbury.—Friends at .....                                                                                                            | 5 5 0   |          |
| Missionary Box.....                                                                                                                     | 2 6 1   |          |
|                                                                                                                                         | 7 11    |          |
| Uley Subscriptions .....                                                                                                                | 2 2 0   |          |
| Wotton-under-edge.—Tabernacle. Collection .....                                                                                         | 11 15 6 |          |
| Subscriptions .....                                                                                                                     | 15 7 6  |          |
| Collected by Mrs. Lewis .....                                                                                                           | 1 5 3   |          |
| Mrs. Lloyd .....                                                                                                                        | 1 2 3   |          |
|                                                                                                                                         | 29 10 0 |          |
| Interest allowed by Treasurer .....                                                                                                     | 4 1 0   |          |
|                                                                                                                                         | 418 7 0 |          |
| Less Expenses.....                                                                                                                      | 13 6 0  |          |
|                                                                                                                                         | 405 0 0 |          |
| Hants.—Airesford.—A Little Friend .....                                                                                                 | 0 11 0  |          |
| Andover.—Rev. J. Bidaie .....                                                                                                           | 30 0 0  |          |
| Basingstoke.—Rev. J. Wills and Congregation .....                                                                                       | 20 0 0  |          |
| Christchurch.—Rev. D. Gunn.—Auxiliary Society.—Miss M. Dunkin, Treasurer .....                                                          | 9 13 3  |          |
| Annual Subscriptions .....                                                                                                              | 4 1 0   |          |
| Missionary Boxes.....                                                                                                                   | 2 7 6   |          |
|                                                                                                                                         | 16 1 0  |          |
| Portsea.—Legacy under the Will of the late T. Hendey, Esq.—Mr. William Gilbert, Gosport, and Mr. S. Goyer, Portsea, Exors.—Consols..... | 300 0 0 |          |

\* Inserted in last Chronicle.



|                                                                                                                                                    |          |          |  |
|----------------------------------------------------------------------------------------------------------------------------------------------------|----------|----------|--|
| For Educating Schoolmasters<br>for instructing the Heathen<br>in India.                                                                            |          |          |  |
| Lady Thompson.....                                                                                                                                 | 5 0 0    |          |  |
| Hon. Lady Gray .....                                                                                                                               | 1 0 0    |          |  |
|                                                                                                                                                    |          | 6 0 0    |  |
| Lylington. — Congregational<br>Chapel.—Rev. D. E. Ford.                                                                                            |          |          |  |
| Collection towards the de-<br>frayment of any additional<br>expenses occasioned by the<br>investigation of the late<br>transactions at Demerara .. | 9 0 0    |          |  |
| Ladies' Association .....                                                                                                                          | 9 8 6    |          |  |
| Produce of Fancy Work.....                                                                                                                         | 1 9 6    |          |  |
| Ditto, Boxes at the Chapel....                                                                                                                     | 0 15 6   |          |  |
|                                                                                                                                                    |          | 20 13 6  |  |
| Fordingbridge.—Rev. W. Priestly and<br>Congregation .....                                                                                          |          | 7 1 6    |  |
| Romsey.—Rev. Mr. Reynolds—Auxili-<br>ary Society.—Mr. R. Winter .....                                                                              | 46 0 0   |          |  |
| Herts Auxiliary Missionary Society; per<br>Rev. C. Maslin .....                                                                                    | 219 13 6 |          |  |
| Cheshunt Street; per Rev. J.<br>Higgs.                                                                                                             |          |          |  |
| Subscriptions .....                                                                                                                                | 5 11 10½ |          |  |
| Donations for the Mission Sta-<br>tions at Bethelsdorp and The-<br>opolis.—J. H. and Friends ..                                                    | 1 4 6    |          |  |
|                                                                                                                                                    |          | 6 16 4½  |  |
| Kent Auxiliary Society.—Mr. W. Tozer,<br>Chatham, Treasurer.                                                                                       |          |          |  |
| Ashford.—Rev. R. Kemp.....                                                                                                                         | 9 9 6    |          |  |
| Canterbury.—Rev. Jas. Blom-<br>field.—Collection after Ser-<br>mon; per Rev. H. Townley ..                                                         | 7 12 6   |          |  |
| Juvenile Missionary Society..                                                                                                                      | 16 10 6  |          |  |
| Donations .....                                                                                                                                    | 1 14 6   |          |  |
| Missionary Box in Chapel<br>House .....                                                                                                            | 0 10 0   |          |  |
|                                                                                                                                                    |          | 26 7 6   |  |
| Chatham Missionary Associa-<br>tion.—Mr. W. Higgins, Treas-<br>urer.                                                                               |          |          |  |
| Collection at the Anniversary                                                                                                                      | 21 0 0   |          |  |
| Annual Subscriptions.....                                                                                                                          | 14 19 6  |          |  |
| Quarterly and Monthly ditto..                                                                                                                      | 14 3 9   |          |  |
| Donations .....                                                                                                                                    | 1 15 3½  |          |  |
| Ebenezer Chapel:—<br>Rev. J. Slatterie.                                                                                                            |          |          |  |
| Best Street School.....                                                                                                                            | 2 5 6    |          |  |
| Brompton ditto .....                                                                                                                               | 2 12 0   |          |  |
| Brook ditto .....                                                                                                                                  | 2 7 1    |          |  |
| Ebenezer ditto .....                                                                                                                               | 1 13 0   |          |  |
| High Street ditto .....                                                                                                                            | 3 11 10  |          |  |
| Sly Kate's Hill ditto .....                                                                                                                        | 0 11 1   |          |  |
| Troy Town .....                                                                                                                                    | 0 8 1½   |          |  |
|                                                                                                                                                    |          | 13 8 7½  |  |
| Friends at Chatham; per Rev.<br>J. Slatterie, for the sufferers<br>at the Cape.....                                                                | 3 10 0   |          |  |
| Missionary Boxes.                                                                                                                                  |          |          |  |
| Mr. George's Family .....                                                                                                                          | 2 5 3½   |          |  |
| William Broad's .....                                                                                                                              | 0 1 9    |          |  |
| Miss Stace's.....                                                                                                                                  | 0 12 8½  |          |  |
| — Pike's Scholars .....                                                                                                                            | 0 5 6    |          |  |
| — Isabella Mat-<br>thews's .....                                                                                                                   | 0 1 6½   |          |  |
| Mr. Higgins's Chil-<br>dren .....                                                                                                                  | 0 9 9    |          |  |
| Caleb Mather's .....                                                                                                                               | 0 2 2½   |          |  |
| William King's .....                                                                                                                               | 0 3 10½  |          |  |
| Troy Town Academy .....                                                                                                                            | 1 9 6    |          |  |
|                                                                                                                                                    |          | 5 11 4½  |  |
| Female Missionary Association.<br>—Mrs. White, Treasurer ..                                                                                        | 39 2 5½  |          |  |
|                                                                                                                                                    |          | 113 11 0 |  |
| Cranbrook Missionary Associa-<br>tion.—Rev. Mr. Skinner.                                                                                           |          |          |  |
| Collection, by Deputation from<br>Parent Society .....                                                                                             | 2 16 9   |          |  |

Carried forward..... 149 8 0

|                                                                                                                                                                         |          |          |  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|----------|--|
| Brought forward .....                                                                                                                                                   | 2 16 9   | 149 8 0  |  |
| Annual Subscriptions.....                                                                                                                                               | 2 19 6   |          |  |
| Quarterly and Weekly ditto....                                                                                                                                          | 11 12 6  |          |  |
| Donations .....                                                                                                                                                         | 0 8 0    |          |  |
|                                                                                                                                                                         |          | 17 16 9  |  |
| Dartford Missionary Associa-<br>tion.—Rev. S. Hawthorn.                                                                                                                 |          |          |  |
| Weekly Subscriptions .....                                                                                                                                              | 13 2 5   |          |  |
| Sunday School .....                                                                                                                                                     | 1 7 9    |          |  |
|                                                                                                                                                                         |          | 13 10 2  |  |
| Deal.—Rev. J. Vincent.—Branch<br>Society.—W. White, Esq.<br>Treasurer.—Collection at<br>Missionary Prayer Meetings ..                                                   | 5 15 10½ |          |  |
| Ditto, after Sermon; per Rev.<br>H. Townley .....                                                                                                                       | 6 19 4   |          |  |
| Collected by Misses S. Carr &<br>Soames ..                                                                                                                              | 0 12 2   |          |  |
| Dane .....                                                                                                                                                              | 0 10 10  |          |  |
| Gibbons ..                                                                                                                                                              | 1 1 5½   |          |  |
| Hayward ..                                                                                                                                                              | 1 3 0    |          |  |
| Simmons ..                                                                                                                                                              | 1 7 1    |          |  |
| Sole .....                                                                                                                                                              | 2 6 2    |          |  |
| Mrs. Tull .....                                                                                                                                                         | 1 9 9    |          |  |
| Lucas .....                                                                                                                                                             | 1 8 9    |          |  |
| Sutton .....                                                                                                                                                            | 2 9 7    |          |  |
| Tucker .....                                                                                                                                                            | 0 8 7½   |          |  |
| Mr. Viney .....                                                                                                                                                         | 1 3 0    |          |  |
| Masters J. and W.<br>Fells.....                                                                                                                                         | 5 14 7½  |          |  |
|                                                                                                                                                                         |          | 19 15 0½ |  |
| Donations .....                                                                                                                                                         | 3 7 10½  |          |  |
| Annual Subscriptions .....                                                                                                                                              | 3 13 0   |          |  |
| Missionary Boxes.....                                                                                                                                                   | 4 7 5½   |          |  |
|                                                                                                                                                                         |          | 43 18 7  |  |
| Folkstone.—Collected by De-<br>putation from Parent Society ..                                                                                                          | 4 0 0    |          |  |
| Subscriptions and Donations ..                                                                                                                                          | 7 10 0   |          |  |
|                                                                                                                                                                         |          | 11 10 0  |  |
| Gravesend.—Rev. W.<br>Kent and Friends.....                                                                                                                             | 10 12 6  |          |  |
| Annual Subscriptions .....                                                                                                                                              | 2 2 0    |          |  |
| Sunday School for the Educa-<br>tion of Native Children in<br>India .....                                                                                               | 3 0 0    |          |  |
|                                                                                                                                                                         |          | 15 14 6  |  |
| Maldstone.—Branch Missionary<br>Society.—Rev. E. Jenkins.                                                                                                               |          |          |  |
| Collection after Sermon; per<br>Rev. H. Townley.....                                                                                                                    | 16 13 9  |          |  |
| Miss Allnutt's, Missionary Box ..                                                                                                                                       | 0 12 6   |          |  |
| Master Edmett's ditto.....                                                                                                                                              | 0 17 4   |          |  |
| Annual Subscriptions .....                                                                                                                                              | 6 3 0    |          |  |
| Quarterly and Monthly ditto..                                                                                                                                           | 11 19 11 |          |  |
| Sunday School Children.....                                                                                                                                             | 1 2 6    |          |  |
|                                                                                                                                                                         |          | 37 8 6   |  |
| Marsden Missionary Associa-<br>tion.—Rev. S. Cornford:                                                                                                                  |          |          |  |
| Annual Subscriptions.....                                                                                                                                               | 2 2 0    |          |  |
| Weekly ditto .....                                                                                                                                                      | 8 14 9   |          |  |
|                                                                                                                                                                         |          | 10 16 9  |  |
| Margate.—Collection after Sermon at<br>Zion Chapel; per Rev. H. Townley..                                                                                               | 20 0 0   |          |  |
| Sandwich Ladies' Auxiliary<br>Missionary Association.—<br>Collection at Annual Meet-<br>ing of the County Auxiliary<br>Missionary Society .....                         | 19 12 0  |          |  |
| Half a Year's Subscriptions ..                                                                                                                                          | 15 0 0   |          |  |
|                                                                                                                                                                         |          | 34 12 0  |  |
| Sheerness Missionary Associa-<br>tion.—Mr. Mullinger, Treas.<br>Collection at Public Meeting,<br>together with amount of<br>Monthly and Weekly Sub-<br>scriptions ..... | 23 19 0  |          |  |
| Annual Subscriptions .....                                                                                                                                              | 2 1 0    |          |  |
|                                                                                                                                                                         |          | 25 0 0   |  |
| Sutton Valence.—Mr. F. Jen-<br>kins, Treasurer.—Quarterly<br>and Monthly Subscriptions ..                                                                               | 19 18 11 |          |  |
| Sunday School .....                                                                                                                                                     | 1 9 5    |          |  |

Carried forward..... 21 8 4 379 15 3

|                                                                                                            |    |    |     |     |    |     |
|------------------------------------------------------------------------------------------------------------|----|----|-----|-----|----|-----|
| Brought forward .....                                                                                      | 21 | 8  | 4   | 379 | 15 | 3   |
| Produce of a Missionary Castle, Miss Gouge .....                                                           | 0  | 4  | 6   |     |    |     |
|                                                                                                            |    |    |     | 21  | 12 | 10  |
| Tonbridge.—Rev. Mr. Moore.—Subscriptions and Donations .....                                               | 11 | 0  | 0   |     |    |     |
| Wingham Missionary Association.—Collected after a Sermon, by Rev. H. Townley ..                            | 7  | 4  | 10  |     |    |     |
| Subscriptions for 1 quarter ..                                                                             | 4  | 4  | 0   |     |    |     |
|                                                                                                            |    |    |     | 11  | 8  | 10  |
| Interest received from the Treasurer ..                                                                    | 0  | 9  | 11  |     |    |     |
|                                                                                                            |    |    |     | 424 | 6  | 10  |
| Less Expenses .....                                                                                        |    |    |     | 4   | 4  | 10  |
|                                                                                                            |    |    |     | 420 | 2  | 0   |
| Blackheath.—Mrs. Holmes' Family and Friends .....                                                          | 6  | 0  | 0   |     |    |     |
| Dover.—Branch Miss. Society.—Rev. W. Mather.—Mr. J. Mummery, Treas. Annual Subscriptions and Donation .... | 11 | 19 | 6   |     |    |     |
| Monthly Prayer Meetings .....                                                                              | 5  | 8  | 6   |     |    |     |
| Zion Chapel.—Missionary Box .....                                                                          | 2  | 13 | 10½ |     |    |     |
|                                                                                                            |    |    |     | 20  | 1  | 10½ |
| Juvenile Missionary Society.—Subscriptions and Donations .....                                             | 23 | 19 | 8½  |     |    |     |
| Sion Chapel Sunday School.—Mr. Moule, Treasurer .....                                                      | 0  | 16 | 4½  |     |    |     |
| Whitfield Sunday School.—Mr. Walker ..                                                                     | 1  | 3  | 9½  |     |    |     |
| Missionary Box.—E. Coose, 1 qr. ....                                                                       | 0  | 16 | 8½  |     |    |     |
| Produce of 7 Missionary Boxes, 1 qr. ....                                                                  | 1  | 6  | 1½  |     |    |     |
|                                                                                                            |    |    |     | 28  | 2  | 8½  |
| Less Expenses .....                                                                                        |    |    |     | 48  | 4  | 7   |
|                                                                                                            |    |    |     | 2   | 10 | 10  |
|                                                                                                            |    |    |     | 45  | 13 | 9   |
| Eltham.—Penny Society .....                                                                                | 4  | 1  | 6   |     |    |     |
| Ramsgate Branch Missionary Society.—Mr. Templeman, Treasurer. Annual Subscriptions .....                   | 19 | 12 | 0   |     |    |     |
| Collected by Misses Crockford and Hart .....                                                               | 4  | 4  | 2   |     |    |     |
| Misses Friend and Townley ....                                                                             | 8  | 18 | 9   |     |    |     |
| Mrs. Hart .....                                                                                            | 1  | 17 | 2   |     |    |     |
| Mr. Ward and Mrs. Wright ..                                                                                | 3  | 2  | 5   |     |    |     |
| Misses Sayer and Renshaw ....                                                                              | 6  | 1  | 2   |     |    |     |
| Rev. G. Townsend's Chapel.—Sunday School Boys; per Mr. Hurst .....                                         | 3  | 6  | 6   |     |    |     |
| Collected by Rev. H. Townley's Servants .....                                                              | 0  | 4  | 3   |     |    |     |
| Donations and Subscriptions ..                                                                             | 10 | 9  | 6   |     |    |     |
| Interest; per Savings' Bank ..                                                                             | 0  | 4  | 6   |     |    |     |
|                                                                                                            |    |    |     | 58  | 0  | 5   |
| Broad Stairs Branch Missionary Society; per Mr. R. Townley. Subscriptions .....                            | 3  | 19 | 0   |     |    |     |
| Donations .....                                                                                            | 2  | 18 | 0   |     |    |     |
|                                                                                                            |    |    |     | 6   | 17 | 0   |
|                                                                                                            |    |    |     | 64  | 17 | 5   |
| Greenwich Road Chapel Missionary Association.—Rev. W. Chapman. Male Branch.—Mr. S. Savage, Treasurer ..... | 44 | 4  | 6   |     |    |     |
| Female do.—Mrs. Savage, do. ....                                                                           | 62 | 15 | 6   |     |    |     |
|                                                                                                            |    |    |     | 167 | 0  | 0   |

|                                                                                                                                                                                                                 |    |    |     |    |    |    |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|----|-----|----|----|----|
| Woolwich Auxiliary Missionary Society.—J. Reed, Esq. Treasurer.—On Account .....                                                                                                                                | 20 | 0  | 0   |    |    |    |
| Lancashire.—East.—Auxiliary Missionary Society.—Jas. H. Heron, Esq. Treasurer. Ashton-under-Lyne.—Rev. J. Sutcliffe and Congregation; per Mr. Dyson, Treasurer. Collection after Sermon; per Rev. W. Roby ..... | 13 | 11 | 5   |    |    |    |
| Subscriptions .....                                                                                                                                                                                             | 13 | 2  | 2   |    |    |    |
| Sunday School Missionary Box ..                                                                                                                                                                                 | 3  | 15 | 3   |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 30 | 8  | 10 |
| Bury.—Bethel Chapel.—Juvenile Friends; by S. Woodcock, Esq. ....                                                                                                                                                | 5  | 0  | 0   |    |    |    |
| Green Acres.—Rev. J. Galland and Friends .....                                                                                                                                                                  | 10 | 10 | 3   |    |    |    |
| Barniord.—Rev. T. Jackson and Friends .....                                                                                                                                                                     | 12 | 0  | 0   |    |    |    |
| Haslingden.—Rev. P. Ramsey. Collection at the Annual Meeting .....                                                                                                                                              | 4  | 2  | 6   |    |    |    |
| Half-year's Weekly Subscrip. ....                                                                                                                                                                               | 3  | 17 | 0   |    |    |    |
| Donation .....                                                                                                                                                                                                  | 0  | 10 | 6   |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 8  | 10 |    |
| Rochdale.—Providence Chapel.—Rev. John Ely.—Congregational Association.—Male Branch.—Annual Subscriptions, &c. ....                                                                                             | 20 | 4  | 0   |    |    |    |
| Female Branch.—Mis. Roby, Treasurer. Collected by the late Miss Ely, Secretary ..                                                                                                                               | 6  | 0  | 7   |    |    |    |
| —Miss Hamilton ..                                                                                                                                                                                               | 0  | 19 | 10  |    |    |    |
| —Mrs. Healey ....                                                                                                                                                                                               | 1  | 10 | 9   |    |    |    |
| —Miss Jones .....                                                                                                                                                                                               | 3  | 11 | 10  |    |    |    |
| —Miss Kershaw ..                                                                                                                                                                                                | 1  | 18 | 0   |    |    |    |
| —Mr. M'Kenzie ..                                                                                                                                                                                                | 2  | 10 | 0½  |    |    |    |
| —Mrs. Sleath ....                                                                                                                                                                                               | 2  | 18 | 9   |    |    |    |
| —Mrs. Taylor ....                                                                                                                                                                                               | 0  | 12 | 10  |    |    |    |
| —Mrs. Newland ..                                                                                                                                                                                                | 1  | 2  | 2   |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 21 | 5  | 3½ |
| Juvenile Branch; per Master R. A. Pauling .....                                                                                                                                                                 | 2  | 13 | 6   |    |    |    |
| Sunday School Girls .....                                                                                                                                                                                       | 1  | 15 | 7   |    |    |    |
| Proceeds of a Missionary Box at the Monthly Prayer Meetings, including a Thank Offering of 12. from a Female Friend .....                                                                                       | 6  | 11 | 2½  |    |    |    |
| Donations .....                                                                                                                                                                                                 | 0  | 4  | 10  |    |    |    |
| Domestic Missionary Boxes. By Miss Holman ..                                                                                                                                                                    | 0  | 8  | 0   |    |    |    |
| Mrs. M'Kenzie ..                                                                                                                                                                                                | 0  | 13 | 11½ |    |    |    |
| Master Howarth ..                                                                                                                                                                                               | 0  | 5  | 4   |    |    |    |
| Master R. A. Pauling .....                                                                                                                                                                                      | 0  | 3  | 8½  |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 1  | 11 | 0  |
|                                                                                                                                                                                                                 |    |    |     | 54 | 5  | 5  |
| Rev. J. K. Foster, late Countess of Huntingdon's Chapel. Subscriptions and Donations ..                                                                                                                         | 13 | 18 | 8   |    |    |    |
| Rev. J. K. Foster, amount of Christenings .....                                                                                                                                                                 | 0  | 15 | 6   |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 14 | 14 | 2  |
| Stand.—Rev. R. Slate. Monthly Subscriptions ....                                                                                                                                                                | 13 | 7  | 7   |    |    |    |
| Sunday Scholars .....                                                                                                                                                                                           | 2  | 12 | 6   |    |    |    |
| Proceeds of two Miss. Boxes ..                                                                                                                                                                                  | 0  | 19 | 11  |    |    |    |
|                                                                                                                                                                                                                 |    |    |     | 17 | 0  | 0  |
| Manchester.—Leaf Square Grammar School Association; per Rev. Dr. Clunie .....                                                                                                                                   | 16 | 18 | 0   |    |    |    |
| Burnley.—Rev. T. Greenhall.—Mr. John Broxup, Treasurer. Collected by Miss E. Chaffers ..                                                                                                                        | 2  | 7  | 10  |    |    |    |
| Misses Currier's Young Ladies ..                                                                                                                                                                                | 0  | 9  | 6   |    |    |    |
| Mrs. W. Hargreaves ..                                                                                                                                                                                           | 6  | 6  | 9   |    |    |    |
| Mrs. J. Holgate ..                                                                                                                                                                                              | 1  | 0  | 0   |    |    |    |
| Miss Holt .....                                                                                                                                                                                                 | 0  | 10 | 6   |    |    |    |
| Mrs. L. Massey ..                                                                                                                                                                                               | 6  | 8  | 0   |    |    |    |
| Carried forward .....                                                                                                                                                                                           | 17 | 1  | 10  |    |    |    |

|                          |    |    |    |
|--------------------------|----|----|----|
| Brought forward.....     | 17 | 1  | 10 |
| Mrs. W. Roberts .....    | 1  | 15 | 0  |
| Miss S. Sutcliffe .....  | 2  | 17 | 2  |
| Mr. John Sutcliffe ..... | 0  | 18 | 0  |
| Miss Spencer.....        | 0  | 14 | 0  |
| Miss E. Spencer .....    | 0  | 2  | 6  |
| Miss Stuart .....        | 0  | 15 | 0  |
| Mr. T. Whit Smith .....  | 0  | 13 | 6½ |

Collection after the Ordination  
Service of Mr. T. Dexter,  
Missionary to Trinidad, after  
deducting the necessary Ex-  
penses .....

5 2 11½

30 0 0

138 13 5

|                                                                                 |    |    |     |
|---------------------------------------------------------------------------------|----|----|-----|
| Grosvenor Street Chapel.—Rev. W. Roby.—Weekly and Quarterly Contributions ..... | 67 | 19 | 0   |
| Lancashire.—West.—Auxiliary Missionary Society.—J. Job, Esq. Treasurer.         |    |    |     |
| Liverpool.—Bethesda Chapel.—Rev. P. S. Charrier.                                | 40 | 11 | 2   |
| Annual Subscriptions, &c. ....                                                  | 15 | 3  | 3   |
| Lancaster Auxiliary Missionary Society; per Mr. E. Dawson.                      |    |    |     |
| Annual Subscriptions .....                                                      | 0  | 15 | 8   |
| Missionary Cottage; per Miss L. Dawson .....                                    | 0  | 14 | 6   |
| Donations; per ditto .....                                                      | 0  | 8  | 1 4 |
| Small Subscriptions do .....                                                    | 9  | 11 | 6   |

24 14 9

Less Expenses .... 0 7 4

24 7 5

|                                                     |     |    |    |
|-----------------------------------------------------|-----|----|----|
| Preston Auxiliary Society.—Mr. J. Hamer, Treasurer. |     |    |    |
| Collections and Penny-a-week Subscriptions .....    | 55  | 7  | 2½ |
| Annual Subscriptions .....                          | 12  | 1  | 0  |
| Missionary Box; per a Sunday School Boy .....       | 0   | 10 | 6  |
| Missionary Box at Fishergate Sunday School .....    | 1   | 9  | 0  |
|                                                     | 69  | 7  | 8½ |
| Elswick Branch Society.—Rev. D. Edwards .....       | 29  | 16 | 1  |
| Clifton ditto.—Mr. J. Bryning .....                 | 9   | 1  | 6  |
| Freckleton and Wharton.—Mr. H. Cook .....           | 2   | 14 | 2  |
| Kirkham ditto .....                                 | 5   | 13 | 6½ |
| Garstang.—Mr. T. Comstive .....                     | 4   | 3  | 0  |
| Tockholes.—Rev. Mr. Speakman .....                  | 9   | 4  | 0  |
|                                                     | 60  | 12 | 3½ |
|                                                     | 130 | 0  | 0  |

Warrington.—St. John's Chapel.—Rev. A. Hay and Congregation.  
Annual Subscriptions.....

21 4 0

|                      |    |    |    |
|----------------------|----|----|----|
| Collected by         |    |    |    |
| Miss England .....   | 1  | 14 | 6  |
| Hurst .....          | 2  | 0  | 0  |
| Lloyd .....          | 0  | 13 | 4½ |
| Picton .....         | 1  | 10 | 0  |
| Rowlinson .....      | 1  | 3  | 10 |
| Mr. J. Cassidy ..... | 1  | 19 | 0  |
| W. Dowling .....     | 2  | 10 | 0  |
| J. Pincock .....     | 2  | 2  | 0  |
| Sundries .....       | 1  | 3  | 3½ |
|                      | 13 | 16 | 0  |
|                      | 35 | 0  | 0  |

|                                                                                       |    |    |    |
|---------------------------------------------------------------------------------------|----|----|----|
| Lincolnshire.—Gainsbro' Auxiliary Missionary Society.—John Tidd, Esq. Treas.          |    |    |    |
| Collections at the Anniversary, after Sermons; per Rev. Dr. Cope and Rev. Henry Lacey | 30 | 19 | 2½ |
| Annual Subscriptions and Donations .....                                              | 11 | 0  | 0  |

Carried forward ..... 41 19 2½

|                               |    |    |    |
|-------------------------------|----|----|----|
| Brought forward.....          | 41 | 19 | 2½ |
| Collected at Morton Chapel .. | 0  | 11 | 3  |
| by Mrs. Rogers .....          | 1  | 19 | 2  |
| Mrs. Rook and                 |    |    |    |
| Miss Ashley .....             | 4  | 4  | 4  |
| Miss Torr .....               | 11 | 10 | 6½ |
| Mrs. Mate, at                 |    |    |    |
| Masterton .....               | 1  | 6  | 0  |

61 10 5

Less Travelling Expenses, &c. 12 10 4

49 0 1

Lincoln Auxiliary Missionary Society.

--James Lupson, Esq. Treasurer.... 35 0 0

|                                                                          |    |    |   |
|--------------------------------------------------------------------------|----|----|---|
| Middlesex.—North Middlesex and South Herts Auxiliary Missionary Society. |    |    |   |
| Enfield.—Rev. W. Thomas.—Annual Subscriptions .....                      | 22 | 1  | 6 |
| Workpeople at Messrs. Baylis and Co's Factory .....                      | 8  | 1  | 6 |
| Sundries .....                                                           | 0  | 15 | 0 |
|                                                                          | 30 | 18 | 0 |

Rev. W. Brown.—Annual Subscriptions.....

1 11 6

Dr. Wilkinson.—Donation .... 10 0 0

Baker Street.—Penny-a-week Association .....

11 19 6

23 11 0

Rev. W. McDonald.—Late

Countess of Huntingdon's

Chapel.—Penny Society... 20 0 0

Mr. Hobson .....

1 1 0

Rev. W. McDonald .....

1 1 0

22 2

Collection at the Autumnal

General Meeting at Ed-

monton, after a Sermon, by

Rev. J. A. James .....

22 16 2

Do. at the Meeting for Busi-

ness; including a Dona-

tion of 5l. 5s. from J.

Laing, Esq. ....

12 2 0

Do. at the Spring General

Meeting at Enfield, after a

Sermon, by Rev. Joseph

Fletcher .....

17 18 4

Do. at the Meeting for Busi-

ness .....

3 6 7

56 3 1

Edmonton.—Rev. W. Williams

and Friends.....

10 17 6

Mr. Coventry .....

0 10 6

Pupils of Rev. S. Mummery ..

0 15 0

12 3 0

Barnet.—Rev. A. Stewart.

Annual Subscriptions .....

3 3 0

Missionary Box.....

1 11 3

Sundries .....

2 10 0

7 4 3

Cheshunt.—Rev. F. Weybridge.

Annual Subscriptions .....

3 3 0

Missionary Prayer Meeting

1 5 2

Sundries .....

2 11 10

7 0 0

Ponder's End.—Rev. J. Knight.

Annual Subscriptions .....

1 10 6

Workmen at Messrs. Pha-

roah's .....

1 0 4

Mr. Wall's .....

1 4 7

Sundries .....

2 9 10

6 5 3

Tottenham and Edmonton.—

Rev. J. Brooksbank.—Penny-

a-week Society .....

12 13 10

Young Ladies at Mrs. and

Miss Haynes's .....

2 14 8

15 8 6

Winchmore Hill.—Rev. H.

Pauling.—Annual Sub-

scriptions .....

12 17 6

Sundries .....

2 13 6

15 11 0

Carried forward..... 196 6 1½



|                             |     |    |    |
|-----------------------------|-----|----|----|
| Brought forward.....        | 196 | 6  | 1  |
| Southgate.—Rev. W. Lloyd.—  |     |    |    |
| Collection at Chapel.....   | 4   | 11 | 5½ |
| Subscriptions, &c.....      | 13  | 11 | 1  |
| Papils of Rev. W. Lloyd.... | 3   | 3  | 5  |
| Produce of 3 Miss. Boxes..  | 4   | 2  | 3½ |
|                             | 25  | 8  | 3  |
|                             | 221 | 14 | 4  |
| Less Expenses.....          | 23  | 4  | 2  |
|                             | 193 | 10 | 2  |

North Britain.—Inverkeithing Society, for the support of Native Teachers among the Heathen.—First Year's Subscription for a Native Teacher in Travancore, to be called "Inverkeithing"..... 10 0 0

*Donations towards the rebuilding of the Rev. John Wray's Chapel, Berbice.*

|                                    |   |   |   |
|------------------------------------|---|---|---|
| Mrs. Burchett, London .....        | 1 | 0 | 0 |
| A Friend; per Rev. J. Arundel..... | 1 | 1 | 0 |
| Mr. Surridge, Essex .....          | 1 | 0 | 0 |

*Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by the late heavy and excessive rains.*

|                                                                              |    |    |   |
|------------------------------------------------------------------------------|----|----|---|
| Thomas Walker, Esq. ....                                                     | 10 | 0  | 0 |
| Mr. Eves, Red Lion Square .....                                              | 1  | 1  | 0 |
| A Friend; per Rev. J. Arundel.....                                           | 2  | 0  | 0 |
| Friends; per Mr. W. D. Moxley .....                                          | 0  | 10 | 0 |
| Mr. Atkins, Belgrove Place .....                                             | 1  | 1  | 0 |
| Friends; per Jos. Roberts, Esq.....                                          | 3  | 0  | 0 |
| C. A. ....                                                                   | 3  | 0  | 0 |
| Jos. Bunnell, Esq. ....                                                      | 5  | 0  | 0 |
| Mr. Thos. Gribble .....                                                      | 1  | 0  | 0 |
| T. Gribble, Jun. ....                                                        | 1  | 0  | 0 |
| J. B. Gribble .....                                                          | 1  | 0  | 0 |
| Mrs. J. B. Gribble .....                                                     | 0  | 10 | 0 |
| Mr. T. G. Jun. 4 Children, at 5s. each .....                                 | 1  | 0  | 0 |
| A Friend .....                                                               | 0  | 2  | 6 |
| Mr. Joseph Tarn .....                                                        | 2  | 2  | 0 |
| Mr. Martin Keene, Dublin .....                                               | 2  | 2  | 0 |
| J. Baber, Esq. Knightsbridge .....                                           | 5  | 0  | 0 |
| Rev. S. Percy, Guildford .....                                               | 1  | 9  | 0 |
| Per Rev. Mr. Cuff, Wellington.                                               |    |    |   |
| Mrs. Parminster .....                                                        | 5  | 0  | 0 |
| Miss Collard .....                                                           | 2  | 2  | 0 |
|                                                                              | 7  | 2  | 0 |
| F. Ellis, Esq. Brighton .....                                                | 1  | 0  | 0 |
| Per Mr. E. Frankland, Westbury.                                              |    |    |   |
| A few Friends at the Upper Meeting; per Rev. S. Raban .....                  | 2  | 4  | 0 |
| A Friend; per ditto .....                                                    | 0  | 10 | 0 |
|                                                                              | 2  | 14 | 0 |
| Rev. J. Dawson, Dudley.....                                                  | 1  | 0  | 0 |
| A Member of the Church of England; per Rev. J. A. James .....                | 0  | 10 | 6 |
|                                                                              | 1  | 10 | 0 |
| A Friend.....                                                                | 0  | 2  | 6 |
| Mr. Thomas Wright.....                                                       | 2  | 0  | 0 |
| Thomas Ballance, Esq. ....                                                   | 5  | 0  | 0 |
| Mr. H. Walton .....                                                          | 1  | 1  | 0 |
| Miss Eliza Burder, Hackney .....                                             | 1  | 0  | 0 |
| Rev. D. Griffiths, Long Buckley .....                                        | 1  | 0  | 0 |
| Anonymous; by Mr. Marchant, Tooting .....                                    | 0  | 10 | 0 |
| By Mrs. Styles .....                                                         | 0  | 5  | 0 |
| Collection at Missionary Prayer Meeting.—Hamburg; per Rev. Mr. Matthews..... | 1  | 10 | 0 |
| By Rev. W. Rooker, Tavistock, Devon .....                                    | 1  | 1  | 0 |
| — J. Phillips and Friends .....                                              | 12 | 0  | 0 |
| From a Lady in "the Country part of Ireland," by Miss Kierman, Dublin.....   | 2  | 2  | 0 |
| Friends at Chatham; by Rev. J. Slatterie .....                               | 3  | 10 | 0 |
| Friend at Petersfield.....                                                   | 1  | 0  | 0 |
| Rev. Mr. Goode.....                                                          | 1  | 1  | 0 |
| A few Female Friends.....                                                    | 1  | 1  | 0 |
| R. H. Marten, Esq. ....                                                      | 2  | 0  | 0 |
| A Friend .....                                                               | 1  | 1  | 0 |
| Union Club.....                                                              | 11 | 3  | 0 |
| Mr. B. Rutt.....                                                             | 5  | 0  | 0 |
| Dundee.—Westport Society.—Mr. Russel .....                                   | 8  | 0  | 0 |
| Rev. W. Rooker, Tavistock .....                                              | 1  | 1  | 0 |
| Whetstone and Totteridge Auxiliary Society; by Mr. F. Lines.....             | 1  | 11 | 6 |
| Rev. J. Greenwood .....                                                      | 3  | 0  | 0 |







THE  
EVANGELICAL MAGAZINE  
AND  
MISSIONARY CHRONICLE.

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JUNE 1824.

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ABSTRACT OF THE PROCEEDINGS AGAINST THE LATE  
REV. JOHN SMITH AT DEMERARA.

[From the NEW TIMES of April 11.]

\*\*\* This Abstract of Mr. Smith's Trial is introduced to the Public by the following judicious remarks of the Editor of that paper.

IT [this Abstract] embraces the substance of the charges against him, of his defensive statement, and of the whole Evidence in the case; and we must say that we have never, in the whole course of our legal reading, met with a sentence so utterly unsupported by the semblance of rational proof. We are indeed to this moment at a loss to understand for what reason Mr. Smith was sentenced to be hanged; or what is the crime that he is *alleged* to have committed deserving death. He is acquitted of any *intention* to excite rebellion; but found guilty of the non-descript crime of *promoting discontent* in the minds of other people without any evil intent. He is also convicted of having advised on a certain day touching and concerning a certain rebellion, the proof being most distinctly, that the only advice he gave was to *have nothing to do with it*. This advice too was given without knowing or suspecting that the parties had rebellion in their thoughts, but merely on an idea that they had some vague discontent which might lead them to illegal conduct.

It comes out incidentally in the course of the trial (though not neces-

sary to be noticed in an abstract), that Mr. Smith was not arrested on any information against him; but that two Militia Captains, one of whom had had a quarrel with him two years before; thought fit to command him to take up arms; and because as a Minister of the Gospel he considered himself exempt, they seized his person and his papers!

He is charged with having preached disaffection for six years together, and is tried upon this monstrous plea without specification of a single expression, or of any one day, week, month, or year, within which his alleged crime was committed.

He is tried by Martial Law for the general tenor of sermons preached and chapters of the Bible read, years before he became subject to that law!

He is found guilty of aiding and assisting in rebellion, because a man whom he did not know to be even a reputed rebel, came one day to his house unexpected by him, stayed there a few minutes, and left it, without proof of a single word having passed between them.

It is monstrous for a Court Martial to be sitting to judge a Minister of the Gospel, not for specific incitements to

rebellion delivered from the pulpit, but for the general character of his doctrines, as loosely stated from the vague impression of ignorant hearers! It is still more monstrous to find that one of the doctrines which the prosecutor, the Officer of the Crown, argues to be treasonable, is the duty of *keeping holy the SABBATH-DAY!*

On the 18th of August 1823, a disturbance broke out among the slaves belonging to several estates in that part of the Colony which lies eastward of George Town, and is therefore called the "East Coast."

On the 19th, in the afternoon, Lieut. Governor Murray issued his Proclamation at George Town, declaring that, on account of the disturbed state of the Colony, he thought fit to put *martial law* in force.

On the 21st Mr. Smith was arrested at his house adjoining Bethel Chapel, on the estate called *Le Ressouvenir*, on the East Coast, between eight and nine miles from George Town; his papers were seized; and himself and his wife were conveyed to George Town, and there kept in close confinement till he was brought to trial.

The Lieut. Governor by his warrants appointed Lieut. Colonel Goodman to be President; Mr. Heliger to be Judge-Advocate, and Messrs. Creser, Phipps, and J. L. Smith, to be Assistant Judges-Advocate at a General Court Martial, to be held at George Town, on the 13th of October 1823.

Accordingly on that day the Court assembled, consisting of the President, 13 other officers of the army, and Mr. Wray, (President of the Chief Civil Court of the Colony) bearing the rank of a Lieut. Colonel on the Militia Staff.

Mr. Smith being brought before the Court, was asked whether he had any cause of challenge against any of the Members: he answered, No.

The charges against him were then read. They purported to be preferred by order of the Lieut. Governor, and were four in number; in substance they contained an accusation of *Conspiracy* and *Rebellion*, including the following seven allegations:—

1. That Mr. Smith had long intended to stir up rebellion in the Colony, and had, in pursuance of such intention, endeavoured to excite such discontent in the minds of the slaves, as might induce them to rebel against the lawful authority of their masters.

2. That he often, and particularly on the 17th of August 1823, conspired with a slave named Quamina, to bring about such rebellion, and positively knew on the 17th that it would take place.

3. That he gave no previous information to the Government of the intended rebellion.

4. That the very rebellion so devised, and plotted by and known to him, did actually break out on the 18th of August.

5. That Quamina was an insurgent therein, and was known so to be by Mr. Smith.

6. That Mr. Smith aided and assisted in the rebellion on the 19th, by communication with Quamina, knowing him to be an insurgent.

7. That he further aided and assisted in it on the 20th, by a personal interview with Quamina, and by not seizing or giving information against him.

No one of the four charges was drawn up with that distinct averment of the species of criminality which is legally necessary in all criminal proceedings. The first of the above seven allegations was wholly indefinite in point of time and place, and legally void for such uncertainty. The four following averments it was not within the competency of the Court Martial to try, inasmuch as they expressly related to a time when Mr. Smith's conduct was not cognizable by Martial Law; and the 6th did not expressly state the alleged fact to have taken place after Martial Law had in fact been proclaimed. Mr. Smith, however, answered to the whole by the plea of "Not Guilty."

Up to this time he had been without the assistance of Counsel; he therefore requested the indulgence of the Court to procure such assistance, which was granted, and the Court adjourned till the next morning.—During this interval, Mr. Smith obtained the professional aid of Mr. Arrindell, a gentleman of the Colonial Bar.

On the 14th, the Judge-Advocate briefly opened the cause as prosecutor; and on that and ten following days evidence, both documentary and parole, was adduced in support of the charges.

The documentary evidence consisted of extracts from Mr. Smith's *private Journal*; a *Letter* from him to Jacky Reed, written on the evening of August 18, 1823; the Lieut. Governor's *Proclamation of Martial Law*, Aug. 19; the Lieut. Governor's *Orders* of May 1823, relative to Negroes frequenting Chapel; three or four *letters and papers* relative to a dispute in 1819 between Mr. Smith and Dr. M'Turk; and the *charges and sentences* of five Negroes, found guilty of rebellion.

The parole evidence was given by 26 witnesses: viz. ten Whites, twelve male Negroes, and four Black or coloured females. The Whites were, J. Stewart, E. Bond, W. M'Watt, M. M'Turk, J. Bailey, J. Aves, T. Robson, J. G. Read, A. Stevenson, and T. Nurse. The male Negroes were—Azor, Romeo, Joe, Manuel, Bristol, Seaton, Jacky Reed, Guildford, Mitchell, Doos, Andrew, and Cupido. The females were—Antje, Jenny Grant, Elizabeth, and Kitty Cumming.

On the 25th of October the prosecution closed, and Mr. Smith was allowed till the 31st to prepare his defence, which time was afterwards extended to the 1st of November, when he read his defence, remarking on the weakness and inconsistency of the adverse proofs, and stating his case as follows:—

1. That he was a minister of the Gospel, sent out by the London Missionary Society with instructions to have nothing to do with the temporal condition of those under his ministerial care; that having arrived in the Colony in February 1817, and obtained permission from the Governor to preach to and catechise the slaves, he had continued from that time to do so, strictly adhering to the Society's instructions, and following in his religious exercises the plan laid down by his predecessor, Mr. Wray; and that he not only had never excited the slaves to rebel, but had uniformly impressed upon their

minds, to the best of his power, the Christian duty of obedience to their masters, and all in authority over them.

2. That though he had for years entertained apprehensions in his own mind, that a disturbance might at some time or other arise among the slaves, in consequence of the manner in which they were treated, yet he never believed, previously to the 18th of August, that any of them had actually formed a plan of rebellion against their masters; nor did he conceive any such idea from the vague expressions of Quamina on the 17th of that month.

3. That having no positive knowledge of any criminal intention on the part of the slaves, he could give no information to the Government which he thought likely to be attended to; but that he made no secret of any thing he knew or had heard, which appeared to him at all important.

4. That when the disturbance broke out on the 18th of August, he gave what assistance he could to the manager of the estate; remonstrated with the slaves, and was himself treated roughly by them.

5. That he never knew Quamina to be even a reputed insurgent till after the 20th of August.

6. That he did not see or hear of Quamina on the 19th.

7. That Quamina came to his (Mr. Smith's) house on the 20th quite unexpected by him, and that nothing passed between them but a few insignificant expressions.

The documentary evidence for the defence consisted of the *Instructions* of the London Missionary Society—the *In-voices* of Bibles, Hymn-books, &c.—a great number of *Certificates* of good conduct given by different managers of estates to slaves, and recommending them to Mr. Smith for baptism—two *Catechisms* used at the chapel—a *Petition* to the Governor, by Mr. Read, a Planter, to be allowed to have an additional chapel built on his estate for Mr. Smith—some *Letters* of Dr. M'Turk Mr. Hamilton, &c.

The parole evidence was given by 28 witnesses, of whom five had been examined for the prosecution, viz.—Dr. M'Turk, Mr. Stewart, Mr. Read, and the Negroes Bristol and Elizabeth. Of the other 23, 11 were White persons;



obedient than before they did so. He has himself frequently attended the chapel; he does not object to Bibles, hymn-books, &c. being supplied to his slaves by Mr. Smith, nor to the slaves contributing to the Missionary Society. He has himself contributed to the Society, by putting down his name and giving a draft on London.

Mr. Stewart is manager of the estate called Success. He has attended the chapel. Most of the slaves on Success attend it. He has seen money collected at the chapel, and has contributed himself. The majority of the Negroes who attended chapel were obedient. He has recommended a great many Negroes to Mr. Smith to be baptised, on account of their good conduct; he has referred questions of misconduct among the Negroes to Mr. Smith to settle.

Mr. Hamilton, manager of Le Ressouvenir, sometimes attends the chapel.

Bristol says, Mr. Smith never told them not to do their master's work on a Sunday, nor to tell their masters it was God's day; he told them *if their masters gave them work on a Sunday they must do it*. If any slave ran away from his master, Mr. Smith punished him by excluding him from the Ordinance. When the small-pox was on Le Ressouvenir, Mr. Smith would not allow the Negroes to come to chapel. When they were ill he sometimes gave them wine.

Philip is now free; when he was a slave he felt the treatment very severe, and went to complain to Mr. Smith. Mr. Smith told him *a servant must be dutiful to his master*. Philip found himself in the wrong, and from Mr. Smith's advice he became a faithful servant. *"If I had not got advice,"* (says he) *from Mr. Smith, I should not have been my own man this day."* Philip was sold about five years ago to a Mrs. Long, who gave him time to work at his trade, as a cooper, for the money which she gave for him; he worked it out, and became free about two months before the revolt.

Jason was a slave, but became free on the death of his master. He was appointed a deacon by Mr. Smith's predecessor, and has been one ever since. Mr. Smith taught them *to obey their masters in all things; and that whatever their masters commanded them to do, they were to do it without speaking again.*

Mary Chisholm, a coloured free woman, who has five slaves of her own, has been a member of the chapel from the time of Mr. Wray. Her slaves also attend. She never had any fear that that would make them dissatisfied. The deacons pray for the world at large, the King, *their masters*, themselves, their children, and every body. She gives several instances of Mr. Smith's remarks on Scripture History, none of them in the least tending to encourage any idea of discontent, much less revolt.

Mars, a slave, has attended from the time of Mr. Wray. Mr. Smith's preaching *never made him dissatisfied with his condition as a slave; on the contrary, it satisfied him.*

London is a slave; identifies the Catechisms used at the chapel; he can read well enough to follow the minister as he reads the Bible. Mr. Smith reads straight on. It is a considerable time since he read of Moses delivering the Israelites; thinks it is nearly two years. Last year he read Leviticus, Numbers, and Deuteronomy; this year Joshua, Judges, Samuel, and Kings.

Brill, a Negro, has bought his freedom by working as a tailor. Has attended the chapel three years. *Never heard Mr. Smith tell his congregation any thing likely to make them dissatisfied.*

Nino, a Slave, merely speaks to buying a Bible.

Polly, a Slave, speaks to the mode of catechising.

R. Edmonstone and J. Spragg speak to the handwriting of six managers of different estates, who had given certificates of good conduct to slaves for baptism.

Messrs. Davies and Elliott, Missionaries, prove that their mode of conducting their congregations is similar to that pursued by Mr. Smith.

The Rev. W. S. Austin is Minister of the Established Church at George Town, and Chaplain to the Garrison. His congregation comprises, besides coloured persons, about three hundred slaves. He reads the chapters of the Bible consecutively, omitting some of them. He administers the Sacrament with closed doors; he considers Luke xix. 41, 42, as one of the most beautiful texts in Scripture for a sermon, often preached from and introduced in sermons, and thinks he has introduced it himself; he considers that public

teaching is insufficient alone for the instruction of uneducated slaves; and that the spiritual wants and feelings of the humbler part of his congregation can only be ascertained by personal application and intercourse. He has frequently been applied to by individuals of his congregation to settle disputes between them, sometimes between master and slave. About a fortnight previous to the Governor's Proclamation respecting attendance at chapel (*i. e.* about the beginning of May 1823), twenty or thirty negroes, men and women, came appealing to him as a minister of the gospel, to know whether it was not a very great hardship that their religious duties should be interfered with; whether they ought to be prevented attending Mr. Smith's Chapel; whether their evening meetings on their estates for religious purposes were improper; whether their reading of the Bible was improper. He asked them why they did not complain to the Governor or the Fiscal: they said they had complained, and had not been attended to. They said, "there was an attempt made to put down their religion, and that they would sooner die than give it up." He felt serious apprehensions from this circumstance, and reported it to the Governor. Other circumstances which he only knew from report increased his apprehensions; those circumstances were various little differences between the Negroes and their masters—differences between Mr. Smith and the Managers and Burgher Officers, and exercises of undue authority by masters over slaves, particularly in punishing them for their attendance on religious worship. He was a member of the Board of Evidence after the revolt. None of the Negroes ever insinuated to him in his ministerial capacity, that their misfortunes were occasioned by Mr. Smith's influence over them; but he believes he did hear a statement to that effect from some of the Negroes before the Board of Evidence. He went up the coast during the revolt. He says, "On Wednesday morning (the 20th of August) about six o'clock, I disembarked from a schooner on the coast opposite, or nearly opposite Plantation Lowlands. I met a great number of the insurgents. They were induced to come to

me principally I believe by their ascertaining who I was. I reasoned with one or two of the more intelligent, stating that I was shocked at what had occurred; and came up the coast with a view of preserving the lives of my fellow-creatures. I was anxious to ascertain the cause of such extraordinary conduct, and was particular and minute in my inquiries. *I had received an impression that the prisoner, Mr. Smith, was highly instrumental to the insurrection, and proceeded to inquiries.* A variety of reasons were given; but in no one instance among my numerous inquiries did it appear, or was it stated, that Mr. Smith had been in any degree instrumental to the insurrection. A hardship of being restricted in attendance on his chapel was, however, very generally a burden of complaint. The inquiry was either made by me, or by some one in my presence, expressing surprise that bloodshed had not marked the progress of this insurrection. The answer was—"It is contrary to the religion we profess: we cannot give life, and therefore we would not take it."

Lieut. Colonel Leahy commanded the troops sent against the Negroes on the 19th. He found a body of them posted at Bachelor's Adventure. He parleyed with them there. *They spoke differently as to what they wanted.* Some wanted three days and the Sunday to go to church: some wanted two days and the Sunday to go to church; and some wanted their freedom. Some said, if they did ask leave to go to church they got punished for it; or got cotton to gin, or the middle dam to clear the grass away from; that when they complained of it, they were told by Dr. M'Turk it was the Governor's orders; and when they spoke to Mr. Spencer, he said it was the Fiscal's orders. All of them dwelt considerably on going to chapel on Sunday. This witness is asked—"Did the Negroes on that occasion, at Bachelor's Adventure, say any thing about the prisoner? He answers—"I don't think I heard the prisoner's name mentioned until I returned to town."

The clear, legal result of this evidence is to show that Mr. Smith never had the slightest intention to stir up rebellion; that the disorderly conduct of the slaves was directly contrary to his exhortations; and that it was pro-

duced by causes over which he had no control.

2. The second question is, Whether Mr. Smith had any positive knowledge of an intention on the part of the slaves to revolt prior to the 18th of August; and, in particular, whether on the 17th of August he became privy to a distinct plot for that purpose?

To prove this on the part of the prosecution, the following witnesses are produced:—

*J. Bailey* and *J. Aves*, are two coachmen, who had driven the carriages of their respective masters on the night of the 18th of August as far as *Le Res-souvenir*. They say they were both entire strangers to Mr. Smith, but he asked them in, and a conversation arose on the disturbance which had occurred among the Negroes that evening. In the course of the conversation Mr. Smith said, according to *Bailey*, “I have known about it these six weeks:” according to *Aves*, “This is a thing which has been expected these six weeks.” Each says the other was present and in hearing at the time of the conversation, and yet their statements differ. It would be absurd to build an inference of criminality on loose and trivial expressions of this kind.

*Manuel* says, Jack came to him one night, a month and a half before the revolt, and told him a paper had come out for the slaves about freedom.—He (*Manuel*) went to *Quamina* (Jack’s father) and asked him what it was, but he could not tell. *Manuel*, therefore, persuaded *Quamina* to go and ask Mr. Smith. They (*Manuel* and *Quamina*) went together to Mr. Smith’s house on a Sunday; three weeks before the revolt. Mr. Smith told *Quamina* that there was no freedom in the paper, and that their masters could not afford to lose so much money as to let them all go free. He told them to bear patience: if there was any thing good come, it was for the women, because the drivers were not to carry whips any longer in the field. *Quamina* told Mr. Smith that Jack and Joseph wanted to make trouble on account of this affair about the paper, and to make a push for it, and for that reason he wanted Mr. Smith to speak to them. Mr. Smith agreed to take them after chapel, and did so. On Sunday, the 17th

of August, the visitors to the chapel collected in the middle walk of the estate called *Success*—Jack, Joseph, *Quamina*, *Manuel*, and others: they were talking of the revolt. *Quamina* said, “to-morrow morning you must put down your shovel, and hoe, and cutlass, and sit down in the house.” He asked them if that was not the right way? and they said “Yes.” *Paris* (another slave) said it would be better for them to take guns to guard themselves; *Manuel*, when he heard this, told *Quamina* he had better go and tell the Parson, for it was not good; *Bristol* and *Quamina* accordingly left the meeting about four in the afternoon, and *Bristol* in less than an hour came back, and said Mr. Smith said it was wrong, and they were not to do any such thing.

*Bristol* says, that after chapel on the 17th of August they did not go immediately home, but stopped close to the chapel, when he heard Jack and Joseph talking about the paper that came from home, that the people were all to be made free. *Manuel* told *Quamina* he had better go and ask Mr. Smith about it. *Bristol* went in with *Quamina* to Mr. Smith’s house. *Quamina* asked Mr. Smith if any freedom had come out for them in a paper? Mr. Smith told him no; but there was a good law come out, and said you must wait a little, and the Governor or your masters will tell you about it. *Quamina* then said Jack and Joseph wanted to take it by force. Mr. Smith replied, you had better tell them to wait, and not be foolish: How do you mean that they should take it by force? They cannot do any thing with the white people, because the soldiers will be more strong than you. Go and tell the people, and Christians particularly, to have nothing to do with it. *Bristol* went straight home, and told *Manuel* that Mr. Smith said there was no freedom in the paper, and that they must tell all the people so. Jack and *Paris* came up, and *Manuel* told them that Mr. Smith said they should have nothing to do with the business. Afterwards, this witness says *Quamina* said they were going to drive the managers all away to town. Mr. Smith said they would not go, and said you had best not do that; if you do, the soldiers will come and drive



you back again; you had best tell the people not to do so; they are not able to go against them to fight them. Mr. Smith said nothing else. There were no preparations for war made by the slaves—no guns, powder, nor shot provided. Quamina did not say by what means the white people were to be driven to town, nor for what purpose, nor when. Nobody else was present except Mrs. Smith; she was in the hall.

*Seaton* speaks of the occurrences of Sunday, 17th August. I was on the middle walk of Success on that day; there were not a great many persons. They came from the several estates from Le Ressouvenir to Mahaica; they were making a bargain about the rising; I saw Quamina there: he was not there when I first went; he had been at Mr. Smith's house; I know that, because I left him there; Bristol was there with Quamina. The agreement about rising was made before Quamina came to Success. When Quamina first came he would not join the agreement. He said Mr. Smith told him he must not rise; the people still persisted in their intention to rise. The meeting lasted about a quarter of an hour. After the meeting, Quamina went back to Mr. Smith's house; I saw him go in myself; *I did not see Bristol at the middle walk that day.* Manuel went to the middle walk with me. After the noon service, Quamina went to Mr. Smith, I and Bristol were with him. Quamina asked Mr. Smith about this paper; Mr. Smith said yes; the paper is come out, so far as to break the drivers, and that nobody should be licked any more again; and that if any body should be licked, it should be by their masters or their managers; and if any thing more than that, they were to be confined. Quamina then told me to go away to the middle walk of Success to stop the people till he came, and I went with Manuel to stop them. The meeting broke up about three or four o'clock; I then went with Quamina to Mr. Smith's, but did not go into the house with him. Quamina told me, on the way, if he could only get any person that same night, he would send him to Jack, to stop the people over the coast at Mahaica side.

*Jacky Reed* says he received a letter

from Jack on the night of Sunday, the 17th; he *recollects* the contents—"My dear brother Jacky, I hope you are well, and I write to you concerning our agreement last Sunday. I hope you will do according to your promise. This letter is written by Jack Gladstone, and the rest of the brethren of Bethel Chapel, and all the rest of the brothers are ready, and put their trust in you, and we hope that you will be ready also; we hope there will be no disappointment either one way or the other; we shall begin to-morrow night, at the Thomas, about seven o'clock." There was no name at the bottom. The witness did not approve of the contents, and therefore, on Monday, the 18th, about half-past two in the afternoon, he sent it to Mr. Smith, with a letter, the contents of which he also *recollects*.—"Dear Sir,—Excuse the liberty I take in writing to you! I hope this letter may find yourself and Mrs. Smith well. Jack Gladstone has sent me a letter, which appears as if I had made an agreement about some actions which I never did, neither did I promise him any thing; and I hope that you will see to it, and inquire of members whatever it is they may have in view, which I am ignorant of, and to inquire about it, and know what it is. The time is determined on for seven o'clock to-night." The witness signed his name to this. He received an answer from Mr. Smith the same night, about half-past nine o'clock, which was brought by Guildford, and which witness gave immediately to his master, Mr. Read.

Mr. Read produces and identifies the letter of Mr. Smith to Jacky Reed. It is as follows:—"I am ignorant of the affair you allude to; and your note is too late for me to make any inquiry. I learnt yesterday that some scheme was in agitation; but, without asking questions on the subject, I begged them to be quiet, and I trust they will. Hasty, violent, or concerted measures, are quite contrary to the religion we profess: and I hope you will have nothing to do with them. Yours, for Christ's sake—J. S."

Mr. Stevenson, a printer, swears to his belief that this letter is Mr. Smith's handwriting; and Mr. Read says that he showed a copy of it to Mr. Smith, who read it attentively, and returned

it, saying that he believed it was a verbatim copy of what he had written.

*Guildford* deposes that he reached Mr. Smith's house with Jacky Reed's letter a little before six o'clock on Monday evening, and took back the answer shortly after six. Doelfour is fifteen miles from Le Ressouvenir.

Such is the evidence on the part of the prosecution to prove Mr. Smith guilty of conspiracy!

For the defence are produced Peter and Shute.

*Peter* says, that on Sunday, the 17th, he was at Success Middle-walk, and came thence with Quamina, Bristol, Seaton, Shute, and another into Mr. Smith's house. They did not stop a minute. Quamina said that they should drive all those managers from the estates to the town, to the Courts, to see what was the best thing they could obtain for the slaves. Mr. Smith answered, that was very foolish; how will you be able to drive the White people to town? He said further, the White people were trying to do good for them, and that if the slaves behaved so, they would lose their right; and he said, "Quamina, don't bring yourself in any disgrace;" that the White people were now making a law to prevent the women being flogged, but that the law had not come out yet; and that the men should not get any flogging in the field; but when they required to be flogged, they should be brought to the manager, attorney, or proprietor, for that purpose; and he said, "Quamina, do you hear this?" Quamina said, "Yes, Sir." That was all; then they came out all five together. The table was laid for dinner at the time. Mr. Smith said nothing about the soldiers nor about Christians. Quamina said nothing about Jack or Joseph; nor did he say when the managers were to be driven to town. Seaton was present the whole time.

*Shute* saw Quamina at Chapel that Sunday; saw him at Success Middle-walk. Quamina sent Bristol to call Peter and witness to go to Mr. Smith's house, to tell him they were going to drive the managers. They all went, and Seaton with them. Quamina said to Mr. Smith, he was going to drive all the managers down, that they might have a good law to give them a day or two for themselves. Mr. Smith told

him, "No; for the white people are doing many good things for you, and if you are going to do that—you must not do that, Quamina, I tell you." Quamina said, "Yes; I will see." They were not long at Mr. Smith's. Seaton was there all the time. They all came away together.

*Charlotte*, a negro girl, lived as servant with Mr. and Mrs. Smith; cooked the dinner on Sunday, the 17th: Mr. Smith dined between four and five o'clock; as he came out of Chapel she carried in the dinner. Immediately after Chapel, she saw some people go into the house to him, Quamina was one. Peter also, and Bristol. They all came out together.

Mr. Stewart is manager of the estate of Success. He says, some weeks before the revolt Mr. Smith told him he knew some of the negroes had an idea that their freedom was come out; that Quamina, among others, had asked him if it was not so; but he had always told them No, that no freedom had come out, but something to better their condition. Mr. Stewart mentioned this to Mr. Cort, who is the attorney of the estate, and a Lieutenant in the Militia. Mr. Cort thereupon went with Mr. Stewart to Mr. Smith's house, and inquired more particularly into the matter, when Mr. Smith repeated Quamina's question and his answer.

Mr. Smith's own statement is, that Quamina made the inquiry on the 25th of July, and Mr. Cort called on the 8th of August. Comparing the evidence for the prosecution with that for the defence, there is doubtless much contradiction and some obscurity as to what actually passed on the 17th of August, and probably some of the witnesses (weak minded or uneducated slaves) confound the events of that day with what they had heard of Quamina's first inquiry. But to take this as evidence that Mr. Smith had any guilty knowledge of, much less took part in a traitorous conspiracy, would be the height of extravagance.

3. The third question is, Whether Mr. Smith traitorously concealed from the Government a plot to which he was privy?

It has been already seen that he had no knowledge of any distinct plot. It has been seen that he communicated

freely to Mr. Stéwart and Mr. Cort all that he knew relative to the erroneous impressions on the minds of the slaves. A similar circumstance is related by Mr. Elliott. He says he heard Mr. Smith mention the idea of the negroes to Mr. Stewart on the 7th of August. Afterwards Mr. Smith went to the West Coast on a visit to Mr. Elliott; and Mr. Elliott then, *in the presence of Mr. Smith*, repeated the same statement to Mr. Newton, a Member of the Court of Policy, and, as such, one of the first authorities in the Colony.

With respect to what occurred on the 17th, Mr. Smith, in his defence, says—"From all that passed, I had not the slightest idea that they intended to revolt. The receipt of Jacky Reed's note, on Monday evening, brought to my recollection what I had heard the preceding day, and caused me then to attach to it a meaning which I had not attached before." That note, however, did not come to hand till the disturbance was just breaking out; and the intention of the slaves was known to the local authorities several hours before. Mr. Hamilton says, that Captain Simpson told him of it in George Town, between one and two o'clock on Monday, and he did not inform Mr. Smith.

Dr. Robson is examined to prove that Mr. Smith was in George Town early on the Monday morning. This appears too from the journal; but it also appears that he went for medical advice. He had nothing distinct to communicate; and it appears from his journal that he was not (or at least did not consider himself) likely to be much attended to by the Government. Mr. Austin mentioned circumstances which he thought alarming to the Governor, but without any effect.

4. There is no question but that a disturbance broke out on the 18th, but the conduct of Mr. Smith at that time is sufficiently shown to have been not merely blameless but laudable.

Mr. Hamilton says he saw Mr. Smith walking, and called him to his assistance. The negroes persuaded Mr. Smith to go to his house, for they wanted the manager and not him. Mr. Smith exhorted them to be quiet, and not to trouble the manager or any white person on the estate.

Romeo says, "The negroes said that Mr. Smith was making them fools; he would not deny his own colour for the sake of black people."

5. The next fact alleged is, that Mr. Smith knew Quamina to be an insurgent slave. To prove this very material allegation not a tittle of evidence is produced.

Mr. Stewart, the manager of the estate to which Quamina belonged, being asked whether Quamina was not a reputed leader in the revolt, says, "I heard he was such, but I did not see it." Being asked who were the most active of the insurgents, he says, "all those who have been tried, except Quamina and Jack, I did not see them do any harm: they were keeping the rest back, and preventing them from doing me any injury."

6. The sixth allegation is negatived by the Court Martial itself; they therefore find that Mr. Smith did not "aid and assist in the rebellion, by advising, consulting, or corresponding with Quamina on the 19th of August."

7. The only remaining question is as to the conduct of Mr. Smith on the 20th of August. He does not deny that he on that day saw Quamina, and the fact is proved as follows:

Antje saw Mrs. Smith on Tuesday, the 19th; Mrs. Smith said she had been greatly alarmed at the disturbances, and had not slept all night. She asked Antje what was the cause of the disturbance, and said she very much wished to see Quamina or Bristol. Antje, therefore, got a boy named Andrew to go for Quamina. Quamina came the next night, the 20th; Mrs. Smith stood at the door, and as Quamina went in she shut the door.

Andrew says he carried the message from Antje, and saw Quamina, on Wednesday evening, go to Le Ressouvenir-buildings and return.

Cupido says he was with Andrew and Quamina that evening, and saw the latter go away with Antje and return in about half an hour.

Jenny Grant says she saw Quamina the same evening with Antje. She did not know at that time that Quamina had any thing to do with the revolt.

Elizabeth, a negro girl, attendant on Mrs. Smith, says she saw Quamina come to the house on Wednesday evening. He was in the hall a short



time with Mr. and Mrs. Smith, and then went away. Mrs. Smith told the witness she must not tell any body that Uncle Quamina had been in the house, if she did, she would lick her. She heard Mr. Smith and Quamina talk together, but does not say what it was about; she says whilst Quamina was there the back door was open.

Thus it is not proved that Mr. Smith was aware of Quamina being sent for: it is not proved that he knew Quamina to be an insurgent; and it is not proved that any but the most trivial discourse passed between them. To the allegation that Mr. Smith (then weak and wasting away with illness) did not seize Quamina, he simply answers, "I did not know that he was even a reputed rebel; and if I had known this, Gentlemen, look at me, and ask yourselves how it was possible for me, unarmed, to secure the man?"

On the 14th of November Mr. Smith read his observations on the evidence, and concluded by saying, "I do, as a Minister of the Gospel, in the presence of my God, most solemnly declare my innocence."

The prosecutor then requested time to prepare his reply, which was granted.

On the 19th of November the reply was read. It appears to be the work of one of the Assistant Judges-Advocate, who says the task was thrown upon him by the indisposition of the Judge Advocate. Of its argumentative character a single specimen will suffice. "On the head of keeping the Sabbath," says the prosecutor, "*the prisoner prohibited the Negroes from working on that day in their own grounds, going to market, or even washing their clothes, under pain of incurring the vengeance of the Creator. Whatever he may urge on this point, I believe there is no one who looks at the constitution of society in this colony, but will, without hesitation, admit that there exist no means so well calculated to render the negroes dissatisfied as this very one, to deprive them of their Sunday.*"

The Learned Gentleman forgot that the law of God and the laws of the Colony had deprived the Negroes of their Sunday long before Mr. Smith saw Demerara. He forgot that the Decalogue enjoins them "to do no manner of work on the seventh day;" and that the Co-

lonial law (a law, we fear, seldom put in force) imposes a heavy fine on those masters who compel their slaves to labour on the Sabbath.

The Court, after hearing the reply, adjourned for deliberation, and on the 24th of November re-assembled to pronounce its judgment. In substance it declared that Mr. Smith had promoted discontent in the minds of the negroes, but not with intent to excite them to revolt; that he had conspired with Quamina, on the 17th of August; had not communicated with him on the 19th, but had seen him on the 20th; and for some or all of these reasons, it sentenced Mr. Smith to be hanged, but recommended him to mercy! It will be for the wisdom of Parliament, and the voice of an enlightened public, to determine whether the evidence, of which a faithful abstract is here given, could justify any other conclusion than that of a full and honourable acquittal.



## MISSIONS TO THE NEGROES.

To the Editor.

SIR,

A FEW days ago, a friend who is conversant with West India affairs, put into my hands a *Demerara Gazette*, containing a letter from a Mr. Arch. Browne, who styles himself, "Minister of the Scots' Church, Demerara;" in which he has had the temerity to attack not only "The Missionary Society," but "the Missionary System," with a view to expose "the many evils which threaten the Colony from its continuance and extension." Why this attack is introduced by a philippic against Mr. Wilberforce I know not; as I do not find he fills any official situation in that Society, or is connected with it otherwise than as a benefactor, which indeed he is to all the human race; and Mr. Browne ought to know that his character stands far above the reach of his malevolence and slander.

As to "the Missionary System," we are told that to all "useful purposes it is an inefficient system." If by this he means it will be of no use to support the slave-system, in one respect he may be right; for I believe there is no text in the Missionaries' Bible in favour of "stealing men," or buying them when

stolen. There is another respect however in which, I believe, it has been of use, even to Mr. Browne himself, for by what I have read of Mr. Smith's Trial, it appears doubtful to me whether, if it had not been for the influence of Mr. S.'s preaching, there would now have been either a slave or a slave-holder in Demerara.

2. "With respect to its supporters—the people of Great Britain, and its objects the slaves of Demerara, it is a system of impositions and exactions." As this gentleman neither condescends to give proof or illustration of his enigmas, I can only guess his meaning to be, that the people, including of course the Government of Great Britain, have no right to *impose* laws or regulations upon the colony of Demerara, or to exact obedience from them: for as to the Missionary Society, they impose or exact nothing but—"Fear God and honour the King."

3. "In reference to the authority of masters and proprietors, it (the Missionary System) is a system of encroachment and pernicious interference." This, though equally unsupported by proof, is more intelligible. "It is a system of encroachment:"—Yes; it demands for poor negroes one day in seven for the worship of God, and says, "Thou shalt keep holy the Sabbath-day." It is "a system of pernicious interference:"—Yes; it enjoins upon masters, &c. justice, equity, mercy. "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." (Col. iv. 1.) Is this a pernicious interference?

4. "As far as the views of the LEADING Directors have yet been developed, it (i.e. the Missionary System) is a system of *espionage*, conducted in subserviency to personal ambition, commercial speculation, and political intrigue!" That is, if I can comprehend it, the Missionaries are *spies*, and the Directors (at least the leading ones) are actuated by an ambition to be—what? Surely neither slave-holders nor slave-drivers.

But "the head and front of their offence" is, with this Rev. Gentleman, that these Directors have published a *Hymn-book* for the use of *Missionaries*, in which book are the obnoxious words of *Liberty* and *Victory*; of both which

abundant evidence is here given, though not a particle of the kind is offered on the other charges. But lest it should be supposed that this Hymn-book should have been the cause of the insurrection, it may be proper to remark, that this book was not used by a single individual in Demerara. Mr. Smith was so sensible of the feverish disposition of the planters, and so tender of offending them, that he printed a collection of Psalms and Hymns for his own Chapel, in which he omitted every expression which he thought could give offence, or be misapplied by negroes; not only so, but on the same principle he also avoided reading those passages of Scripture of which he thought there was any danger of their being misapplied—and yet all this would not satisfy the objectors. The book, however, from which Mr. Browne quotes, and which we are now called to examine, was printed in London, though a copy was found in the possession of a boy in Berbice, where no insurrection has broken out; but extracts from it have been published in the Demerara newspaper, to show how dangerous are the publications of the Missionary Society.

Let us examine some of these passages. The first speaks of "Redemption freely purchased," which perhaps this Scots divine takes to be a heresy; but the sentiment is exactly that of St. Paul, as expressed in Ephes. i. 7—14, "In whom we have redemption through his blood," &c.

The second is in these words:

"O when shall Afric's sable sons  
Enjoy the heav'nly word;  
And vassals long enslav'd become  
The freemen of the Lord!"

This is a version of 1 Cor. vii. 21—2. "Art thou called being a *servant* (or slave?) care not for it. For he that is called in the Lord, being a *servant* (or slave,) is the Lord's *free-man*."

The third example is a prayer for the salvation of the whole human race; a petition to which we should suppose no professed Christian could object, much less a clergyman of the Scottish church!

"Carry on thy victory,  
Spread thy rule from sea to sea;  
Rescue all the ransom'd race;  
Save us, save us, Lord, by grace!"

The second class of passages contain certain *war* terms, and inculcate the "war spirit," among which the 45th PSALM is thought the most objectionable. Of this there are two versions in the book. The first is almost a literal translation of verses 3 and 4.

"Gird thy sword on, mighty hero,  
Make the word of truth thy car;  
Prosper in thy course triumphant,  
All success attend thy war!"

It is true here are *military terms*, but this, if a fault, is not that of the versifier, but of the inspired author. Bishop Horsley, who is the last man in the world to be suspected of sedition, translates the passage thus:

"Warrior! gird thy sword upon thy thigh;  
Buckle on thy refulgent dazzling armour;  
And take thou aim; be prosperous, pursue  
In the cause of truth, humility, and righteousness;  
For thy own right hand shall show thee wonders."

Now the man that can translate such sublime language as this without the use of war terms, must be indeed a miserable translator! but so jealous are these gentlemen, that Christ must not be represented either as a king or a conqueror; a poor negro must not be exhorted to fight the good fight of faith; nor to contend with "the world, the flesh, and the devil," lest he should be stirred up to insurrection against his master or the governor: nor must he be told of the slavery of sin, or the liberty of the gospel,\* lest he should mistake the one for negro slavery, or the other for manumission. But there were slaves among the Greeks and Romans as well as among the barbarous nations around them, and it does not appear that either the apostles restrained the gospel on that account, or that they were charged by their masters with stirring up their slaves to insurrection.†

It is impossible in the limits of a page or two to examine all the hymns

\* Mr. B. recommends employing clergymen of the Established Churches, but then those of the Church of England must be cautioned against using their Liturgy, for that expressly says, the service of God is "PERFECT FREEDOM!"

† If so great danger results from military ideas, it is to be hoped the military band is interdicted from the use of such

Mr. Browne quotes, but the last verse cited by him is of that obnoxious character that it fills his mind with horror in the perusal; I shall therefore copy it, with his sapient observations.

"We are but several parts  
Of the same broken bread;  
One body hath its several limbs,  
But Jesus is the Head."

"The last of the above extracts (he adds) is given to show the *blasphemous*, and *incongruous* thought expressed in the two lines which I have put in italics. In comparison of this monstrous absurdity, the exploded doctrines of transubstantiation and Consubstantiation are a mere nothing. What! communions at the Lord's Table partake of THEIR OWN *broken body* under the emblem of 'broken bread!' This surpasses all I have ever met with." Indeed it does, Mr. Browne; but it may serve to decide the doubtful question, whether a human body can subsist without brains; for unless we could suppose you capable of the grossest wilful misrepresentation, yours must have been extracted before you could have written the above remark.

Now this verse, in the first place, is part of one of Dr. WATTS's Hymns (Book iii. Hymn 2.), intended as a poetical paraphrase of 1 Cor. x. 16, 17. and does not vary in sense an *iota* from the Apostle's meaning; as may be seen in a moment by comparing them. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? *For we being many are one bread, and one body: for we are all partakers of that one bread.*" Now did ever text and paraphrase agree more exactly than the words which Mr. Browne and I have placed in italics? The idea is, that true believers are *homogenial*; that is, of the same nature and character, like the bread of which they partake: that they form in fact *one body*, of which Christ is the head. The same idea is thus expressed by the same apostle, Rom. xii. 4, 5.—"For as we have many

tunes as "Rule, Britannia," the chorus of which is very obnoxious—

Britons never will be slaves.

The like objection would lie to some parts of "God save the King," "Wallace," &c.



members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "But are Negroes members of Christ's body?" "Aye, there's the rub!" How is it possible that a Negro should be a member of Christ's body, when his white master will scarcely admit him to be a man? But what say the Scriptures: "God hath made of ONE BLOOD all nations of men, for to dwell on all the face of the earth." Acts xvii. 26. Blessed be God! he who died for sinners makes no difference as to the colour of their skin, white, brown, red, or black. He hath redeemed men "out of every kindred, and tongue, and people, and nation;" Rev. v. 9. and therefore is the gospel to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.

Let us then conclude with one of the obnoxious verses pointed out by Mr. B.

"Let the Indian, let the Negro,  
Let the rude barbarian see,  
That divine and glorious conquest  
Once obtain'd on Calvary:  
Let the Gospel  
Wide resound from pole to pole."

ANTHROPOS.

P. S. The views of the late opposers of Missions in Demerara, are so unblushingly avowed in the following passage, lately published in the *Colonist* of Feb. 18, 1824, that they cannot be mistaken, and they need no comment.

"The Missionary System is fast undermining the institutions, and endangering the political existence of the Colonies. It is most unfortunate for the Planters that they did not speak out in time. They did not say, as they ought to have said, to the first advocates of missions and education, 'We shall not tolerate your plans till you prove to us that they are safe and necessary; we shall not suffer you to enlighten the slaves, who are by law our property, till you can demonstrate, that when they are made religious and knowing they will still continue our slaves. We have no desire to treat the Africans with undue rigour; but we cannot be ignorant, that our power over them can exist only so long as we

are more highly educated and enlightened. We are few, they are many; and if their moral qualities or education be allowed to be made equal, it follows, that the power of Government, or the right of Government, which is the same thing, will be determined by physical force."

"- - - Planters affect to be astonished that the most religious and best educated of the slaves should be the first to raise the standard of revolt. In this they show great simplicity. It is not a matter of surprise that a Negro slave, who has been taught that all men are equal in a religious point of view, should wish the same principle to prevail in politics. The obvious conclusion is this, 'SLAVERY MUST EXIST AS IT IS NOW, OR IT WILL NOT EXIST AT ALL.' If we expect to create a community of reading, moral, church-going slaves, we are woefully mistaken. Look at the present condition of things. Never, during the whole history of the Colonies, were the Negroes so kindly treated as at present; never were they so knowing, and, so far as form can go, religious: and never were they so treacherous, determined, and dangerous. What is the cause of all this? It is nothing other than the *Missionary System* and the *Education System*. It is a vain hope to expect to preserve a substantial authority over the Negroes, by teaching them at the same time how to destroy that authority. We can never keep them down by what the African Institution calls 'ameliorating their condition.'"

The following passages will further show that this opposition to Missions is systematic and of long standing. In the *Royal Gazette* of Dec. 1808, it was said, "It is dangerous to make slaves Christians, without giving them their liberty. He that chooses to make slaves Christians, let him give them their liberty; what will be the consequence, when to that class of men is given the title of 'beloved Brethren,' as actually is done; \* will not the negro conceive

\* Query—Must that sentence in the Liturgy be also expunged, "*Dearly beloved brethren, the scripture moveth us,*" &c. In short, there must be a new version both of the Bible and Prayer-book, to suit the Demerarians.

that by Baptism being made a Christian, he is as credible (cannot be refused to make an oath) as his *Christian White Brethren*."

*Colonist*, Oct. 16, 1823.—"For a white man, and a minister, to take a negro slave by the hand, and ask him how he does, is a compliment which he seldom meets with, and can very rarely expect; yet I have understood such is the reception he occasionally meets with at chapel, or the dwelling-house, particularly if he be thought respectable and worthy of such a distinction." Again; "To address a promiscuous audience of black and coloured people,

bond and free, Christians and Heathens, by the endearing appellation of 'My Brethren and Sisters,' is what can no where be heard except in Providence Chapel, or peradventure in Ebenezer Chapel, yet I am assured by those who were ear-witnesses, that it was actually used in the first."

Another paper says, "That the meeting of the negroes in assemblies for public worship, gives a momentary feeling of independence, both of thinking and acting, and by frequent meetings of this kind a spirit of union is generated, neither of which are sensations at all proper to be exercised by slaves."

## POETRY.

### A MISSIONARY HYMN.

O! strike the lyre in strains divine,  
To greet the Prince of David's line,  
Who, in his chariot's bright array,  
Rides forth to crown this glorious day;  
Earth lifts with joy her long expectant  
eyes,  
While sweeps his radiant track athwart  
the skies!

Before him flies an Angel strong,  
His glittering banner bears along,  
Whose characters, as sun-beam bright,  
Reveal the hidden fount of light:  
There, too, the wond'rous tale of love's  
portray'd,  
Messiah's work and conquests wide display'd.

To earth he wends, begirt with might,  
To claim his long-contested right:  
Nor shall his rapid wheels find rest  
Till ev'ry clime his truth has blest:  
Till Sin and Superstition shrink away,  
As fades pale night before the orb of day.

Go then, ye heralds! nobly bold,  
Fear not your message to unfold;  
The strife's but brief, the crown's in sight,  
And grace shall arm you for the fight;  
The all-creating Word can all subdue,  
And make your converts num'rous as the  
drops of dew.

Wake too, ye winds! your slumb'ring  
breath;  
Waft wide the news—the death of death:  
Proclaim the glorious Saviour's reign,  
A paradise restor'd again:  
And join ye hosts redeem'd, of every name,  
Your grateful bursts of praise to swell the  
loud acclaim!

HARUTEK.

### PRAYER FOR THE HOLY SPIRIT.

O Thou that hearest prayer!  
Attend our humble cry,  
And let thy servants share  
Thy blessing from on high:  
We plead the promise of thy word,  
Grant us thine Holy Spirit, Lord.

If earthly parents hear  
Their children when they cry,—  
If they, with love sincere,  
Their children's wants supply;  
Much more wilt Thou thy love display,  
And answer when thy children pray.

Our heavenly Father—thou,  
We—children of thy grace;—  
O! let thy Spirit now  
Descend and fill the place;  
That all may feel the heavenly flame,  
And all unite to praise thy name.

O! may that sacred fire,  
Descending from above,  
Our frozen hearts inspire  
With fervent zeal and love;  
Enlighten our beclouded eyes,  
And teach our grovelling souls to rise.

And send thy Spirit down  
On all the nations, Lord,  
With great success to crown  
The preaching of thy word;  
That heathen lands may own thy sway,  
And cast their idol gods away.

Then shall thy kingdom come  
Amongst our fallen race,  
And the whole earth become  
The temple of thy grace;  
Whence pure devotion shall ascend,  
And songs of praise till time shall end.

Essex.

J.B.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*The London Missionary Society's Report of the Proceedings against the late Rev. J. Smith, of Demerara, who was tried under Martial Law, and condemned to death, on a charge of aiding and assisting in a rebellion of the Negro Slaves; from a full and correct copy, transmitted to England by Mr. Smith's Counsel, and including the Documentary Evidence omitted in the Parliamentary Copy; with an Appendix, containing the Letters and Statements of Mr. and Mrs. Smith, Mr. Elliott, Mr. Arrindell, &c.; and also the Society's Petition to the House of Commons. The whole published under the authority of the Directors of the said Society. 8vo. 4s. Westley, Hatchard, Seely.*

THE title of this volume sufficiently intimates the nature and importance of the publication. When the first intelligence of the insurrection in Demerara arrived in this country, it was conveyed, in several of the newspapers, in terms of the utmost virulence, and the guilt of Mr. Smith was so vehemently asserted, that the enemies of religion began to triumph, and its friends to tremble. The Directors, with manly dignity and conscious innocence, forbore to publish vindications of Mr. Smith, till they were able satisfactorily to substantiate them: This they have repeatedly done in their Monthly Chronicle. At length, a motion having been made in the House of Commons for the production of papers containing the proceedings against Mr. Smith, a copy of his trial was printed and laid before the House. But it was soon discovered, by a comparison of that copy with the one which the Directors had received from Mr. Smith's Counsel, that there were *omissions and variations* in the printed copy, of no small importance; they therefore thought it their duty to publish, what they believe to be a full and accurate account of the whole.

Of the *documentary evidence* little is given in the parliamentary copy; the *parole evidence* also varies in several respects. The omissions and variations are marked in *italics*, and the reader will easily judge of their importance.

Many gentlemen, on reading the trial as first published, became fully convinced of Mr. Smith's innocence; and some, we are informed, sent donations to the Society, as a sort of atonement for their expres-

sions of resentment against the supposed criminal. How much more will the readers of this copy be satisfied, that he was not only an innocent, but a basely calumniated and persecuted man?

The Appendix is peculiarly interesting. The letters written by Mr. Smith after his harsh sentence, and while the grave was opening beneath his feet, breathe the calmness and piety of a Christian, and cannot be read without deep emotion.

We sincerely hope that the Trial will be very generally read by all classes of the community, and will establish the character of Mr. Smith beyond the possibility of contradiction.

*Memoir of Mrs. Matilda Smith, late of Cape Town, Cape of Good Hope, by John Philip, D.D. 8vo. 6s. Westley.*

THE name of Mrs. Smith is familiar and grateful to all who are conversant with the publications of the London Missionary Society, and who have taken an interest in its affairs. She was an early friend of Dr. Vanderkemp, and was one of the first active promoters of missions in South Africa. Her piety was as eminent as her zeal and public spirit. Her attachment to scriptural truth, her improvement of time, her integrity, fortitude, suavity, and cheerfulness of manners, and her extensive benevolence, rendered her the ornament and delight of the religious circle at the Cape; and indeed, as far as she was known, (and where was she not known?) the leader and chief support of the evangelical cause, throughout the whole colony, and even far beyond it.

Dr. Philip has performed a most commendable work, in producing, amidst his laborious and extensive exertions, this valuable piece of Christian female biography, which needs only to be read to be prized; and which, we trust, will excite, not only admiration of the character delineated, and praise to the God of all grace, who so richly endowed his servant; but a holy desire and resolute endeavour, especially in our Christian sisters, to imitate her bright example.

It may prove a further recommendation of this Memoir, to state, that the profits resulting from the sale, will be applied to the liquidation of the debt incurred by the erection of Dr. Philip's chapel in Cape Town.



*Anti-Negro Emancipation.* An Appeal to Mr. Wilberforce. 8vo. Richardson.

THANKS to this benevolent writer for his attempt to undeceive us! We have been weak enough hitherto to suppose liberty, both civil and religious, to be a blessing, but this gentleman assures us that this is a gross mistake, "Ye free-men, ye slave-emancipators, what are ye? Tell truth and say, YE are the slaves, and the negroes the free-men. YE are slaves, wretched slaves to a thousand bosom tyrants; to a thousand destructive passions, tormenting desires, and artificial wants and woes, which the negro cannot possibly know nor suffer. What, are ye envious of their comparative happiness! You see them (if you leave them uncontaminated) you see them subordinate, orderly, and contented. Can a statesman wish to see more? Can a Christian pray for more? Ought humanity to sigh for more?" pp. 20, 21.

Away then with emancipation! Away with amelioration! Away with missions. "Upwards of 800,000 human beings," (are negroes human beings then?) "are happily exempted from care, want, disappointment, and a thousand other ills that flesh is heir to; and all that is required of them in return for such peculiar immunities and privileges is—LABOUR!" p. 18.—"The negroes, time out of mind, have been by Providence, consigned to their quiet subordinate condition in the order of society. They are bred to it; they know no other, and, if undisturbed, they wish no other; they are contented if uncorrupted. Why will ye inject the poison of discontent in their obedient (not servile) bosoms; they are happy in their servitude, content with their scale in life, more so than their boasting liberators." p. 20.

Instead therefore of petitioning for negro emancipation, let us humbly supplicate His Majesty that 800,000 of our own miserable British poor be transported to the West India Islands, to supply the loss occasioned by the suppression of the slave trade, and at the same time to enjoy the inestimable blessings of slavery among the negroes, who "are better and happier than ourselves." And as this writer has so kindly laboured to undeceive us, we should be ungrateful not to recommend, that he should personally have a share of this blessedness!

As to England, unhappy England! all its miseries and distresses—and "where (says this author) shall we find a body of 'aves that know a thousandth part of 'hem?' (see p. 22).—All our distresses 'emanate WHOLLY and PURELY from the

LIBERTY OF THE SUBJECT!!!"—Hail then tyranny and slavery! ye "first, best blessings of mankind!"

*Sacred Dissertations on what is commonly called the Apostles' Creed.* By Herman Witsius, D.D. &c. Translated from the Latin, with Notes, by D. Fraser, Minister of the Gospel, Kennoway. 2 vols. 8vo. (1080 pp.) 1l. 2s. Whittaker.

PROFESSOR WITSIUS is already well known in this country by his celebrated work on the Economy of the Covenants, and by his *Irenicum*, both of which have appeared in English, while this very learned work has been shut up in the Latin language from all but students and men of letters. We are therefore glad to see it in an English dress, and to see it recommended by persons so perfectly competent to form a judgment both of the original and the translation.

The first recommendation is as follows: "We have perused part of Mr. Fraser's translation of Witsius's excellent and instructive work on the Creed, and compared it in various parts with the original; and we do not hesitate to pronounce it a good translation. It is faithful, not more free than the genius of the two languages requires, and conveys, in good English, not only the sense of the author, but a considerable portion of his spirit and manner."

This recommendation is signed by Drs. Peddie, Colquhoun, McCrie and Dickson, of Edinburgh: a second by Drs. Dick and Mitchell, of Glasgow; and a third by the Rev. Jn. Brown, sen. and jun., of Whitburn and Biggar. After these respectable names, it would be presumptuous in us to obtrude an opinion; nor is it necessary, as we have nothing to oppose: we only beg leave to subjoin one word in favour of a body of learned and curious Notes appended to each volume.

*Christus in Corde:* or the Mystical Union between Christ and Believers, considered in its resemblances, bonds, seals, privileges, and marks. By Edw. Polhill, Esq. Third edition. Edited by T. Cloutt, M.A. Cr. 8vo. (pp. 339.) 5s. Holdsworth.

OF Mr. Polhill we are informed by the editor (Mr. Russell, late Cloutt), that he was a very learned and respectable lay gentleman in Sussex. Dr. Owen wrote a preface to one of his treatises; Mr. Toplady calls him "a great writer," and "the learned and judicious Mr. Polhill." The present treatise was first published in

1680. A second edition was published in 1788, with recommendations by the Rev. J. Ryland, sen. and the Rev. J. Berridge. The present edition has been printed on good type and very superior paper, at the risk of a private gentleman, who having derived from it great spiritual advantage, is desirous to present it to others in a superior form, to what it could be afforded in the regular way of trade, at the same price; and if it meets with encouragement, the same gentleman will afford the like aid to the publication of Mr. P.'s other works, all of which, (according to Mr. Orme, Dr. Owen's biographer,) "are very valuable, and deserve a place in every theological library." After these, eulogium from us is unnecessary; nor could we add weight to the testimonies above cited.

*A Concise View of the leading Doctrines connected with the Socinian Controversy.* 2s. Nisbet.

THIS little book is selected from Dr. Dwight's System of Theology, and Dr. Wardlaw's work on the Socinian Controversy, on the following subjects:—The Divinity of Christ—The Personality of the Holy Spirit—The Atonement—its importance, and Practical inferences; and, as a conclusion to the whole, M'Laurin's eloquent and impressive sermon on Glorifying in the Cross of Christ, very slightly abridged. We can assure our readers that this small volume contains a statement of the evidence on the different subjects to which it relates, as powerful as can be found in the same compass, and in the very cheapest form. The worthy Editor has our cordial thanks for his labour.

*The Aged Pilgrim's Triumph over Sin and the Grave;* illustrated in a Series of Letters, never before published. By the Rev. J. Newton, Rector of St. Mary Woolnoth. 12mo. 4s. 6d. Offor.

MR. NEWTON, and his poetical friend *Cowper*, were two of the best letter writers on serious subjects that the age produced; which of them excelled the other was a point long disputed between them; not "which should be the greatest," but *e contrâ*, each yielding to the other. We noticed the very interesting "Correspondence" of the former in our preceding Numbers for this year. Here we have by Mr. Newton a most valuable "Series of Letters, written during the decline of his life, to some of his most intimate friends." They are in his best style—easy and familiar, but never low; rich with Christian experience, and full of unaffected piety.

## LITERARY NOTICES.

*In the Press, and speedily will be published—*Proofs of the Truth of Christianity, from the Old Testament Scriptures, and the Writings of the Cabalists. By M. Mayers.—2. The Rev. Henry Moore has in the Press a Life of the Rev. John Wesley, including that of his brother Charles; compiled from Authentic documents, many of which have never been published. It will be comprised in two large 8vo. volumes, the first of which is expected to be ready by the 1st of June. Mr. Moore was for many years the confidential friend of Mr. Wesley, and is the only surviving Trustee of his private papers.—3. St. Patrick's Mission; or Ecclesiastical Retrospect of Hibernia.—4. The Oratory; or Devotional Anthology.

## SELECT LIST.

An Answer to the Abbé Dubois's Letters on the State of Christianity in India. By H. Towsey, Missionary. cr. 8vo. 4s. 6d.

Strictures on the Plymouth Antinomians. By J. Cottle. 2d edition, enlarged. 8vo. 6s.

Remarks on Dr. Henderson's Appeal to the Bible Society on the Turkish Version of the New Testament. By Rev. S. Lee, A. M. &c. 8vo. 3s. 6d.

Sermons by the late Rev. W. J. Abdy, M.A. with a Memoir, &c. 8vo.

Sermons, Doctrinal and Practical. By Rev. J. Aspinall, A.B. 2 vols. 8vo. 16s.

The Angel of Mercy: a Poem. To which is prefixed an Essay on Heavenly Spirits. 8vo. sewed.

Letters from an Absent Brother, containing some account of a Tour on the Continent in 1823. 2 vols. small 8vo. 8s. 6d.

A Christian Father's Present to his Children. By J. A. James. 2 vols. 12mo. 9s.

Vol. ix. Dr. Owen's Works. 8vo. 12s.

A Sermon after the interment of the Rev. John Sykes, of Guestwick; with a brief History of his Church. By J. Alexander, Norwich.

Part II. Cottage Bible, (5 Nos.) 1s.—Fine, 1s. 6d. Sermons, and Plans of Sermons. Part II. By the late Rev. J. Benson. 6s.

For Christian Missions to the Heathen. An Oration by Rev. E. Irving, delivered before the London Missionary Society, May 1824. The whole proceeds (without deduction) are for the Widow of the late Rev. J. Smith, Missionary at Demerara.

Excitement to increasing zeal and liberality in pursuit of Missionary objects. A Discourse by J. Hyatt.

The Consolations of Religion Vindicated from the charge of Enthusiasm. A Sermon on occasion of the death of Mrs. Morell of Wymondley. By R. Halley.

A Key to the Gospel of St. Luke; consisting of the Original Greek, and an Interlinear literal Translation, upon the Hamiltonian System. 8vo. 7s.

Vol. III. and last, of an Improved Version of the Holy Scriptures, with Notes and Practical Reflections. By Rev. J. B. Boothroyd, LL.D. 4to. 11. 16s.

A Discourse on Spirituality of Mind, at Blackburn, Feb. 1, 1824. By J. Fletcher, A.M. 8vo. 1s. 6d.

Obligations of Christians to promote Sabbath-schools, preached at Wolverhampton, by J. Roaf.

Observations upon Slavery; setting forth that to hold the principle of Slavery is to deny Christ. By R. Lindoe, M.D. 8vo. 34 pp.

An Illustration of the Lord's Prayer. 12mo. 2s. Grief and Hope. A Tribute (in Verse) to the Memory of the late Mr. John Smith, Missionary. By J. Cooper, West Bromwich. 12mo. 2s.

Redemption: a Poem. By W. M. 18mo. 2s. 6d.

The Life of David Brainerd. By J. Edwards, A.M. new edition. 18mo. 6s.

The Great Physician; an Allegory: with Original Poems. 18mo. 1s.

The Seaman's Gallery. By J. Upton, Jun. 6d. Catechism on a Christian Church. By R. M. Miller, recommended by Messrs. Roby and other ministers. 6d.

Village Hymn-book. By J. Cobbin. 3d edition. 1s. 4d. bound.

# RELIGIOUS INTELLIGENCE.

## LONDON.

### IRISH SOCIETY OF LONDON.

THE Second Anniversary of the Irish Society of London, for instructing the native Irish through the medium of their own language, was held at the Argyll Rooms, Regent-street, on Wed. April 7, the Right Rev. the Lord Bishop of Litchfield and Coventry (Pres.) in the Chair; who opened the business of the day by a neat and impressive address, showing the importance of the object, and expressive of his satisfaction at the proceedings of the Society. The various motions were moved and seconded as follows: by the Right Hon. Lord Gosford and the Rev. Dr. Hamilton; Lords Calthorpe and Rocksavage; Sir G. W. Rose, M.P. and the Rev. Hugh McNeile, A.M.; Hon. J. Hewet and Hon. Baptist Noel; Lord Lilford and J. Browne, Esq.

Many of the speakers addressed the Meeting on behalf of the Society, from personal acquaintance with the wants of Ireland, and the suitableness of the operations of this Society to meet those wants, as well as from personal observation of the beneficial effects produced in Ireland by its agency among more than *two millions* of the native Irish, who speak no other language, and will learn no other: the education which this Society offers; and the Scriptures in the native language and character which it distributes, are therefore the only means presented to that mass of the Irish population, whose insubordination and impiety are in exact proportion to their utter ignorance.

### LONDON FEMALE PENITENTIARY.

THE Seventeenth Annual Meeting of this Institution was held on the 12th of April, in Stationers' Hall, Ludgate Hill, Major Gen. Neville, one of the Vice-Presidents, in the Chair; the recent indisposition of the President, W. Wilberforce, Esq. M.P. having precluded his attendance. The Meeting was addressed by the Rev. J. Julian, David Ruell, Dr. Winter, J. Hargreaves, the Right Hon. Sir G. H. Rose, M.P., John Poynder, Esq., W. A. Hankey, Esq. T. Wilson, Esq. S. West, Esq. J. Pearson, Esq. and W. Brownlow, Esq. Since the last Anniversary there had  
 en 162 applications for admission, of

which 127 had been received into the Asylum; 28 had been placed out in service; 22 restored to their friends; 53 withdrawn at their own request, or been dismissed; 2 had left from ill health; 1 from pregnancy; and one had married. There were 107 females in the house at the last return. The Report exposed a powerful auxiliary in connexion with the houses of ill-fame, known by the name of "*Dress Houses*," by which the most miserable and forlorn of her sex, by bartering a share in the wages of her iniquity, may get handsomely attired from head to foot, and thus be helped forward in her career until she sinks under disease and death, a miserable victim to the avarice of others. The pernicious tendency of these vile establishments, to facilitate the *entrance* on a course of sin, as well as a continuance in it, renders it a subject well worthy the interference of the Legislature.

Among the interesting topics of the Report were the following: that the Committee had, during the past year, ascertained that four of the former inmates of the Asylum, who had been placed in respectable situations of service, had begun to lay by money from their wages, which they had deposited in the Savings Banks of their respective neighbourhoods; and that the amounts thus saved had been found to exceed the sum of 40*l.*, a proof at least of the formation of habits of industry and economy. Several letters from persons who had some of the former inmates in their service were read, expressive of their good conduct and steady deportment.

A Committee of Ladies at Hereford have united together (in the same way as that at Brighton) to rescue some of the unfortunate females around them, and to place them in a way of escape from their misery. Not being able to meet the expense of a local establishment, an agreement has been made, by which ten such persons may be received into the Institution at Pentonville.

A small library has been formed by the Ladies' Committee in each of the four wards; to increase which, any books for the edification of the inmates will be gladly received. As the days on which the house is shown to the public occasions a derangement of the internal economy of the establishment, and suspends much of its industry, the Committees have limited



to the first Thursdays in the months of Jan. April, July, and October. The Report was very cordially received by a respectable audience.

#### WESLEYAN MISSIONARY SOCIETY.

THE Anniversary of the Wesleyan Missionary Society was held in the City Road Chapel, on Monday, May 3, Joseph Butterworth, Esq. M.P. in the Chair.

The Meeting was commenced with singing and prayer, by the Rev. Henry Moore, President of the Conference; after which a short introductory address was delivered by the Chairman, and the Report was read by the Rev. R. Watson, one of the general Secretaries, giving a detailed and very encouraging account of the progress of the work of God in the various stations connected with the Society. A series of resolutions was then passed, expressive of gratitude to God for the success which has hitherto attended the labours of the Wesleyan Missionaries, and of determination to prosecute the work with increased exertion and energy; and in support of these sentiments, most eloquent and impressive addresses were delivered by Mr. Ald. Key, the Rev. R. Newton, the Rev. H. Townley, the Rev. E. Irving, the Right Hon. Sir G. H. Rose, M. P., W. Williams, Esq. M. P., the Rev. J. Anderson, and E. Phillips, Esq. with whom other highly respectable gentlemen united in support of the business of the day.

It appears that this Missionary Society already occupies upwards of 120 stations, on which 167 missionaries are employed, besides subordinate agents; and where above 31,000 persons are now in religious communion with them, admitted after such instruction and probation as to ascertain, as far as possible, their sincerity. It appears, also, that the funds of the Society have risen more than 4000*l.* above the contributions of the preceding year, and that, calculating upon the increasing interest taken by the religious public in the cause of Missions, the Society has in contemplation a great enlargement of its operations in various parts of the world.

It was truly pleasing to see so many ministers and gentlemen of great respectability and talent, and of various denominations in the Christian world, thus laying aside peculiarities of sentiment and of mode of worship, and uniting in the exercise of a hallowed benevolence, to promote the spread of the gospel of our Lord and Saviour Jesus Christ throughout the world. The assembly was most respectable, and as numerous as the chapel could contain; and the Meeting, which was throughout

peculiarly interesting and gratifying to the friends of Missions, was concluded by a very animated address to the throne of grace by the Rev. H. F. Burder.

#### CHURCH MISSIONARY SOCIETY:

##### *Twenty-fourth Anniversary.*

THE Annual Sermon was preached at St. Bride's Church, Fleet-street, on Monday evening, May 3, by the Rev. Fountain Elwin, M. A. Vicar of Temple Church, Bristol, from Acts ii. 17. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." The preacher discussed and applied the two following points in a manner likely to be highly useful to those who have the care of Missionary Societies and of Missions: 1. Our need of the Divine Influence promised in the text, for the successful prosecution of Missionary labours; 2. The encouragement afforded us in our work by the expectation of the plenary and ultimate accomplishment of that prophecy.

At the Annual Meeting, which was held on Tuesday, May 4, in Freemasons' Hall, the President, the Right Hon. Lord Gambier, took the Chair at Twelve o'clock.

A series of appropriate resolutions were then proposed, and unanimously adopted by the Society. The first, after noticing with thanks the increasing income of the Society, and the gradual extension of its operations and those of kindred Institutions, laments "a growing manifestation in various ways, of a spirit hostile to those benevolent exertions; and they recognise in these signs of the times an accumulating weight of obligation in all Christians, both to cultivate a right spirit in their labours, and to pray for the more abundant influence of the Holy Spirit, in order to the more rapid success of that great cause, which it is the object of the Society to advance." This was moved by the Right Hon. Lord Barham, and seconded by the Right Hon. C. Grant, M. P. The other resolutions were then moved and seconded by the Right Hon. Lord Calthorpe and T. F. Buxton, M. P.; the Lord Bishop of Litchfield and Coventry and Maj. Phipps; Sir R. H. Inglis, Bart. and the Rev. R. W. Sibthorpe; Rev. J. Parson and F. Spring; Rev. C. J. Hoare and J. W. Cunningham.

The collections, including 50*l.* from a friend, amounted to 290*l.* 11*s.* 3*d.*

#### PRAYER-BOOK AND HOMILY SOCIETY.

THE Twelfth Anniversary was held on Wednesday and Thursday, May 5 and 6: on Wednesday the Annual Sermon was

preached by the Rev. Basil Woodd, M.A. at Christ Church, Newgate-street, from Ephes. ii. part of ver. 20, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The Annual General Meeting of the Society was held May 6, at Stationers' Hall, the Right Hon. Lord Bexley, President, in the Chair. The Report and statement of accounts having been read, in which it was stated, that H.R.H. the Duke of Gloucester had become Patron of the Society; that the most Rev. the Archbishop of Tuam had kindly consented to give his name with those of the Bishops of St. David's, Norwich, Litchfield and Coventry, as Vice-Patrons. That the Right Hon. Lord Bexley had accepted the office of President, and several noble Lords had added their names to the list of the Society's Vice-Presidents. It was also stated that the Society had issued during the past year 9,245 Prayer-books, Psalters, and Homilies, bound in volumes, and 104,705 Homilies as Tracts; and several interesting accounts were given in testimony of their usefulness. In the statement of accounts, it appeared that the total amount of cash received (including a balance of 135*l.* 5*s.* 11*d.* in the hands of the Treasurer, 31 March 1823,) was 1838*l.* 10*s.* 10*d.*; the amount expended 1870*l.* 13*s.* 9*d.*, which included the sum of 213*l.* 6*s.* 8*d.* expended on account of the Society's foreign objects. The Society were in debt to their Treasurer 32*l.* 2*s.* 11*d.* and were under engagements for sundry accounts becoming due to the amount of 850*l.*

The several resolutions were moved, seconded, or acknowledged, by the Right Hon. Earl of Rocksavage, the Right Hon. Lord Calthorpe, the Right Hon. Lord Gambier, Sir C. S. Hunter, Bart. Z. Macaulay, Esq. the Rev. C. Simeon of Cambridge, Rev. Dr. Morrison from China, Rev. T. Prince from Brussels, Rev. Edw. Burn, Rev. B. Woodd, Rev. Dr. Steinkopf, and Rev. J. Evanson. The Right Hon. Lord Bexley closed the meeting, and a very liberal collection was made on the occasion.

#### LONDON HIBERNIAN SOCIETY.

Saturday, May 8, a numerous Meeting of this Society was held at Freemasons' Hall, the Right Hon. Lord Lansdown in the Chair.

The Report divided the Schools into three classes: 1. *Day Schools* distributed through the provinces of Ireland in the following proportions:

|                   | Schools. | Scholars. |
|-------------------|----------|-----------|
| Ulster - - - -    | 398      | 31,702    |
| Leinster - - - -  | 51       | 2,665     |
| Connaught - - - - | 204      | 18,271    |
| Munster - - - -   | 92       | 8,749     |
| Total - - - -     | 653      | 61,387    |

Of these, 188 are in connexion with noblemen and gentlemen resident in the country, 274 under clergymen of the Established Church, 10 under Dissenting ministers, 26 under Roman Catholic priests, and 574 without the benefit of local superintendence. The increase of these Schools, during last year, is 101, and 9,548 scholars.

2dly. Of *Sunday Schools* 238, Scholars 17,145.; 3dly. *Adult Schools* —, Scholars 10,117. The *Scripture Readers* employed by the Society have increased from 22 to 60, and the number of copies issued from the Depository in the course of the year, amounts to 2,005 English Bibles, 12,297 English and 2,000 Irish Testaments, presenting an increase of 890 Bibles and 2,368 Testaments, upon the distribution of last year; and a grand total of 108,902 copies since the commencement of the Institution. The usual resolutions were moved and seconded by the Right Hon. Earl Rocksavage and the Hon. Mr. Stanley, M. P.; Lord Barmham and the Hon. Mr. Shore; Hon. G. A. Ellis and Rev. Dr. Thorpe; Lord Gambier and Rev. E. Irving; Hon. B. Noel and Rev. R. Hill; Lord Lilford and Sir G. H. Rose.

Mr. M'Donald, a Catholic barrister of Dublin, objected to the use of the Bible as a school-book, and said it was not so used in the parish schools of Scotland. This was controverted by Mr. Gordon and the Rev. Mr. Irving. The latter stated that he had been in Ireland, and shared in the hospitality of its peasantry; but he could not help remarking the ignorance, and unhappy manner in which their children were brought up. A superstition existed there which had not been surpassed in the middle ages, and he exhorted all denominations of Christians to support so excellent a Society as the present, which was to destroy this fatal want of education.

#### PORT OF LONDON SOCIETY.

Monday, May 10, a very numerous and highly respectable Meeting of this Society was held at the City of London Tavern, Right Hon. Lord Gambier in the Chair.

His Lordship stated the objects of the Meeting; and after an appropriate prayer by Rev. J. Hooper, the Report of the Committee was read by W. Cooke, Esq. which contained many interesting details of the good effects produced upon seamen by the Floating Chapel in the river

Thames—by the distribution of religious books and Tracts among sailors—and by other means adopted by the Society.

The following are extracts from the Report:—

“On the 24th of August a lieutenant of His Majesty's Navy came to the Prayer-meeting on board, and, after the conclusion of worship, he inquired if the Committee had any favourable reports to make respecting the progress of religion among seamen, in consequence of the establishment of this Institution. He was informed that many instances of its usefulness had occurred; and that it was common to hear seamen blessing God on their knees for putting it into the hearts of the friends of seamen to open this place of worship.

“A sailor some time back said, ‘That was a glorious and ever-to-be-remembered day when the Floating Chapel was thought of; I always go there when I can; we sailors don't like to go amongst those dressed-up folks, to a regular place of worship on shore, but we can go on board the Floating Chapel with freedom and with comfort.’ On another occasion a sailor said, ‘Since the establishment of the Floating Chapel, you don't see quite so many sailors kicking their heels about the streets on Sundays, and I believe the public-houses are not so well filled; neither do you hear so much blasphemy and blackguardism in the latitude of the Floating Chapel as there used to be.’ Another said, ‘My happiest hours are on board the Floating Chapel; I am always sorry when our ship sails from the River, and glad when I get here again.’

Sir S. C. Hunter, Lieut. Sanders, Lieut. Fabian, Ald. Brown, — James, Esq. R.H. Marten, Esq. and the Rev. Messrs. Chaplin, Woolridge, Simmons, and other gentlemen who moved and seconded the various resolutions, addressed the Meeting in favour of the Institution; and Mr. Woolridge (of Bristol) gave an account of the pleasing results from the Floating Chapel at Bristol, where they were going to have another; and he hoped the people of London would not be behind those of Bristol.

The Treasurer reported a deficiency of about 160*l.*, but the collections on board the Floating Chapel on the following day (after sermons by the Rev. J. Clayton, sen. and the Rev. J. Reynolds), amounted to 90*l.*

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BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Nineteenth Anniversary of this Society was held Monday, May 10, at Free-

masons' Hall, H.R.H. the Duke of Sussex in the Chair. The Report, which was read by the Rev. Mr. Cramp, stated that the Society had been relieved from a large portion of its heavy debt, which since 1822 had been reduced from 7,691*l.* to 3,000*l.*, in great measure by the generosity of the gentlemen by whom the money had been advanced. From the Fishmongers' Company a donation of 200*l.* had been received, and 30*l.* from the Cloth-workers. A legacy of 500*l.* had also been bequeathed to them; and several new Auxiliary Societies had been formed. The Report then went on to state, that since the establishment of the Central Schools, education had been afforded to 15,057 boys, and 7,623 girls. Two Greek youths, placed under the care of the Society, had learned to read and write correctly, as well as to converse in the English language. Three Madagascar lads educated by the Society had been removed to Manchester, to be instructed in their intended occupations. During the last year 22 persons had learned the system, with a view to practise it as schoolmasters, and 4 missionaries: 15 schools had been permanently supplied, and 16 others received temporary assistance: 14 new schools had been formed, and the whole number of their schools was reckoned at 400. The Report then adverted to the progress of education in Ireland, which was very encouraging; but in France and Spain just the contrary, as might be expected: but the Central Schools in Madrid continue to flourish under the patronage of the Duke del Infantados. In the Netherlands, Denmark, Sweden, Russia, the Ionian Isles, and in India the cause was advancing with success in different degrees. The Report then adverted to North and South America, and mentioned the establishment of schools on this system in Lima, Peru, Colombia, Buenos Ayres, and Chili.

Lord John Russell moved the adoption of the Report, which was seconded by Mr. Buxton, M.P.; and the other resolutions were moved and seconded by W. Evans and J. J. Gurney, Esqs.; Lord Mil-ton and the Rev. Dr. Morrison, from China; Mr. Rice, M.P. and the Rev. W. Gurney; E. Phillips, Esq. and the Rev. W. R. Evanson, from Ireland; Rev. F. Ellerby and J. Millar, Esq.; Rev. G. Clayton and Mr. Cramp. W. Allen, Esq. read the accounts and addressed the Meeting. The Royal Chairman read a letter from his Grace the Duke of Bedford, inclosing his annual donation of 100*l.* and addressed the Meeting with strong expressions of his approbation of their object.

NAVAL AND MILITARY BIBLE SOCIETY.

The Forty-fourth Anniversary of this Society was held at the Argyll Rooms, Regent-street, on Tuesday, May 11, 1824, the Earl of Roden in the Chair. After the Annual Report was read, stating the progress and utility of the Society, a series of suitable resolutions was proposed and seconded by the following noblemen, officers, and ministers: Adm. Lord Gambier and Lord Bexley; the Earl of Rock-savage and Rev. Mr. Cunningham; Maj. Gen. Orde and Maj. Phipps, (Bengal Infantry); Capt. Bazalgette; Rev. Hugh McNeill and Capt. Franklin, R. N.; Rev. H. Binney, Chaplain from Nova Scotia, and Rev. J. Leifchild; Capt. Bell, R. A. and Rev. R. C. Dillon; Rev. Joseph Parson, Chaplain E. Ind. Co.'s service, and Lieut. J. E. Gordon, R. N.

The number of Bibles and Testaments issued during the year was stated at upwards of 4,200 copies.

Balance in hand, 12 May, 1823	£ 73	6	9
Receipts in the year	2277	7	9

	2350	14	6
Expenditure	2324	7	1

Balance in hand 11 May, 1824	26	7	5
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But there is a claim upon the Society, unpaid, amounting to 600*l*.

Collected at the Argyll Rooms, not being Annual Subscriptions or Donations, 11 May, 1824	100	3	2
Donations and new Annual Subscript. ..	71	12	0

£ 171 15 2

IRISH EVANGELICAL SOCIETY.

THE Tenth Anniversary of the above Society was held May 11th, at the City of London Tavern, T. Walker, Esq. Treasurer, in the Chair. Rev. R. Hartley, of Plymouth, opened the Meeting with prayer. Rev. J. Gilbert, Secretary, then read the Report, from which it appears that the cause of evangelization is gathering strength in Ireland. The liberal principles of the Society are recognised by an approving public, and ministers and members of different communions are increasingly coming forward as fellow-helpers in the advancement of its designs. The Theological Academy in Dublin continues to prosper. The labours of the native teachers in the vernacular tongue, warrant the happiest anticipations of success. New stations have been established, and additional labourers introduced during the past year. And, in reference to all the operations of the Society, if increasing numbers

of seriously attentive hearers assembling around its preachers of righteousness—if a growing readiness on the part of the Roman Catholic population to send their children to its Sunday and week-day evening schools—if a cordial welcome, commended by the tears of gratitude and joy, greeting its Scripture readers as they enter the cabins of the poor—if accumulating instances of individuals being reclaimed from the practices of sin, and brought to the foot of the Redeemer's cross to give themselves to the Lord—if the abounding fruits of Christian benevolence and zeal in the several congregations, directed more fully to support the gospel among themselves, and more widely to extend it through their neighbourhoods --if these be evidences of usefulness and success, then may the members and friends of the Society rejoice that they have neither exemplified their liberality, nor put forth their efforts in vain. The Committee appear to have numerous applications to extend their labours to various parts of the country which are yet unsupplied with the word of life, with which they are unable to comply for want of more ample funds. The Rev. J. Fletcher, M.A., T. James, J. Julian, M.A., J. Leifchild, J. Shurman, A. Waugh, D.D., and Matthew Wilks;—J. Duncan, Esq. of Castle Bellingham, Ireland, J. Ferrier, Esq. Dublin, T. Pellatt, Esq., T. Ring, Esq. M.D. Reading, and Robert Steven, Esq. severally advocated the interests of the Society, and the meeting closed with a liberal collection at the doors.

SUNDAY-SCHOOL UNION.

THE Annual Meeting was held at the City of London Tavern, early on Tuesday morning, May 11, J. Butterworth, Esq. M. P. in the Chair. The Report was read by Mr. W. F. Lloyd, one of the Secretaries, and contained pleasing accounts of the increase of Sunday-schools and religious instruction in foreign parts and at home. The following are the totals reported to the Sunday-school Union in Great Britain and Ireland: 7537 Schools, 74,614 Teachers, and 812,305 Scholars. The Meeting was addressed by the following ministers: Dr. Morrison, J. D. Pearson, S. Hillyard, J. Blackburn, S. Curwen, Hine, J. N. Goulty, J. Stanley, and Mr. Joseph Maitland. The meeting was more numerously attended than at any former Anniversary.

PROTESTANT SOCIETY,

For the Protection of Religious Liberty.

SATURDAY, May 18, the Thirteenth Anniversary of this Society was held at the City of London Tavern, Lord Holland

the Chair. Rev. J. Hunt, of Chelmsford, read the Report of the Committee; after which Mr. Wilks (one of the Honorary Secretaries), addressed the Meeting with his usual eloquence, and was received with great applause. After adverting to the cases left last year undecided, but which had happily terminated in favour of the rights of conscience and the protection of religious worship, he adopted his usual classification of cases for the present year.

1. As to Turnpikes; "by the late General Turnpike Act, no toll can be demanded of any person going to or returning from his or her 'usual place of worship, tolerated by law,' on Sunday or other national holidays." 2. As to Rates; Mr. W. observed, Dissenters had no right to murmur when placed on a level with members of the Establishment, and should not contend for trifles. "Where a beneficial income arose from any chapel, let the poor rate be paid;" but not otherwise. Mr. Wilks then adverted to cases of persecution, in which worship had been disturbed by squibs and crackers, birds, &c. but the law, at the instance of this Society, had afforded them due protection. At Colchester, a person was apprehended for preaching in the streets, but the Grand Jury threw out the bill. Referring to certain refusals to bury, he stated that 'by law all persons *baptized* in the name of the Holy Trinity were entitled to sepulture;' but the Baptists unhappily could not claim this right. The registers of birth or baptism among Dissenters at present were only regarded in the nature of a *memorandum*; "they wish, therefore, to have them registered at the office of the Clerk of the Peace as a security." Adverting to the Corporation and Test Acts, Mr. W. recommended that Dissenters, at the next General Election, should vote for no member who did not pledge himself to vote for their repeal.

He then detailed some extraordinary proceedings in the court of the Bishop of St. David's against the Rev. Mr. Thomas, for praying at a grave in a church-yard, when the vicar had appointed the time of burial, received the fees, and detained the mourners for an hour; and a prosecution in the Court of the Bishop of Oxford by the Curate of Thame, against six females, for complaining of his refusal to admit the corpse of a child into the church. In the first, the proceedings were stayed; and in the last, the clergyman experienced a deserved and complete defeat, accompanied with the payment of all costs. He proceeded to the consideration of the recent or projected parliamentary proceedings affecting the rights or honour of Protestant

Dissenters, and to which several resolutions refer. He successively discussed the repeal of the Test and Corporation Acts—the rejection of the Unitarian Marriage Bill—the grant of 500,000*l.* for the erection of New Churches—and the protection of Dissenting Missionaries in the British colonies throughout the world. Mr. Wilks lastly adverted to the case of the martyred Missionary (Smith), who wrote a letter of complaint to him, but his letters were stopped from coming to this country; and concluded a speech of three hours in length amidst enthusiastic cheers.

The first motion, claiming the right to worship God according to conscience, and pronouncing its infringement as "unjust, impolitic, and impious," was proposed by the Rev. T. Smith, of Rotherham, and seconded by the Rev. Mark Wilks, from Paris. The second resolution, which lamented "the continuance of attempts to assess places of religious worship to the poor; to extort turnpike tolls that have been repealed; to disturb by offensive riots, religious worship protected by the law; to withhold the rights of interment from the dead; to enforce assessed taxes that were not payable, and to deprive the conscientious poor of all relief," was moved by Mr. Young, and seconded by Mr. Ferriar, from Ireland. Rev. W. Eccles and J. Hunt (Chelmsford), proposed and seconded a motion inviting liberal Episcopalians, Dissenters of all denominations, and the Wesleyan Methodists, to prepare by temperate, but firm and simultaneous efforts, (as soon as a new Parliament shall be elected) a total repeal "of the Test and Corporation Acts." The Rev. John Townsend then proposed a resolution, lamenting "the rejection of the Unitarian Marriage Bill," and at the same time acknowledging the liberal conduct of the Archbishops of Canterbury and York, the Bishop of London, and the Earl of Liverpool: this was seconded by the Rev. Mr. Dunn. The fifth resolution, proposed by Rev. T. Jackson, related to the London Missionary Society, and their late Missionary Mr. Smith; acknowledging the great benefit derived from that Society, and approving their determination to vindicate his character; and the determination of the Committee of this (the Protestant) Society "to petition Parliament against all needless restrictions on religious worship in the West Indies:" seconded by Mr. Townsend. The next resolution expressing an opinion, that, from the vast wealth of the Establishment, no farther grants are necessary for building new churches, and directing the Committee to oppose them, was proposed

by Mr. Townsend and seconded by Mr. Evans. The 8th, 9th, and 10th resolutions containing thanks to the Committee, the Treasurer, and the Honorary Secretaries, were proposed by R. H. Marten, Esq., Rev. Mr. Gilbert, and Rev. T. Russell, and unanimously carried.

The last motion was a vote of thanks to the noble Chairman, proposed by the Rev. S. Curwen, and received with acclamations; and the Meeting concluded by the acknowledgment of Lord Holland, who promised, both in and out of Parliament, his most strenuous support to the cause of civil and religious liberty.

At these Meetings no collections are made. By the request of the Committee we state that donations are needed, and may be transmitted by post to the Treasurer, R. Steven, Esq. Upper Thames-street; or to either of the Secretaries, T. Pellat, Esq. Ironmongers' Hall, or J. Wilks, Esq. Finsbury-square; to the latter of whom applications should be addressed. From each congregation in England the annual contribution expected is 2*l.*, and from each in Wales 1*l.* The subscriptions became due on Lady day last. Country ministers and their friends will be received by the Committee at Batson's Coffee-house, Cornhill, at Half-past Six in the evening, on the last Monday in every month.

The following is a list of the Committee for 1824.

Rev. J. Brooksbank — Dr. Collyer — G. Collison — F. A. Cox — T. Russell — A. Fletcher — R. Hill — T. Jackson — T. Lewis — Dr. Newman — W. F. Platt — J. Townsend — Matt. Wilks.

Laymen. — D. Allan — J. B. Brown — W. Bateman — J. Emerson — J. Esdaile — T. Hayter — J. Pitt — W. Townsend — T. Wilson — M. Wood, M. P. — T. Wontner — T. Walker — J. Young, Esqs. — R. Steven, Esq. Treasurer. — T. Pellat and J. Wilks. Esqs. Honorary Secretaries.

NOTICES.

Homerton College Anniversary.

THE Annual Meetings connected with this Institution will be holden on Tuesday the 22d, and Wednesday the 23d of June.

The Meeting of the Society for the transaction of its business will take place on Tuesday morning, at the King's Head Tavern in the Poultry, at Twelve o'clock precisely; and a Sermon will be preached before the patrons and friends of the College by the Rev. T. Morell, (Theological Tutor at Wymondley) at the Rev. J. Berry's Meeting-house in New Broad-street, in the evening. Service to begin at Six o'clock precisely.

On Wednesday morning the Annual Examination of the students in Theology, &c. will be holden at the College, at Half-past Ten precisely; when the new building will be opened for the inspection of the friends of the Institution, who will afterwards dine together at the Mermaid Tavern in Hackney.

N. B. The Annual Breakfast for Ministers educated at Homerton, and their

friends, will take place at the King's Head Tavern in the Poultry, on Tuesday morning, at Half-past Eight.

Countess of Huntingdon's College.

The Thirty-second Anniversary of this Institution will be holden at Cheshunt on Thursday, the 24th inst. The Rev. Joseph Fletcher, A.M. of Stepney, is expected to preach.

Hoxton Anniversary.

THE Annual Examination of the Students will take place at the Academy, on Tuesday morning the 29th of June; and on the evening of that day will be held the General Meeting of the subscribers.

On Wednesday morning the ministers of the Hoxton Association will meet at the Academy, when the Rev. J. Fletcher, of Stepney, will read an essay on "The Connexion of the principles of Nonconformity with the spread of the Gospel, and the general prosperity of the Church of Christ." Three of the students will deliver short discourses in the evening, in the Chapel adjoining the Academy.

Baptist Meetings.

Wed. 23. Two Sermons will be preached for the Baptist Missionary Society, that in the morning by the Rev. C. Anderson, at Queen-street Chapel; and that in the evening by the Rev. T. Morgan, at Surrey Chapel: the Annual Meeting will be held at the former chapel on Thursday morning at Eleven, B. Shaw, Esq. in the Chair.

The Annual Meeting of the Baptist Home Missionary Society will be held on Tuesday evening, at the City of London Tavern; and that of the Baptist Irish Society at the same place, at Six o'clock on Friday morning, in the same week, J. Butterworth, Esq. M.P. in the Chair.

RECENT DEATHS.

Feb. 18, in his 79th year, Mr. T. MORRIS, of Haverfordwest, of whom farther particulars are received, and intended for our next.

Died on Lord's Day, March 7, in her 51st year, Sarah, the affectionate and beloved wife of the Rev. James Small, Tutor of the Independent Academy, Axminster.

Lately Mrs. ATKINSON, widow of the late Rev. Mr. Atkinson, formerly Theological Tutor of Wymondley.

April 13, Miss JANE TAYLOR, at her father's house, Ongar, Essex. We sincerely regret the loss of this excellent lady, whose writings have proved so generally acceptable, and so universally useful.

Friday evening, May 14, at Clapham, Rev. J. PHILLIPS, 23 years minister of the Independent congregation there.

PROVINCIAL.

ORDINATIONS, CHAPELS, ETC.

THE Auxiliary of the Hereford Home Missionary Society held their Third Anniversary on the 30th of March, when two excellent sermons were delivered by the Rev. W. Jay, of Bath, to respectable crowded congregations; in the morning from Isa. xxvii. 13, at the Old Chapel Eignbrook, where the collection was 13*l*. In the evening at Lady Huntingdon's Chapel, Berrington-street, from John xii. 23. Collection, 11*l*.; a donation of 5*l*. sent by Lady S. made the sum total 29*l*. 1*s*.

April 7. Rev. B. Moore, late student at Hackney Academy, was ordained to the pastoral office over the newly-formed Independent church at Boxford, Suffolk, Mr. C. Hyatt of London, (Mr. M.'s pastor) commenced the service with prayer and reading; Mr. Ward, Stowmarket, gave the introductory discourse, &c.; Mr. Cox, of Hadleigh, gave the history of the interests, and recognised the call in the name of the church; Mr. D. Ford, Long Milford, offered up the ordination-prayer; Mr. Collison, Hackney Academy, (Mr. M.'s tutor) gave the charge; Mr. W. Atkinson, Ipswich, in the evening preached to the people. The following ministers were also present: Messrs. Muscutt, Smith, Stow, Garthwait, Crathern, Johnson, Hoddy, Hickman, Ainslie, Ashton. The services were crowded to excess. This spacious place was built at the sole expense of two brothers.

Essex Meetings at Maldon.

These interesting services, commenced by the private meeting of the Associated Ministers at the house of the Rev. R. Burls, on Wednesday afternoon, April 14, when the business of the Association was transacted. At Six o'clock in the evening the Rev. J. Hunt, of Chelmsford, preached in the meeting-house a suitable and impressive discourse before the Associated Ministers, from 2 Cor. iv. 5. The Rev. Messrs. Sibree of Weathersfield, and Steer of Castle Hedingham, as the junior members of the Association, engaged in prayer.

Thursday morning, at Seven, a Public Prayer Meeting was held in the spacious school-room, adjoining the Meeting-house, which was well attended. At Eleven, the Annual Meeting of the Creglenational Union, or Home Missionary Society for the County, was held, when Mr. D. Smith, of Brentwood, commenced the service by reading the Scriptures and prayer, &c. Mr. J. Morison, of Stebbing, delivered a very appropriate sermon from Hos. iv. 6; after which, J. Pattison, Esq. of Maldon,

took the Chair, when a highly interesting Report was read by Mr. Herrick, of Colchester, from which it appeared that God had been pleased to crown the efforts of the Society in the past year with great success, and that very important and extensive scenes of usefulness were opening before them. The great objects of the Society were then ably advocated by the following gentlemen, who proposed and seconded the various resolutions: the Rev. Messrs. Chaplin, Morrell, Thornton, Savill, Mudie, Burls, Wells, Craig, Smith, and Hunt; J. Pattison and J. May, Esqs. Rev. J. Grey concluded the service with prayer. The attendance was numerous and highly respectable, and the collection made at the doors liberal.

April 20. Rev. R. Martin, late of Idle Academy, was ordained to the pastoral charge of the Independent church at Ripon, in Yorkshire. Mr. Holgate, of Pateley Bridge, commenced by reading and prayer; Mr. Hamilton, of Leeds, delivered the introductory discourse; Mr. Jackson, of Green Hammerton, offered the ordination-prayer; Mr. Vint, of Idle, (Tutor) gave the charge to the minister; and Mr. Parsons, of Leeds, preached to the people. Mr. J. Parsons, of York, preached in the evening. The services produced an impression that will not soon be forgotten.

The Rev. J. Pinchback (late of Hoddesdon) having received a call to the pastoral office at the Quay Meeting-house, Woodbridge, commenced his stated labours there April 18.

Rev. W. Coombs and friends intend opening their new Chapel at Bradford, June 8. Mess. Thorp and Good to preach.

FOREIGN.

History of the Conversion of M. Henhofer.

(Concluded from p. 211.)

THE minister Henhofer, the Baron de Gemmingen, and about 220 persons pronounced their belief of the articles of faith on which they had previously agreed, and the sacrament was afterwards administered to the adults, according to the rites observed in the United Lutheran and Calvinistic churches. While this affecting ceremony was celebrated, all the doors and windows of the seigniorial chapel were thrown open, and though an immense number of persons of different communions were assembled from all the surrounding country, neither the solemnity nor comfort of the worshippers were invaded, nor was the public tranquillity for a moment disturbed.

The letter addressed by the Baron de Gemmingen to the inhabitants of his do-

RELIGIOUS INTELLIGENCE.

mains on this occasion, is a valuable document. When the agitation incidental to these remarkable events shall have entirely subsided, this letter will remain to honour the memory of its pious author, and to attest the purity and power of motives derived from the word of God.

Shortly after this public act Mr. Henhofer received ordination as a Protestant minister; but to avoid the difficulties which might have arisen from his appointment to the newly-reformed church he was nominated to the parish of Graben. Since that period the Grand Duke has raised the commune of Mulhausen to the rank of an independent parish, though annexed to the parish Sforzheim, till the necessary funds for the establishment of religious worship and education can be obtained. M. Gaspard Schlatter, who was for some time Assistant and Hebrew Professor in the Missionary Institution at Basle, has been appointed pastor of Mulhausen; and since his arrival several families have been added to the infant church. An additional proof is thus furnished, that it is the force of truth and the love of the gospel, rather than private influence or personal attachment to the Reformer, that have produced these numerous and unexpected conversions. In this instance, as in most others, the profession of the holy doctrines of the Christian faith is accompanied by difficulties and sacrifices that guarantee its reality and reveal its origin. As a considerable number of the inhabitants of the commune remain attached to the Romish communion, the endowments and revenues of that church could not be alienated; and the persons who had quitted her communion, though rich in faith, being in general the poor of this world, were ill prepared to provide the funds required for the erection of a place of worship, school-house and parsonage, the support of a minister and a schoolmaster, and the relief of the sick or necessitous. Some were even oppressed and persecuted by their Roman Catholic employers and creditors; while others of the inhabitants who desire to quit the church of Rome are prevented by the menaces of their creditors, and by an honourable desire to discharge every debt, that their change of outward profession may not afford any plausible occasion to their adversaries to calumniate the religion they wish to adorn.

Trusting, however, that "He who has begun the good work will perform it until the day of Christ," these poor people have commenced the erection of a place of worship, and a house for their minister; and such is the interest awakened by their zeal and their necessitous situation, that the Protestants come from twelve and

fifteen miles round to assist them in their labours. In such a moment, the pastor Schlatter and the Baron de Gemmingen, elder of the church, have not hesitated to honour the example of the first believers, or to enter on the exercise of a privilege inherent in the Christian church; they have appealed in behalf of the believers of Mulhausen to the affection and charity of their Christian brethren, and they thus terminate their humble and affecting address.

"A sincere faith in that God 'who giveth grace to the humble,' and 'out of the mouth of babes ordaineth praise,' has hitherto sustained us, conducted us through hosts of adversaries, and consoled us when our enemies blasphemed. We desire, therefore, to remain faithful to that grace by which a Franconian, trusting alone in God, has been enabled to effect such great things. Yes, 'Jesus Christ is the same yesterday, to-day and for ever;' his mercy endureth for ever. If we seek first, and above all, his kingdom, he will give us all things needful; he will certainly manifest himself to us as that same Jesus, who said to his disciples, 'Take no thought for your life.' We resign ourselves, then, entirely to the Lord, that he may guide us by his wisdom, goodness, power and grace; to him be glory, throughout eternity.—Amen."*

It is with peculiar delight that I announce the occurrence of a similar event at Gallneukirchen, a village two leagues from Linzen, in Austria! Sixty families have abandoned the church of Rome, in consequence of the faithful preaching of the curé, M. B. The difficulties attached to correspondence have retarded the details, which I hope shortly to obtain, and which I shall forward to you, with some extracts from one of the sermons of the zealous curé, which contributed to produce this happy awakening.

M. WILKS.

* In Wirtemberg, Switzerland, and Belgium, contributions have been made, and in Paris I have had the happiness to collect several hundred francs; but in this day of rebuke, it is both desirable and just that a solid and effectual support should be afforded to those who present an example of devotedness so widely and so permanently useful. It may be presumed that the Christian inhabitants of that happy island, which is honoured both by the gratitude and the reproaches of all countries, and which, as the hand of the Almighty extends itself and blesses all, will not exclude from their beneficence the Protestants in the commune of Mulhausen.

MISSIONARY CHRONICLE

FOR JUNE 1824.

THE THIRTIETH GENERAL MEETING OF THE MISSIONARY SOCIETY,

HELD AT LONDON

The London Missionary Society.

Held on the 12th, 13th, and 14th Days of May, 1824.

There is no branch of our employment, as *Children of the Kingdom of God*, which we perform with greater interest than that which respects the souls of men, and the spreading of the Gospel of the Lord Jesus Christ. It is the duty of every Christian to be diligent in his preparation for the service of God, and to be ready to go forth at a moment's notice, to bear witness to the truth, and to be ready to suffer for the name of Christ. It is the duty of every Christian to be diligent in his preparation for the service of God, and to be ready to go forth at a moment's notice, to bear witness to the truth, and to be ready to suffer for the name of Christ.

WILFRYD CHAPPEL

The first devotional service of this Anniversary commenced at 10 o'clock in this place, when the Rev. Richard Hill read the progress of the African and Chinese Missions, and the Rev. John Williams read the progress of the African and Chinese Missions, and the Rev. John Williams read the progress of the African and Chinese Missions.

The service was terminated at 12 o'clock, and the Rev. Mr. Williams read the progress of the African and Chinese Missions, and the Rev. John Williams read the progress of the African and Chinese Missions.

present world; and to most, if not all of them, as it respects the world to come.

The text was, secondly considered as *Imperative*, exhorting Christians to exert themselves for the deliverance of the heathen. In this part of the discourse the preacher adverted: first, to the Duty itself; and, second, to the Threatening by which that Duty is enforced. He closed, by urging, with great energy and affection, the importance of promptitude in obeying the divine mandate.

The Rev. J. D. Pearson, who had been several years a missionary in Chinsurah and its populous neighbourhood, and superintendent of the numerous schools in that country, under the patronage of Government, and who has lately returned in hope of regaining his much impaired health, concluded the service with prayer. Thus we had the pleasure of seeing and hearing some of our highly esteemed spiritual brethren engaged in one and the same service, and of whom it is hoped, will, when next season is sufficiently recovered, occupy in their respective posts of labour and mission.

Prayer.—Rev. Messrs. Julia, Creak, and Harris of Canada.

TABERNACLE.

A great congregation being early assembled, the Rev. Mr. Roberts prayed; and the Rev. Thomas Smith, of Sheffield, Clerical Tutor of Rotherham College, preached on Mark xiii. 34. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, and the whole was leavened."

The preacher considered this parable as a picture of the progress of the Gospel—that the progress was gradual, invisible, and unobtrusive; and that, in many instances, it was most desirable that the progress should be Christian. And these

particulars were illustrated in a suitable manner, and applied to the grand object the Missionary Society has in view.

The Rev. John Owen, of Norwich, concluded with prayer.

Hymns.—Rev. Messrs. Moore, Carter, and Britton.

TOTTENHAM COURT CHAPEL.

This immense edifice was extremely crowded at an unusually early hour, notwithstanding the continued and heavy rain. Numbers in vain sought admission. The service began an hour before the time appointed. The prayers of the Established Church were read by the Rev. Mr. Geary. After which the Rev. Mr. Sloper, of Beccles, prayed before sermon. The Rev. Mr. Irving then preached on Matt. x. 7. and following verses. "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: nor scrip for your journey, neither two coats, neither shoes, nor yet staves," &c.

The preacher, after a copious exordium, first expounded the passage as containing our Lord's Instructions to the twelve apostles. In the second place, he endeavoured to prove that these instructions were intended to be of perpetual use and obligation in all future missions. He then pointed out the great advantages which would be derived, both at home and abroad, from a close observation of such instructions; and, lastly, shewed the use of Missionary Societies in carrying the whole into effect, and with a particular reference to the Society before whom he delivered this discourse.*

The unusual length of the sermon obliged the preacher to pause twice during its delivery, when the audience sang two or three verses.

The Rev. A. Wells concluded with prayer.

Hymns.—Rev. Messrs. Jenkins, Winton, and Forsaith.

CHRIST CHURCH.

THE use of this spacious and elegant edifice was kindly granted by the Rev.

* We are informed that Mr. Irving is printing his sermon, and generously devotes the whole proceeds to the benefit of Mrs. Smith, the afflicted widow of the deceased missionary at Demerara.

Mr. Crowther, the Vicar of the parish, and the Churchwardens. Mr. Crowther read prayers. The Rev. William Pryce, perpetual curate of Loudwater, near High Wycombe, Buckinghamshire, preached from Psalm xxii. 27, 28. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."

The preacher, after a suitable introduction, proposed: First, To consider the Event predicted; Secondly, The Reason and Certainty of its accomplishment; and, Thirdly, Deduce from the subject, *Motives* and *Encouragements* for Missionary exertions. In the close of the discourse, he said:—"And now, my beloved brethren, having in a very humble measure discharged my embassy, I bid you Farewell in the name of the Lord. We shall shortly be numbered with the dead, and our puny efforts will soon be terminated; but the work of our God shall not cease with us. The kingdoms of this world shall become the kingdom of our Lord, and of His Christ, and he shall reign for ever and ever. Let us, therefore, look beyond the appointed period of our service on earth, and exult in the thought that glorious times are approaching, times of great prosperity and enlargement to the Church of Christ, when "all the ends of the world shall remember and turn to the Lord," &c.

JUVENILE MEETING.

ON Friday evening, the Rev. Dr. Collyer preached, at the Poultry Chapel, to a numerous congregation of the young people who compose the Juvenile Auxiliary Societies in and about London. His text was on Psalm ii. 8. "Ask of me, and I shall give thee," &c.

The preacher observed, that 14 years had elapsed since he pleaded the Missionary cause on a similar occasion; that many of those for whose encouragement the present service was appointed, were then children, and some of them unborn. That time had effected other changes not less important—the fathers of the Society were, some of them dead, others far stricken in years—and its present active agents were naturally looking around them for successors. The ground which the advocates of Christian Missions are now called to occupy is, in some respects, different from that which they were required at that time to maintain. Infidelity appeared then to be exhausted through the strenuous efforts,

which its opposition to Christianity had called into exercise—in the institution and mighty agency of those, and similar religious associations. The business of the preacher was *then* to plead the cause of missions with professors of religion themselves, and to attempt to remove *their* prejudices: but now that infidelity has revived, and produces in the most popular shape its often-refuted sophistries, it is as necessary to guard the young mind against its specious attacks, as to ground their exertions upon the authority of revelation. Accordingly, it was proposed, First, To demonstrate that their object and efforts were founded upon the principles and claims of revelation—Secondly, To contrast these principles and claims with the infidel pretensions and objections of the day—and, Thirdly, To show the peculiar obligations devolving upon the rising generation, and their incalculable importance to missionary success.

Under the first head, the preacher explained that he employed the term *principle* in its full extent, as the grand truth assumed in revelation, and essential to the whole system. To establish this point, the *first promise* was examined, as breathing (if it be any thing beyond a legendary tale) that spirit of hostility to the powers of darkness, and of pity for the human race, which gives birth to missionary conceptions, and vigour to their execution. The *Abrahamic covenant* was then shown to be universal in its spiritual import, whatever peculiarities might be attached to it, in reference to his immediate posterity. Thence arose the *songs of triumph*, in the Old Testament, relative to the gathering of the Gentiles with the Jewish nation, especially referred to by St. Paul, Rom. xv. 8, &c.; the *satisfaction* which Jesus felt amidst his *dying agonies*, arose from the contemplation of this great result—this triumph was pledged, and even manifested at his *resurrection*—these objects form the substance of his *intercession*, and the basis of his *mediatorial kingdom*. The text was then explained as applying unquestionably to the Messiah, and as especially turning upon this point. The *closing revelations* by St. John related distinctly to the universal empire of Christ, and thus missionary objects and efforts received the sanction of the Scriptures from the first page to the last.

These being the principles of revelation, he proceeded to shew that the *object* required correspondent *efforts*, and to state the *claims* of revelation on this point. These must be scriptural also, both as to their *extent* and their *means*.

In point of *extent*, they claimed for Christ, Empire—absolute—religious—universal. The imagery of prophecy was adverted to, as symbolizing unquestionably an entire moral change; and probably, under its influence, an inconceivable physical change also. No stress was laid upon peculiar interpretations of this imagery, nor upon speculative calculations, but the fact of the universal empire of Jesus was insisted upon, and that it ought to be contemplated in connexion with the means prescribed in the Scriptures. This led to the claims of revelation as to *Christian Duty*. It requires *faith* in these promises—it recommends *prayer*. The text shows the grand issue as the result of the Saviour's intercession—even Jesus is to *ask—activity* must blend with desire. *The means* must be exclusively those which the Bible requires; *personal devotedness* to God will crown these efforts.

Secondly, in contrasting these principles and claims with the infidel pretensions and objections of the day, the preacher showed that the discussion was necessary because of the zeal and perseverance with which these were urged upon the rising generation. The *pretensions* of infidelity were first examined—the sufficiency of *natural religion*—the province of *reason*—the influence of *conscience*—the efforts of *philosophy*—the aggregate of *all* these in their past and present operations; and their utter failure, on every scale, in every age and country. The usual *objections* were then stated and combated—that *the world ought not to be disturbed*; rebutted by the fact that it might be improved, but would not be injured; and that we ought not to acquiesce in the usurpation of evil over the rights of Deity—that *our resources are inadequate*; granted upon human calculations, but denied as to this extraordinary case; and especially that those resources, such as they are, are those which have been equal to the grand moral changes which have already taken place in society—that *it is the wild dream and contemptible effort of fanaticism*; the actual triumphs of Christianity were here contrasted with the insufficiency of philosophy to any moral purpose when the experiment was made—that *our designs are sinister, and our efforts injurious*; no answer deigned to so foul a calumny, but an appeal to the principles which we inculcate, and to the effects which they actually produce—that *the thing is impossible*; a twofold answer—the objection is *presumptuous*, as it regards the Being whose work it is, and it is also *irrational*; for reason determines, that what has been done may be done again; and the past,

history of the Church sets the question at rest.

Thirdly, in pressing the subject upon the rising generation, the preacher observed, that *all the obligations generally stated, peculiarly interested the young; that they possessed advantages superior to those who preceded them; that there is peculiar beauty, and fitness in their early consecration to the cause of religion; that the voice of nature sanctions the demands of religion, in the passing away of their fathers; that the hopes of the world are fixed upon them, and that they must succeed.* With this sentiment the sermon thus closed:—"It is possible that discouragements will arise; it is certain that difficulties must be encountered. It is probable that disappointments may be felt. Fear none of these things. You may be compelled to retreat; you can never be conquered. If the magnanimity of a senate could thank a vanquished general, because he did not despair of his country, what cowardice is ours, fighting under the banner of a Captain always victorious, if we should faint because the battle waxeth hot, or the advantage seems to balance for a moment between the contending hosts, or the campaign is prolonged beyond our expectations. To the timid pilot, who was afraid to launch into the deep at the bidding of Cæsar, when a frightful tempest raged, 'Fear nothing,' said the hero, 'you carry Cæsar and his fortunes.' And you who are embarked in the Missionary cause, carry in your vessel, not Jesus and his fortunes, (for with him nothing is contingent), but Jesus and his interests, interests so dear to him that he died to secure them; and he who sails with you can rebuke the tempest, and instantly there shall be a great calm. Does the lapse of time affect you? It is true, 'one generation passeth away, and another generation cometh.' You are about to occupy the place of your fathers—and your children will hereafter occupy yours. Do the ravages of death appal you? It is true, ministers and missionaries are not immortal, but their cause is—its friends are like the foam of the billows which the tempest scatters; but it resembles the eternal flow of the ocean, rolling its fulness upon the most distant shores. O ye heroic spirits, who have met death in all its forms—by fire or the wave, by famine or the sword, by climate or oppression, from the beginning of the creation to this hour; who have stood firm amidst all danger, undismayed by persecution, unterrified by your adversaries—spirits of martyred missionaries, who in all ages have suffered for the truth as it is

in Jesus, from 'righteous Abel,' down to blameless Smith, if you could attend our call, we would summon you here, to tell these young champions for the cause for which you expired, from what fountains ye drew your resources, and what rewards now recompense your labours. But it cannot be, you rest from your toils, and even the cause of religion must not interrupt your repose. To thee, then, Holy and Eternal Spirit, by whom those were what they were, we appeal. Thou art ever present! May a double portion of those influences by which thou didst honour them, rest upon these young and ardent minds, devoted in their respective stations, and in their day, to the same service; and upon the generations that shall follow them, until all shall be consummated, until the Saviour shall appear the second time, without a sin-offering unto salvation—and when he shall rise from his throne of judgment, the shout of the myriads of the redeemed shall overpower the thunders which destroy the material universe. Amen!"

SACRAMENTAL SERVICES.

These were held at four distant parts of the Metropolis and neighbourhood.

SION CHAPEL.

Dr. BOGUE presided. — Mr. Maslin prayed. Mr. Hunt delivered an introductory discourse. Exhortations, during the service, were given by the Rev. Messrs. George Townsend, and E. J. Jones. The following ministers assisted in the distribution of the Elements, the Rev. Messrs. Brooksbank, jun. Collicson, Coulson, Hopkins, Geary, Knight, Lockyer, Maslin, McAll, More, Payne, Vautin, and Watson; also, the Rev. Messrs. Britton, Brooksbank, sen. Brown, Coombe, Ford, Hunt, Morris, Muscutt, Noble, Quigley, Saunders, G. Townsend, Williams, and Wilks. Hymns, by the Rev. Messrs. Brace, Harris, Sanders, Mully, and Platt.

ORANGE STREET.

Prayers, by Rev. Messrs. Reynolds, Townsend, and Townley. Addresses, by Rev. Messrs. Fletcher, Smith, Dr. Morrison, and Bishop. Hymns, by Rev. Messrs. Lewis, Gouley, Morison, Vickery, and Edwards. Elements, distributed by Rev. Messrs. Fletcher, Townsend, Lewis, Beddington, Rees, Smith, Wilson, Shepherd, Day, Crashbourn, Cobbin, Grieg, Slatte-rie, Arundel, Edwards, Geary, Turner, Dunn, Robertson, Browne, Adams, Howell, &c. &c.

TONBRIDGE CHAPEL.

Rev. Mr. GRIFFIN, of Portsea, presided. The Rev. Mr. Hartley commenced with prayer. Rev. Messrs. Roby, Elliott, and John Wyatt, of Tottenham-court Chapel, addressed. Engaged in giving out Hymns and distribution of the Elements, Rev. Messrs. Ashton, Chas. Wyatt, Dr. Winter, Haslock, Owen, Richards, Hartley, Collison, Thomas, Roby, and Rayson. The Rev. Mr. Collison closed with prayer.

It was highly gratifying to the members of this church to see their dear friend Mrs. Smith, after all her trials, sit down with them again at the Lord's table, and especially upon such an occasion as a Missionary Communion, the great and blessed cause, in support of which her husband died under circumstances that have called forth the most tender sympathies towards his mourning relict, and inspired the Christian world, and particularly the members of this institution, with a noble determination to vindicate his injured memory.

KENNINGTON CHAPEL.

The Rev. ROWLAND HILL presided.—The Rev. Messrs. R. T. Hunt, Dr. Stien-

kopf, T. Jackson, May, Hobson, Breeze, Davies, Fletcher, and Mathison.

Thus concluded the *Thirtieth General Meeting* of this Society, (including that for its formation in September 1795) Thus far the God of all grace has gradually conducted the Institution from small, though promising beginnings, to its present extent and influence. The general support it has received from the congregations throughout the country—the number of the missionaries raised up to carry the designs of the Society into effect, in the islands of the Pacific, in the populous regions of Hindostan—the translation of the Scriptures into the Chinese and many other languages—the conversion of great numbers of the Hottentot and other African tribes—its introduction into several of the Asiatic isles—and its success among the Negro-slaves in the West—all, all compel the founders of the Society, and their friends annually added to it, to acknowledge the “hand of God;” to take courage, and proceed with accelerated speed in proclaiming to the ends of the earth, “the unsearchable riches of Christ.”

ANNIVERSARY COLLECTIONS, &c. 1824.

SURREY CHAPEL	440	15	3
TABERNACLE	130	8	6
GREAT QUEEN STREET	214	12	8
TOTTENHAM COURT	207	16	8
CHRIST CHURCH	38	17	1
POULTRY	24	1	7
SION CHAPEL	76	0	0
ORANGE STREET	92	2	6
KENNINGTON	29	1	0
TONBRIDGE	32	5	6
		1286	8 9
MISSIONARY SALE		340	0 0
		£1626	0 9

ANNUAL MEETING.

The Annual Meeting for the Public Business of the Society was again, by favour of the Trustees, held in

QUEEN-STREET CHAPEL,

Which was at an early hour crowded to excess, notwithstanding the heavy rain which was then falling.

Our esteemed Treasurer, William Alers Hankey, Esq. being absent through indisposition, it was moved by Mr. Burder and seconded by Dr. Bogue, that Robert Humphrey Marten, Esq., the Treasurer of the Port-of-London Society, be re-

quested to take the Chair, which he obligingly consented to do.

A Hymn was sung; and the Rev. Mr. Ray, of Sudbury, offered up to the throne of grace the supplications of the vast assembly for the Divine presence on this

occasion, and his blessing on the Institution in all its departments.

The Senior Secretary, Mr. Burder, assisted by his son, Mr. Henry Burder, read an Abstract of the Report; which was followed by a Report concerning the state of the Funds, which was read by Mr. Arundel, the Domestic Secretary of the Society. This Report communicated the gratifying information, that the income of the Society for the last year amounted to 34,002*l.* 13*s.* 11*d.* exceeding that of the preceding year in the sum of 2,736*l.* 1*s.* 11½*d.*, and that the amount of the disbursements, during the same period, is 33,005*l.* 6*s.* 8*d.*, being less than that of the preceding year by 182*l.* 13*s.* 0½*d.* It was further stated, that during the past year, no fewer than 47 Auxiliary Societies and Associations have been formed, in various parts of the kingdom, in connexion with this Society, warranting the reasonable expectation of a still more improved income during the year ensuing.

Dr. Bogue then rose to move the first Resolution, which was seconded by the Rev. John Clayton, Jun.: viz.

I. "Resolved, that the Report of which an abstract has been read, be approved and printed. That the thanks of this Meeting be given to the Gentlemen who conducted the affairs of the Society during the past year—that the Treasurer and Secretaries be requested to continue in their offices for the ensuing year; and that the following Gentlemen (as per list) be appointed Directors in the room of those who retire by rotation; that all the other Directors be re-chosen, and that if any of the new Directors appointed at this Meeting, should not accept the office, the Board of Directors be empowered to fill up the vacancies."

Dr. Morrison, from China, now presented to the Society a copy of the Sacred Scriptures of the Old and New Testament, translated by himself and the late Dr. Milne; and also a copy of the Chinese and English Dictionary. These were received by the Society with the warmest expressions of satisfaction.

On the Motion of the Rev. Joseph Julian, Vicar of Trimley, seconded by Joseph Butterworth, Esq. M.P.

II. "That this Meeting contemplates with sacred delight, the completion of a translation of the Holy Scriptures into the Chinese language, by the divine blessing on the un-

wearied labours of the esteemed Missionary of this Society, the Rev. Dr. Morrison, assisted by the late lamented Dr. Milne; and the preparation thus made for the evangelization of that vast empire, and other populous countries in which the same language is read. That the Meeting considers this important event a most powerful call upon the Christian world generally, and upon the London Missionary Society, under whose auspices it has occurred, most particularly, to promote by every practicable method the diffusion of the divine treasure now provided, and the accomplishment of the general purpose of the Mission long established for that extensive and interesting country, and the adjoining nations employing the Chinese language."

On the Motion of the Honourable Baptist Noel, seconded by the Rev. Dr. Wardlaw.

III. "That while this Meeting feels grateful satisfaction in reference to the general state of the Society's affairs, it cannot but express its unfeigned sorrow at the affecting events which have recently taken place in the Colony of Demerara; its deep regret that intolerance and persecution should have been so awfully manifested; its solemn conviction that notwithstanding all the efforts of calumny and injustice, the legal and moral innocence of their esteemed Missionary, the late Rev. John Smith, has been established on the ground of unequivocal evidence; its affectionate sympathy with his widowed relict and mourning friends, relieved by the consolatory remembrance that while the honour of a martyr's name invests his memory, 'the spirit of glory and of God' rested upon him in the scenes of arduous and faithful exertion, in the hour of trial, and in the prospect of immortality.—And above all, the Society cannot but express its hope, that from the justice and liberality of the British Legislature, a reversal of the fatal sentence may be obtained, and its cheering persuasion, that in the results already secured, these disastrous events 'have fallen out rather unto the furtherance of the gospel.'"

On the Motion of the Rev. Thomas Adkins, seconded by the Rev. Mark Wilks.

IV. "That having expressed its thanks to those who have been instrumental in promoting the interests of the Society, this Meeting desires to renew its devout acknowledgments to the God of all grace, for the continued and increasing success with which He has been pleased to crown its efforts; and to express its unfeigned satisfaction, upon witnessing the harmonious and successful co-operation of the various Societies, at home and abroad, engaged in the same excellent work. Moreover, distinctly avowing its fullest conviction of the increasing necessity of the influences of the Holy Spirit, and its firmest persuasion that under these influences the Gospel of Jesus Christ will continue to spread, until the whole earth is enlightened by its glory, and enriched with its blessings."

On the Motion of the Rev. Dr. Styles, seconded by Thomas Ring, M.D. Reading.

V. "That the cordial thanks of this Meeting be presented to all the Auxiliary Institutions, in their various ramifications and connexions, by whose active and combined exertions the resources of the Society have been so efficiently augmented; to the Ministers and Congregations who have promoted its interests; and especially to the Ladies who have formed and

conducted the arrangements of the recent Missionary Sale, and to those who have appropriated the productions of their industry and genius to this sacred cause, and which produced the handsome sum of 340*l*."*

On the Motion of the Rev. Dr. Waugh, seconded by the Rev. John Dyer, Secretary of the Baptist Missionary Society.

VI. "That the thanks of this Meeting be presented to the Trustees and Ministers of Great Queen-street Chapel, for the welcome accommodation afforded to the London Missionary Society, on the present occasion."

On the Motion of the Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society, seconded by the Rev. Francis Perrot, of Jersey.

VII. "That while this Meeting affectionately sympathises with the Treasurer, William Alers Hankey, Esq. on account of the indisposition which has deprived it of his presence on this occasion, and rejoices in the prospect of his speedy recovery, it tenders its thanks to Robert Humphrey Marten, Esq. for his prompt and kind attention to the request of the Society, and the business of this day?"

The speeches of the Gentlemen who moved and seconded the several Resolutions are unavoidably postponed until the Chronicle for July.

FUND for the Widows and Families of deceased Missionaries, who had been employed by the London Missionary Society.

In the last Report of the Directors, it was stated that they had resolved "to establish a separate FUND, for the purpose of making provision for the Widows and Families of deceased Missionaries," and a confident hope was expressed that it will receive from the members of the Society at large, and from a humane and generous Public, an extensive support, without detriment to the general income of the Society.

We have the pleasure of stating, that the Trustees of the Evangelical Magazine, at their Meeting on the 14th of May last, voted *Five Hundred Pounds* for that purpose, which, in addition to *Five Hundred Pounds* granted by them a year or two ago, make the handsome sum of

ONE THOUSAND POUNDS,

which the Directors have accepted as the basis on which the religious public will doubtless erect a noble edifice of Christian charity—a fund which will relieve the mind of the Missionary from anxiety in reference to the companion of his life and labours.

Donations towards this Fund will be thankfully received by the Treasurer or Secretaries of the Society, at the Mission-House, Austin Friars, London.

* See names of contributors, page 292.

Fund for the Benefit of the Widow Smith.

MANY Christians, of various denominations, having expressed a desire to contribute towards the support of Mrs. Smith, the afflicted widow of the late Rev. John Smith, Missionary at Demerara, the Directors beg leave to inform them, that Donations for that purpose will be thankfully received by the Treasurer of the London Missionary Society, at the Mission-House, Austin Friars.

DEMERARA.

The following, since our additional Resolutions, passed at sundry public Missionary Meetings of Members of the London Missionary Society, relative to the distressing circumstances attending the prosecution and death of the late Rev. Mr. Smith, Missionary at Demerara, have been received during the last month. At a Meeting held at Darwen, in the County of Lancaster, on the 11th of March 1824, for the formation of a Branch Association to the East Lancashire Auxiliary Society,

THOMAS HARBOTTLE, of Manchester, Esq. in the Chair.

Among other Resolutions,* the following was adopted:—

Resolved, That this Society deeply sympathises with Mr. Smith,† the Missionary, of Demerara, in his sufferings, and highly approves of the conduct of the Directors, and trusts they will adopt such measures as may be deemed necessary for the vindication of his character.

* For the other Resolutions adopted on the occasion, see *Home Intelligence*, page 285.

† Intelligence of Mr. Smith's decease had not then been received.

Meeting of the Committee of the Herts Auxiliary Missionary Society, held at St. Albans, 14 April 1823.

Mr. COWELL, of Ware, having been called to the Chair, the following Resolutions, moved and seconded by the Rev. Messrs. MASLEN and MORELL, were unanimously passed:

Resolved, That this Committee, having maturely examined the accounts communicated to the public concerning the prosecution, conviction and death of the Rev. J. Smith, Missionary at Demerara, are decidedly of opinion:—

Resolved, 1. That the charges which were brought against him were totally unfounded, he (as appears from the evidence adduced on his trial,) having conducted himself, during his residence in the Colony, as became a loyal subject, a humane and sincere christian, and a zealous, useful and faithful missionary.

Resolved, 2. That while the prosecution of so exemplary a person, together with its painful result, imposes a strong feeling of indignation, this Committee nevertheless cherishes the hope, that the sacred cause in which he became a martyr, will sustain no ultimate injury, but on the contrary, the prudence, the piety, and zeal of the departed Missionary, being embodied in many a successor, they trust that the annals of the British Colonies will not again be discoloured with so foul a stain as that which this Committee so deeply deplore.

Resolved, 3. That, in reviewing the course of proceeding adopted by the Board of Directors during this most delicate, difficult and important transaction, this Committee are further of opinion, that the prudence and benevolence, the piety and zeal, which the Directors have manifested, entitle them to the cordial esteem and entire confidence of the members of this Society.

Resolved, 4. That as considerable increase of expense has been unavoidably incurred by these measures, this Committee will most earnestly recommend to the various congregations connected with this Auxiliary Society to exert their utmost endeavours to increase their funds.

Resolved, 5. That the Secretaries present these Resolutions to the Directors, in the name of the Committee.

(Signed) JOHN COWELL, Chairman.

N. B. The Resolution of the Committee of the Herts Auxiliary Missionary Society being read at the General Meeting of the Herts Union, convened at St. Albans, the members of that Society unanimously expressed their concurrence with them.

At a Meeting of the Auxiliary Missionary Society of Nottingham, Leicester, and Derby, held in Nottingham, on Thursday, April 15, 1821, the following Resolution was unanimously adopted:—

That this Meeting, while they deeply feel and regret the recent events which have taken place in Demerara, and especially their melancholy termination in the death of Mr. Smith, wish to express their full satisfaction with the active measures which the Directors of the Parent Society have adopted, in their investigation of the circumstances connected with that affair, and to express their hope that they will carry them on to its complete development, engaging to support them therein to the utmost of their ability.

At an Annual Meeting of the 2d District of the Congregational Union, (consisting of the Counties of Flint and Denbigh) held at Holywell, April 15th, when there were thirteen Ministers, and several other friends present, who are unfeignedly attached to, and ever feel deeply concerned in, all the sorrows and joys of the London Missionary Society,

It was unanimously

Resolved, 1. That the opportunity, while so many of the friends and supporters of the London Missionary Society are present, should not be allowed to pass without expressing their fraternal sympathy with the friends of the Institution in general, and the Officers and Directors in particular, relative to the severe and undeserved treatment, and afterward premature death, of their late worthy Missionary, the Rev. John Smith, of Demerara.

Resolved, 2. That whatever may have been inserted in the public prints, some of which have been industrious to circulate abroad unfavourable and ill-founded reports, prejudicial to the character of the late Mr. Smith; that this Meeting is fully persuaded and perfectly satisfied as to his entire innocence, regarding what was laid to his charge in the Court Marshal held in Demerara; and that the whole process entered upon against him, arose from no other motive than prejudice to the religion of Christ, and a bitter persecuting spirit.

Resolved, 3. That this Meeting highly approves of the christian spirit displayed, the prompt and prudent measures adopted by the Directors under those peculiarly delicate and trying circumstances, and offer them their most cordial thanks; and also, for the very interesting communications on this subject, made by them in the Missionary Chronicles for March and April. They likewise unite with them in tendering their sincere gratitude to those few gentlemen who befriended our late dear deceased Missionary, while struggling with the power of his enemies;—viz. the Rev. Messrs. Austin and Elliot, Dr. Chapman, Mr. Arrindell, and Mr. Padmore, the keeper of the prison: and above all, they humbly offer their thanks to God for protecting his servant so long, for making him faithful unto death, and so extensively useful in the station he was placed, and eventually delivering him from the hands of all his enemies; for the cheering hope now entertained that the blessed Head of the Church will over-rule this great evil, levelled by his enemies against himself, to animate his friends to greater earnestness in prayer, and more exertion than ever for the eternal welfare of the poor heathen.

Resolved, 4. That this Meeting will not only continue, but as they are enabled, will increase their exertions for the support of this Society, and the encouragement of the Directors in their various, arduous, and laudable engagements at home and abroad, and pray more fervently for the outpouring of the Holy Spirit to attend all the pious means and proceedings of this benevolent Institution.

Resolved, 5. That a copy of these Resolutions be transmitted by the Chairman to the Home Secretary, to be presented to the Board of Directors, and also another copy to be sent for insertion in the Welsh Magazine, called *Dysgedydd Crefyddol*; attended with a short Address, inviting the ministers and friends of the Society at large in the Principality to use their utmost endeavours in behalf of the same.

(Signed) WM. WILLIAMSON, Chairman.

At the Anniversary of the Missionary Society for Sheffield, Attercliffe, and the neighbourhood, held on Monday the 19th April, 1824.

J. READ, Esq. of Wincobank, in the Chair,

Among other Resolutions, unanimously passed, the following were adopted with peculiar approbation:—

- Resolved, 1. That this Meeting feels the deepest concern on account of the awful occurrences which have recently taken place in the Colony of Demerara, as inflicting a deep wound on the peaceful and benevolent Cause of Christian Missions, on the feelings of all the friends of Missions, and on the exalted character of the British Nation.
- Resolved, 2. That this Meeting, while it deeply sympathises with the afflicted widow of the late Mr. Smith, the martyred Missionary, and with the Parent Institution, pledges itself to concur with the Directors, in bringing this case under such public investigation, as the peculiarity of its circumstances may require.
- Resolved, 3. That this Meeting expresses its confident hope, that the sufferings endured by the late Mr. Smith will be over-ruled to promote the Missionary Cause, by exciting greater liberality and zeal in all its friends, and that thus *the wrath of man shall praise the Lord.**

At a Meeting held at Blackburn, in the county of Lancaster, on the 19th of April 1824, for the formation of an Auxiliary Society, in aid of the London Missionary Society, among other resolutions, the following was adopted:

- Resolved, That this Meeting expresses the most entire satisfaction with the whole of the proceedings of the Parent Institution, with reference to the melancholy case of Mr. Smith; and is forward to state that the individuals composing it, so far from feeling any thing like diminished confidence, either in the Society or its agents, in consequence of recent events, were never more disposed to place entire reliance upon both.

At the half-yearly Meeting of the Hants Association, held at West Cowes, Isle of Wight, April 21, 1824.

It was

- Resolved, 1. That this Meeting have read with the deepest interest the published statements of the London Missionary Society relative to the trial of the late Rev. J. Smith, of Demarara; and while they have sympathised in the sufferings of their laborious and valued Missionary, they have felt the fullest conviction of his innocence, and believe that he has died a martyr in the cause of missions.
- Resolved, 2. That they cannot but congratulate the Directors on that Christian prudence, and manly energy, with which they have sought to redress the wrongs, and vindicate the character of their injured Missionary; and which, in so great a degree have secured the confidence, and heightened the affection of the religious world.
- Resolved, 3. That their satisfaction has been greatly increased by the assurance of the Directors, that neither effort nor expense shall be spared to establish the legal and moral innocence of their late Missionary, and to obtain a reversal of the sentence pronounced by the Court-martial.
- Resolved, 4. That they confidently hope, however afflictive and mysterious this dispensation of Divine Providence may appear, that the spirit of persecution at Demerara will be ultimately overruled in promoting the cause it was intended to injure, by more fully developing the principles and strength of the Society, and by securing to Missionaries throughout the British dominions the protection of their liberty and lives.

(Signed)

WM. PRIESTLY, Secretary.

* For the rest of the account of this Meeting see *Home Intelligence*, page 286.

At a Meeting of the Ministers and Delegates of the Independent Churches, forming the Cheshire Union, for the Spread of the Gospel in the destitute parts of the Country, held at Tattenhall, on the 22d of April 1824.

WILLIAM CROSS, Esq., Treasurer to the Union, in the Chair.

It was

- Resolved, 1. That this Meeting, entering deeply into all the anxieties which the late painful transactions at Demerara must have occasioned the Directors of the London Missionary Society, deem it right to avail themselves of the present opportunity (the earliest which has been afforded them) of conveying to the Board the expression of their most affectionate sympathy.
- Resolved, 2. That this Meeting, convinced of the entire innocence of the late amiable, devoted, but persecuted and injured Missionary, Mr. Smith, fully concurs in the sentiments expressed on different occasions by the Board of Directors, especially respecting the motives which led to Mr. Smith's arrest, the mode of his trial, and the general treatment with which he met at the hands of his enemies.
- Resolved, 3. That this Meeting warmly approves of the judicious but firm and unequivocal line of procedure adopted by the Directors, particularly in the representations which they have made to His Majesty's Ministers, to the Parliament, and to the country at large, and in their honourable efforts to procure the unconditional remission of Mr. Smith's sentence.
- Resolved, 4. That this Meeting is of opinion, that although Mr. Smith has been taken to his reward, and can therefore be neither personally benefitted by the exertions of his friends, nor affected by the malice of his enemies; decided efforts should, nevertheless, be made to wipe off all reproach from his memory, as well as from the Society under whose protection he laboured, and this Meeting therefore highly approves of the late application, on the part of the Directors, to Parliament.
- Resolved, 5. That this Meeting wishes to express its high admiration of the honourable and disinterested conduct pursued towards Mr. Smith, by the Rev. W. S. Austin, Chaplain to the Colony of Demerara, by W. Arrindell, Esq., and Dr. Chapman, as well as of that adopted by Mr. and Mrs. Elliott, by whose affectionate and truly Christian sympathy, Mr. Smith's sufferings were considerably alleviated.
- Resolved, 6. That this Meeting is desirous of conveying, through the medium of the Directors, to Mrs. Smith, their deepest condolence under her present circumstances of afflictive bereavement.
- Resolved, 7. That this Meeting wishes to express its entire confidence in the wisdom and prudence of the Board of Directors, and pledges itself to support them by zealous co-operation, not only in the painfully interesting business which has led to the adoption of these resolutions, but in every laudable effort they make for the advancement of the Redeemer's kingdom in the earth.

(Signed) WILLIAM CROSS, Chairman.

At the Annual Meeting of the Mulberry Gardens Chapel Missionary Association, held on Friday, the 23d of April, 1824,

The following Resolution was unanimously adopted:—

- Resolved, That this Meeting sincerely sympathises with the Directors of the Missionary Society, in the great trial it has experienced by the lamented death of the late Rev. J. Smith, Missionary at Demerara, and is also desirous of recording the sincerest condolence with his afflicted widow whom we pray the Lord to support and comfort. And whilst we lament particularly the occasion of Mr. Smith's sufferings and death, as affixing an indelible stain on his persecutors, and deprecate the spirit of opposition to Christian instruction to the Negroes, manifest in their conduct towards him; we pledge our cordial co-operation with the Missionary Society in obtaining that official reversal of his sentence that shall declare his innocence, of which we entertain the fullest conviction.

Resolutions have been also received from Edinburgh, Salisbury, Hertford, Chester, St. Ives, Paisley, Appledore, Preston, Arundel, &c. which are unavoidably postponed till the Chronicle for July.

Contributions in reference to Mr. Smith's Case.

Herts—Friends at Ware, for Mr. John Cowell	£6	4	0
S. Y. D.	1	0	0
Anonymous—Compassion for the poor Slaves of Demerara	10	0	0
Scotland, Strathblane—Miss King	5	0	0
Berwick upon Tweed—Rev. R. Bulmer to Rev. Dr. Waugh	5	0	0
Rev. G. Clayton, towards the support of Mrs. Smith.			
Mr. Isaac Wright	1	1	0
Mr. Arnold	1	0	0
A Spinster's mite	0	2	6
	2	3	6
Devizes—Per Rev. R. Elliott, towards the support of Mrs. Smith	0	10	0
Mr. F. Meredith	0	5	0
Essex—Stansted, Rev J. Reford and Friends	4	0	0
Rotherham—Mrs T. Smith, towards the support of Mrs. Smith	1	1	0
Scotland, Dundee—the first United Mission.			
Church	5	0	0
Prayer Meeting	1	1	0
	6	1	0
Essex, Waltham—Collection per Rev. J. H. Carlisle	5	7	6
Finchingfield—Two Friends by Mr. Chote	2	0	0
Colchester—Collection per Rev. J. Savill	15	5	0
Chebmsford—Collection per Rev. J. Hunt	4	0	0
Mr. Mackrell	1	0	0
Herts, Buntingford, per Rev. Mr. Davies	3	3	0
A Collector to an Auxiliary Society	5	0	0
To express the approbation and thanks of a Meeting of the different denominations of the Friends of Missions, held at the Rev. Mr. Gilbert's, Hull, to the Committee of the London Missionary Society, presuming that there will be a great expense attending the Demerara business; per Mr. Rust of Hull	18	13	0
Friends at Yarmouth; per Rev. Mr. Creak, additional	1	0	0

THE SOCIETY'S EDITION OF MR. SMITH'S TRIAL.

THE Directors of the Society have thought it their indispensable duty to publish (see the Advertisement on the cover of this Number) the Trial of the late Rev. John Smith, their esteemed and persecuted Missionary in Demerara. This edition is printed from a full and correct copy, transmitted to the Directors by W. Arrindell, Esq., Mr. Smith's legal adviser, and contains several important parts of the Evidence *omitted* in the Parliamentary copy, particularly some leading *questions* on the examination of the negroes.

These OMISSIONS and VARIATIONS are distinguished by the *Italic* type. Several *Notes* are also included, appended by Mr. Smith himself to various parts of the proceedings, illustrating many points in the evidence, and evincing the firmness of conscious innocence and integrity.

This volume also contains the Society's Petition to the House of Commons, with the Letters and Statements of Mr. and Mrs. Smith, Mrs. Elliot, Mr. Arrindell, &c. &c.

It is hoped that every member and friend of the Society will avail himself of the ample information thus afforded, that he may be able to satisfy the minds of all enquirers on this important subject.

THE ANGLO-CHINESE COLLEGE.

THIS infant Establishment, the object of which is the diffusion of the Christian religion, by means of English and Chinese literature, is but little known to the public in this country. The College has, however, been much indebted to several ladies and gentlemen, both in England and China, who have given liberal contributions to it, for which, as President of the College, Dr. Morrison returns his sincere thanks. These contributions have helped to defray the expense of the College buildings, and have supported on the foundation several Chinese youths ever since the year 1819. By the latest accounts, there were in the College about 20 native Chinese students from ten to twenty years of age. One Chinese who studied in the College under the late Dr. Milne, has been ordained to the office of an Evangelist in his own country, and has himself baptized his wife, and had his son baptized. This man is about 40 years of age, and his sincerity is the more probable from the circumstance of his having two or three years previously to his adopting these measures, endured imprisonment, scourging, and the loss of his goods, on account of his profession of Christianity.

At the College the native youths study Christian Theology daily, under a Chinese professor, the Rev. D. Collie, who makes the Chinese Bible the foundation of all his instructions. They read also English religious books, and, during Dr. Morrison's visit to the College in 1823, they committed to memory some of the collects in the English prayer-book, the metrical paraphrases of the Scotch church, &c. At morning and evening prayers they sing a hymn in the Chinese language, and have read to them, with Bibles in their hands, by one of the Chinese masters, a chapter in the Chinese version of the sacred Scriptures, which is commented on by the professor.

The Chinese printers of the scriptures and other religious books, under the superintendence of the professors, come into the College hall at morning and evening prayers, and attend to hear a sermon, or exposition of scripture in Chinese, on Sundays; and to these hearers are added sixty or eighty charity scholars, for whose education the London Missionary Society pays.

The principal of the College, the Rev. J. Humphreys, and the Rev. D. Collie, visit the schools and Chinese villages in Malacca, accompanied by native readers of Dr. Milne's Chinese village sermons and other tracts.

The senior students, attended by the

junior boys, meet on Sunday evenings in the principal's room, and themselves engage in prayer, partly *memoriter* and partly *extempore*, agreeably to the practice originated by Dr. Milne.

There is a Native Roman Catholic Chinese, who is acquainted with Latin, now at the College, translating into Chinese *Stockii Clavis Sacra*, for the use of Chinese Missionaries. And a few of the senior native students are intended for under-masters in the College, and teachers of schools; or, as we pray and hope, preachers of the Gospel to their own countrymen. A Missionary to the Chinese colonies, the Rev. Mr. Kidd, from the London Missionary Society, is directed to study one or two years in the Anglo-Chinese College. This brief statement will show to the friends of the Divine Redeemer, the direct bearing of this Institution on the diffusion of Christian knowledge; and it is open to all denominations of Christians from any country in the world. To facilitate the acquisition of the Chinese language in this country, Dr. Morrison has brought to England a Library of original Chinese books, in every department of literature, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese language. It will only be required to deposit the estimated value of the book, till it be returned. In this Library there are about 10,000 Chinese volumes.

It is known to the public, that Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of 15,000 pounds sterling, is now completed; and by the aid of it and the books above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who however may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands. When arrangements are made for the Library, the public will be informed of the mode of application for the books.

Subscriptions for the College will be gratefully received by Dr. Morrison, at 21, Berners-street, and by W. A. Hankey, Banker, 7, Fenchurch-street.

HOME INTELLIGENCE.

On the 11th March, 1824, a Meeting was held at Darwen, in the county of Lancaster, for the formation of a Branch Association, in connexion with East Lancashire Auxiliary Missionary Society, to be called the *Darwen Lower Chapel Mis-*

sionary Association; Thomas Harbottle, of Manchester, Esq. in the chair; when the following resolutions were adopted:

1. That this Meeting most cordially approves the design of the London Missionary Society, and now forms itself into a Branch of the East Lancashire Auxiliary Missionary Society; adopting as its laws the Regulations supplied by the Parent Institution.

2. That Mr. Joseph Eccles be appointed Treasurer; Mr. Charles Potter, and Mr. Thomas Eccles, Secretaries; Committee, Messrs. Cheetham, R. Aspinall, J. Holden, &c. &c.

3. That this Meeting, fully recognising the fundamental principle of the Parent Society, cordially rejoice in the continued and increasing success of Christian Missions amongst all denominations.

4. That this Meeting, aware of the continually enlarging sphere of operations presented to the Parent Society, respectfully invites the strenuous co-operation of the friends of the heathen, among all classes, and especially amongst the young.

5. That this Meeting, being deeply conscious that all Missionary efforts depend entirely upon God for success, commends this Infant Association to the care and blessing of the Great Head of the Church, and earnestly entreats its members to abound in fervent prayer for a more copious effusion of the Holy Spirit both upon the church and on the world*.

7. The thanks to the Chairman.

The above Resolutions were moved and seconded by Rev. Messrs. Roby, Miller, M'Connell, Payne, Fletcher, and Littler; and by S. Fletcher, L. Williams, &c. &c.

For the Committee,
(Signed) CHARLES POTTER.

The Eleventh Anniversary of the Missionary Society for Sheffield, Attercliffe, and the neighbourhood, was held on Easter Sunday and Monday, April 18th and 19th, 1824. On Sabbath-day, the Rev. J. Leifchild, of Kensington, and the Rev. R. Cope, LL.D. of Wakefield, together with Messrs. Mather, Smith, D. Clark, and Jefferson, pleaded the Missionary Cause by sermons. The joint collections amounted to about 68*l*.

On Monday evening, the public meeting for business was held at Queen-street Chapel. The resolutions were powerfully and eloquently recommended for the adoption of the meeting, by the Rev. Messrs. Boden, Leifchild, Bennett, Theological

Tutor of Rotherham Academy; Jefferson, Smith, F. Newberry, Mr. Montgomery; Rev. Messrs. Woodwank, C. Lacom, and other ministers and friends.

The meeting was confessedly one of the most animated and encouraging that has yet been known in the annals of this Society. The deep interest which the friends evidently felt, the attention which they paid to what was delivered, and the manner in which they passed all the resolutions, tended to prove, in the most satisfactory manner, that the Missionary spirit and cause, in this town, was rapidly on the increase. While all the resolutions were passed with unanimous readiness, the following, which respect the much beloved, innocent, but martyred Smith, met with peculiar approbation.*

JOSEPH READ, Esq. Wincobank,
in the Chair.

J. MONTGOMERY, } Secretaries.
J. MATHER, }

At the close of this meeting a collection of more than 24*l*. was made.

At a subsequent meeting of the Committee, the following resolution was unanimously adopted.

That the cordial thanks of this Meeting be tendered to the London Directors, for their kindness in deputing Mr. Leifchild to plead the cause of Missions in this town.

H. F. RAWSON, Esq.
in the Chair.

On Monday the 19th of April, 1824, an Auxiliary Society was formed at Blackburn, Lancashire, in aid of the London Missionary Society, under the denomination of the *Blackburn District Auxiliary Missionary Society*; of which James Cunliffe, Esq. was appointed Treasurer, and the Rev. George Payne, Tutor of Blackburn Academy, Secretary. At the meeting which took place on this occasion several resolutions were adopted, of which one, relating to the late Mr. Smith, of Demerara, is inserted in page 282, of the present Chronicle.

Ordination of Missionaries.

On Thursday evening, April 22, Mr. G. Pritchard, from the Missionary Seminary, Gosport, who is appointed to the South Sea Islands, was solemnly set apart by prayer and the imposition of hands, in Carr's Lane Meeting, Birmingham.

The Rev. J. Renals, of Wellingborough, commenced the service by reading the Scriptures and prayer; the Rev. B. Brook,

* For 6th Resolution (which relates to the late Mr. Smith, Missionary) see p. 280.

* See page 282.

of Tutbury, asked the usual questions; the Rev. J. Chalmers, of Stafford, offered the ordination prayer; the Rev. J. A. James, (Mr. P.'s Pastor,) delivered the charge; and the Rev. T. East preached to the people, and concluded by prayer. The congregation was immensely large, and such were the impressions produced by this interesting service, as, we trust, will be lasting and beneficial to the cause.

On Wednesday evening, April 28th, Mr. Samuel Kidd, from the same Seminary, who is appointed to the Chinese Mission, was ordained at Fish-street Chapel, Hull, Rev. Mr. Sykes, of Hornsea, read the Holy Scriptures and prayed; the Rev. John Morley, of Hull, asked the Missionary several questions regarding his personal religion, doctrinal sentiments, &c.; the Rev. Thomas Hicks, of Cottingham, offered the ordination prayer; Rev. Edward Parsons, of Leeds, delivered the charge from 2 Timothy iv. 1, 2.; and the Rev. W. Eccles, of London, preached to the congregation on the importance of missions to the heathen, from Prov. xxiv. 11—12.

Departure of Missionaries.

On Monday, May 24th, the Rev. Sam. Kidd and his wife appointed to Malacca; also, Rev. John Edmonds and Mrs. Edmonds, appointed to Chinsurah, sailed from Gravesend for Calcutta in the ship Pyramus, Capt. Brodie. We entreat, on behalf of our beloved friends, the prayers of the Christian church, that God may safely conduct them to their respective stations, and make them distinguished and lasting blessings.

NOTICE.

Anniversary of Auxiliary Societies.

On Tuesday, July the 20th, the anniversary of the Essex Auxiliary Missionary Society will be held, by divine permission, at Halsted, the Rev. Dr. Harris, Tutor of Hoxton Academy, London, has engaged to preach; Mr. Pearson, Missionary from India, with Rev. Messrs. Stratten and Arundel, (Home Secretary) of London, with several other Ministers, are expected to engage in the services.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 April, to 16 May 1824, inclusive.]

IN LONDON AND ITS VICINITY.

Mr. Mackrell, $\frac{1}{2}$ Year's Dividend on Long Annuities	10	0	0
Alex. Haldane, Esq.—Donation	10	0	0
John Hare, Esq.—Ditto	10	0	0
Thomas Wontner, Esq. Islington.—L. S.	10	0	0
Samuel Blanshard, Esq.—Donation; per R. H. Marten, Esq.	10	10	0
V. Neeth, Esq. New Grove, Mile End Road	10	0	0
Joseph Butterworth, Esq. M.P.—L. S.	10	10	0
John Jones Lockhart, Esq.	10	10	0
W. ———; per Mr. F. Westley.	10	0	0
J. Addington, Esq.	10	0	0
Contents of a Missionary Box; per Rev. Mr. Slaterie	0	17	0
A Member of the Church, Cook's Ground, Chelsea; per Rev. Mr. Bunce	5	0	0
Brompton.—Trevor Chapel; per Rev. J. Morison	26	4	8
Hoxton.—Missionary Box; per Mrs. T. Wells	0	7	3
The Workpeople at Messrs. Sutaby & Co. Stationers' Court	1	19	6
Old Gravel Lane Auxiliary Missionary Society; per Rev. John Hooper	36	11	9
Mr. Lefeno, 1, Short Street, Moorfields.—Donation	1	1	0
Mrs. Lomas, Dowgate Hill	1	1	0
Mr. W. Marshall, profits on Sale of Missionary Pocket Book, for the Year 1823.	5	0	0
S. E. K.; per G. E. T.	1	0	0
Bethnal Green, Ebenezer Chapel; per Rev. R. Langford	5	15	0
Ditto collected by Mrs. Summerland	1	1	6
Mission Union, No. 175, Bishopsgate Street.—Mr. G. Johnson, Treasurer	9	0	0

Jamaica Row.—Rev. J. Townsend.—Male Branch	6	3	4
A. B.	0	10	0
Thomas Lloyd, Esq. Edmonton	5	0	0
Assistants at Messrs. Ross and Son, Bishopsgate Street	1	12	6
Mary's Savings; per Rev. J. Blackburn	0	16	2
Profits of Business in one Week, by Peregrius	2	0	0
Anonymous.—Bank of England Note, No. 3706	5	0	0
Hoxton Female Auxiliary Society.—Mrs. Stratten, Treas.	94	11	1
Subscriptions and Donations			
Collection after Sermon; per Rev. Henry Townley	32	13	9
A few Friends; by Miss Craft	8	2	0
Sunday School Girls	5	13	2
	141	0	0
Camden Town.—Collected by Miss Dunbar, $\frac{1}{2}$ Year to 26 March	2	6	2
Ditto Sunday School	0	1	7
	2	7	9
Walthamstow Auxiliary Missionary Society.—Rev. G. Collison	+129	15	0
M. E. by Mr. Burder	10	0	0
A Friend; by ditto	1	0	0
Misses S. C. and H. Ball, Mevagissey, for the poor sufferers at Theopolis, &c.	1	0	0

* Inserted in May Chronicle, as part of the Hackney Auxiliary Society.

CONTRIBUTIONS FROM VARIOUS PARTS OF
THE UNITED KINGDOM.

Omitted in the last Chronicle for want of room.	
Middlesex.—Feltham.—Sundries, by Mr. Samuel Woodham, Treasurer	7 13 0
Harrow.—Mr. T. Blake	1 1 0
Children	0 13 0
Missionary Box	0 10 6
	2 4 6
Hayes.—Per Mr. J. Hunt, Treasurer.—Penny per week Subscriptions	2 9 11
Mr. Webster's Pupils	1 1 8
Hayes Sabbath School	0 5 4½
Missionary Box; per Mr. Grenville	0 14 2
Do. Mr. Hunt	0 14 1½
	5 5 3
Hammersmith Auxiliary Missionary Society.—Rev. D. Washbourne's Chapel.—Mr. D. Nisbet, Treasurer	55 0 0
Ebenezer Chapel.—Rev. J. Day.—Annual Subscriptions	5 2 0
Sunday School Children	1 4 6
Collected by Mrs. Satter	1 0 7
Do. Mrs. Simpson	0 15 6
	8 2 7
Whetstone and Totteridge Auxiliary Society.—Mr. R. Rouse and Mr. F. Lines, Treasurers.	
Collected at a Prayer Meeting for Stations which have suffered by storm, fire, &c.	1 11 6
Norfolk Missionary Association.—Thomas Brightwell, Esq. Treasurer	230 0 0
Norwich Tabernacle Auxiliary Society.—Mr. J. Butcher, Treasurer.—Collections after Sermons, per Rev. Messrs. Wilks and Jackson	53 4 6
Interest	1 0 0
	54 4 6
Northumberland.—Newcastle-upon-Tyne Auxiliary Missionary Society.—Mr. T. Bonner, Treasurer.	
Moiety of Collection at Monthly Prayer Meetings and Quarterly Lectures	4 12 9½
Subscriptions and Donations	31 1 1½
Female Association.—Mrs. Finlay, Treasurer	55 0 0
Young Men's do.—Mr. Charlton, do.	20 0 0
Zion Chapel.—Juvenile Society.—Rev. R. Gibbs	4 15 4
Produce of a Hen, devoted to God, for mercies received in affliction, by ditto	0 10 0
Separated to the cause of the London Missionary Society, on reading the paper entitled, "Duty of Christians to employ their influence, &c. by ditto.	0 6 0
	116 5 2½
Less Expenses	5 0 10
	111 4 4½
Alnwick United Associate Congregation.—Rev. D. Pater-son.—Missionary Society.—Mr. W. Milne, Treasurer.	
Subscriptions and Donations	48 14 5½
Collection at the Annual Meeting	3 8 8½
Do. after a Sermon; per Rev. J. Campbell	2 0 2
	54 3 4
Hexham Auxiliary Society.—Rev. J. Richardson	10 0 0
Oxon, Bicester.—Subscriptions and Col-lections; per Rev. E. Fletcher	5 0 3

Rutlandshire.—Uppingham Aux. Society.—Rev. J. Green..	
Annual Subscriptions	21 1 6
Mr. T. G. Parker	5 5 0
Collected by Miss Bell	8 7 9
Miss M. A. Bell..	5 6 6
Miss Blyth	1 7 0
Miss Kemp	8 2 9
Miss H. Kemp ..	2 11 6
Miss Leaton	2 10 7
Mary Bates	1 1 11
Mr. Corley	0 4 7
F. Kemp	1 15 0
Sunday School Children	0 1 11
M. E. Donation	0 1 0
	57 17 0

Luffenham Association.

—Penny Subscrip-tions and Donations, by Mrs. Jelley	5 6 1
Mr. Jelley	1 1 0
Mrs. Godfrey's Mis-sionary Lamb	0 10 0
Missionary Box.—Mrs. Jelley	0 12 8½
Donation.—J. Wyman	0 5 0
	7 15 7½
	65 12 7½

Duddington and Ketton Aux-iliary Missionary Society.

Duddington Missionary Lamb.	1 0 0
Penny-a-week Subscriptions	2 0 0
Ketton.—Donations and penny-a-week Subscriptions	1 10 0
	4 10 0

Salop.—Ellesmere.—Rev. J. A. Thomas.

Ellesmere	2 8 1½
Idon	0 8 6
Lee	0 7 2½
Lineal	0 4 6
Sunday School Girls	2 15 0
Boys	1 8 1
Missionary Church	0 8 7
	8 0 0

Shrewsbury Auxiliary Mis-sionary Society.—Rev. T. Weaver, Treasurer.

Annual Subscriptions, &c.	35 9 6
Juvenile Missionary Associa-tion, at Swan Hill Chapel.—M. W. Blunt, Treasurer.	63 16 9
Sunday School at ditto.	
Girls	1 1 6
Boys	3 8 3
	4 9 9
Cotton.—Mrs. W.	1 1 0
Hadnell.—Mr. J.	1 1 0
Soulson.—Mr. D.	1 1 0
Wem.—M. J.	1 1 0
Mr. K.	5 5 0
Mrs. L.	1 1 0
	114 6 0

Weston Religious Tract Society; per

Miss Hill	2 2 0
Marchamby School.—Collection; per do.	1 1 0

Somersetshire.—Bath Missionary Society.—C. Goodwin, Esq. Treasurer

Portland Chapel.—Rev. J. Davies.—Collection after a Ser-mon; per Rev. H. Townley	16 0 0
	116 5 0

Bristol Tabernacle Branch Missionary Society.—Mr. S. Ditcher, Treasurer

Mr. and Mrs. Hartsinck	5 0 0
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Bristol Juvenile Missionary So-ciety.—Mr. R. Ferris, Treas-urer

	42 0 0
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Poundisford Park.—Thos. Welman, Esq. for the support of the Native Teacher, "Charles Noel Welman," at Travan-core, 4th and 5th payment.

	20 0 0
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Chard.—Rev. J. Gunn.—Annual Subscriptions	18	13	0			
Donations and Subscriptions under 10s.	12	13	6	31	6	6
Staffordshire.—Leek Missionary Association.—Rev. J. Morrow.						
Female Branch	12	0	0			
Male ditto	6	15	0			
Collected by Mr. Moss	3	5	7	22	0	7
Surrey.—Croydon.—Mr. J. Aris.						
Annual Subscription	1	1	0			
Produce of Muslin Ends	0	17	0			
Missionary Box	0	19	0	2	17	0
Dorking.—Rev. J. Whitehouse.—Missionary Association	15	3	3	21	18	10
Guildford.—Rev. S. Percy and Friends						
Cole Harbour Villagers	1	1	8			
School	1	4	0			
Village Donations	0	7	0	17	15	11
Kingston.—Miss Biden's School.—Miss Mason, Collector				2	10	0
Esher.—Few Friends at				2	10	0
Tooting Auxiliary Missionary Society.—Rev. W. Henry				40	0	0
Mortlake.—Rev. J. Blackburn.						
Missionary Box	3	12	6			
Ditto by Teachers and Children of Sunday School	2	3	6	5	16	0
Sussex.—Alfriston Juvenile Missionary Society.—Rev. G. Betts	13	0	0			
Children's Branch	5	0	0	18	0	0
Brighton.—The late Countess of Huntingdon's Chapel.—North Street.						
Contributions	36	6	11			
Annual Subscriptions	1	1	9			
Interest from Savings' Banks ..	1	16	1			
Teachers and Scholars of Sund. School; per Mr. E. Simms ..	9	0	0	48	4	0
Lewes Tabernacle Auxiliary Missionary Society.—Female Branch.—Miss E. Penfold, Treasurer.						
Weekly Subscriptions, including those from the Sunday School Girls	23	7	4			
Donations	0	7	0			
Sale of Missionary Hymn Books	0	0	6	23	14	10
Male Branch; per Mr. A. Hilton				14	4	0
				42	18	10
East Grinstead.—Late Countess of Huntingdon's Chapel.—Rev. G. Mottram.—Auxiliary Miss. Society.—Male Branch.—Penny-a-week Subscriptions	5	15	0			
Bethesda School.—Forest Row and East Grinstead; per Mr. Burt	1	0	0			
Female Branch.—Penny-a-week Subscription; by Mrs. Mottram	3	1	10			
Do. by Miss Palmer	2	10	11	5	12	9
Miss. Box; per Mr. W. Palmer	1	16	0			
Donation; by Mrs. P.	1	0	0			
Donations	1	18	0			
Sunday School	1	3	7	17	5	4
Suffolk Association.—Mr. Shepherd Ray, Treasurer.—Bury St. Edmund's.—Rev. C. Dewhurst,				13	10	10
Wilts and East Somerset Auxiliary Missionary Society.						
Codford.—Rev. J. Waters and Congregation	12	0	0			
Sunday School Girls	10	10	6	12	10	6
Devizes.—Rev. R. Elliott.—Branch Society	8	3	6½			
R. Waylen, Esq.	5	0	0			
Missionary Box	1	16	5½	15	0	0
Hinton; per Mr. T. B. Sims.—Sunday School	3	2	0			
Collected by Miss C. Norton ..	1	9	6	11	6	
Marlborough.—Rev. R. Tozer.—Penny-a-week Society	18	1	3			
Wilton.—Rev. J. Bristow and Friends	13	0	0			
Yorkshire.—North Riding Auxiliary Society.—James Dunlop, Esq. Treasurer.						
Kirby Moorside Branch.—Mr. Eastmead, Treasurer	3	4	0			
Malton ditto.—Mr. Sotherard, Treasurer	11	15	0			
Pickering ditto.—Oberd, ditto	17	17	7			
Scarborough ditto.—W. Bottomley ditto	26	5	0			
Whitby ditto.—Mr. T. Marwood ditto	61	5	3			
York ditto Juvenile Society.—Mt. Shillito, Treasurer, 1822-11 ..	3	10				
1823 53 11 1½				64	14	11½
	185	1	9½			
Less Expenses	5	18	11½	179	2	10
Hull and East Riding Auxiliary Society.—Mr. W. Briggs, Treasurer.						
Hull.—Collections at Anniversary, 1823	190	7	6			
Annual Subscriptions	40	19	0			
Donation.—Mr. Lowth; per Mr. W. Welton	5	5	0			
Juvenile Missionary Society.—per M. E. Squire	80	0	0	316	11	6
Beverley.—Rev. J. Mather.—Collections	48	0	0			
Juvenile Missionary Society ..	24	7	1	72	7	1
Barton.—Rev. J. Winterbottom.—Collections				28	2	2
Bridlington.—Rev. E. Morley.—Collections	18	0	0			
Annual Subscriptions	51	16	4			
Missionary Boxes	6	4	6½	56	0	10½
Cottingham.—Collection; per Rev. S. Curwen				11	12	2
Hornsea and Skipsea.—Rev. J. Sykes.—Collections and Weekly Subscriptions	10	9	8			
Selby.—Rev. S. Watkinson.—Collection	20	0	6			
Swanland.—Subscriptions	6	5	5			
South Cave.—Rev. Mr. Kelso.—Subscriptions				2	6	0
Thorne.—Collections by Rev. Henry Earle.						
Thorne	25	12	6			
Belton	4	7	6	30	0	0
				553	15	4½
Ditto West Riding Auxiliary Society.—George Rawson, Esq. Treasurer.						
Bingley Branch	13	0	0			
Hopton ditto	30	0	0			
Knaresbro' branch	39	11	0			
Carried forward	82	11	0			

Brought forward	82 11 0	
Leeds ditto	40 3 0	
Pontefract ditto	10 0 0	
Huddersfield Female Association. — Annual Subscriptions	49 6 3	
Profits of ornamental Work, for the Education of Native Females in India	16 0 0	
Friends for the support of a Native Teacher, "Boothroyd Moorhouse," 4th payment	10 0 0	
Missionary Boxes and Sunday School	4 13 9	
	80 0 0	
Less Expenses	212 14 0	
	34 16 0	
	177 18 0	
Sheffield and Attercliffe Missionary Union; per L. Thomas, Esq., Treasurer.		
Male Branch	95 0 4	
Female ditto	62 2 0	
	157 2 5	
Less Expenses	8 5 0	
	156 14 0	
Howden.—Rev. J. Wilkinson.		
—Subscriptions	3 0 3	
Wm. Dyson, Esq.—Donation	1 1 0	
Collected by Miss Ostler	2 0 0	
Stow Ostler	0 13 0	
	6 14 3	
Jersey Juvenile Auxiliary Missionary Society, in Rev. F. Perrot's Congregation	18 4 3	
Monthly Prayer Meeting	11 3 8	
St. Aubin.—Rev. P. Messervy and Congregation	10 10 1	
St. Jean.—Rev. T. Martin and Congregation	7 12 3	
	47 10 4	
Less Premium on Bills on London	3 18 2	
	43 12 2	
Charles Robins, Esq.—Donation	500 0 0	
South Wales Auxiliary Missionary Society.—Rev. D. Peter; Carmarthen.		
Bridgend, Bethel, and Bunmenin; by Rev. Mr. Jones	3 6 8	
Raiadi; by Rev. D. Evans	3 15 0	
Llanwrtyd, by Rev. D. Williams	0 18 10	
Sunday School; do.	0 11 0	
Troedrhwdalar; by do.	2 11 3	
Sunday School; by do.	2 3 6	
Beulah Sunday School; by do.	1 15 0	
Llaehweddal do; by do.	1 0 0	
Cairwm do; by do.	0 14 6	
Abergwesin do; by do.	0 15 5	
	10 9 9	
Brecon; by Rev. Mr. Powell	9 8 2	
Maesyrnon; by Rev. D. Jones	1 2 11	
Brechfa; by do.	1 10 4	
	2 3 13	
Trewen; by Rev. W. Williams	3 10 6	
Sunday School; by do.	2 14 6	
Farmwr Sunday School; by do	1 2 0	
	7 7 0	
Penygroes; by Rev. I. Evans.	3 4 8	
Sunday School, do.	3 5 4	
	6 10 0	
Ylanover; by Rev. E. Davies	4 0 0	
Bwlch Newydd; by Rev. I. Bowen	0 18 1	
Sunday School, do.	0 12 3	
	1 10 4	
Frelech; by Rev. Mr. Jones	4 0 0	
Carried forward	4 0 0	48 10 2

Brought forward	4 0 0	48 10 2
Juvenile Society, do.	4 0 0	
Capel Uan; by do.	2 0 0	
Juvenile Society, do.	2 2 6	
Llwynrhwrdd; by do.	1 0 0	
Juvenile Society, do.	1 16 6	
Llanwinio Juvenile Society; by do.	1 11 6	
Henfeddau Juvenile Society; by do.	1 4 9	
Peterwell; by do.	2 2 0	
Juvenile Society, do.	1 8 0	
Blaenycod; by do.	1 16 6	
Juvenile Society, do.	3 6 8	
Glanrhyd Juvenile Society	2 3 3	
Collection at Glanrhyd	1 8 4	
	30 0 1	
Mr. Culham (ann.)	1 1 0	
Mr. John Jacob; Penyalaltwen	0 3 0	
Penrhiwgaled; by Rev. D. Thomas	5 10 6	
Capel y Wig; by do.	2 16 7	
Pisgah; by do.	1 12 10	
	10 0 0	
Peniel; by Rev. D. Davies	1 9 4	
Sunday School, do.	2 6 6	
Velinwen Sunday School, do	0 14 6	
Pansey Sunday School, do	0 11 3	
	5 1 8	
St. David's and Rhodiad; by Rev. J. Griffiths	3 5 0	
Mr. Raymond; Salva (ann.)	1 1 0	
Mr. Hicks; Tremaeahir, do.	1 0 0	
	5 6 0	
Pembrokeshire County Association. — Haverfordwest.		
Green Meeting.—Rev. Mr. Bulmer. — Collections after Sermons, by the Rev. Messrs. J. Davies of Bath, and D. Peter of Carmarthen	5 17 5	
Auxiliary Contributions	6 0 8	
T. L. Morgan, M. D.	1 0 0	
Sunday School	0 7 0	
Tabernacle, after two Sermons, by Rev. Messrs. J. Davies of Bath, and D. Warr of Haverfordwest, and Collection at the Public Meeting	17 12 0	
Milford.—Rev. Mr. Warlow	1 1 0	
Mr. J. Thomas	0 10 6	
Mr. R. Glanvil	0 12 0	
Mr. Ragand	0 20 6	
Collection, do.	5 18 4	
Penny-a-week Society	1 18 2	
Pembroke. — Rev. T. Harries and Friends, after Public Meeting	3 1 3	
Temby.—Rev. B. Evans and Friends, do.	3 0 0	
Two Ladies, do; by Rev. J. Bulmer	10 0 0	
Narberth.—Rev. C. Morris and Friends, after Sermons, by Rev. Messrs. Morgan and Davies, and Public Meeting	0 9 0	
	66 17 10	
Brinbarn; per Rev. H. George	5 11 6	
Bethel; Langattock Crick; do; per Rev. D. Davies	1 10 7	
Penryn, Cwmyros, and Cwmdd; by do.	6 1 10	
	7 12 6	
Horeb; by Rev. S. Griffiths	2 7 6	
Sunday School, do.	2 4 0	
For the sufferers at Bethel-dorp; by do.	1 0 0	
Carmel; by do	1 1 0	
Bwlchygroes Sunday School, do	0 13 6	
	7 6 0	
Carried forward	187 9 9	

Brought forward.....	187	9	4
Newaddwyd; by Rev. Mr. Phillips.....	11	15	6
Seminary, do	1	2	0
Nello; by do	1	11	6
Cilcenin; by do	1	3	0
For the relief of the distressed Hottentots at Theopolis, &c.	2	12	0

Collection at the New Chapel at Lanybre	1	4	0
Sunday School, do	0	16	0
	2	0	0

Saron; by Rev. Messrs. Bowen and Jones.....	2	15	1½
Sunday School, do	3	10	8½

Aber; by Rev. Mr. Lewis.....	2	11	0
Collection at Peneader	8	9	10
A Friend at do	0	5	0

Rhydybont; by Rev. W. Jones.....	3	0	0
Sunday School, do	1	14	1
Capel Nonni; by do	2	15	6½
Sunday School, do	2	14	3
Parkyrhós Sunday School	0	18	2
Trefab, do; by do	1	3	0½

Trewiddel; by Rev. Mr. Rees.....	2	17	6
Collection at Stawen and Gly-narthen; by Rev. T. Griffiths, for the brethren at Betheldorp and Theopolis	5	0	0
Faldybrønning; by Rev. K. Jones	2	7	11
Esgerdawe; by do	0	13	0
Sunday School, do	0	15	2½
Capel Yrercw; by do	0	17	6½

Less Expenses..... 11 19 0

238 2 8

North Wales Auxiliary Missionary Society.—Wm. Williamson, Esq. Greenfield, Treasurer.	79	13	8
Anglesea	32	10	4½
Carmarvonshire	51	8	4
Denbighshire	109	14	9
Flintshire	30	18	11½
Merionethshire	42	15	3
Montgomeryshire	287	3	4

Less Expenses.... 26 8 0

260 15 4

Including £138 inserted in the March Chronicle. The particulars of the above will appear in the next Annual Report, &c.

Machynlleth.—Mr. D. Morgan.	3	0	0
—Subscriptions	1	8	0
Donations	4	8	9

Montgomeryshire.—New Town.—Rev. A. Davies.....	16	16	7
Townyn and Llanegeryn.—Rev. H. Lloyd.....	1	12	0
Denbighshire.—Wrexham Aux. Missionary Society.—Contributions from March 1823 to 1824.—Collection after a Sermon, by Rev. T. Thorp	3	10	0
Pen y Bryn Branch.—Annual Subscriptions	5	10	0
Ladies' Association.—Mrs. Hobson, Treasurer	24	16	1
Juvenile Association.—Mr. W. Hughes, Treasurer	4	9	6
Interest from the Wrexham			

Carried forward 38 5 7

Brought forward.....	38	5	7
Saving's Bank	0	10	9
Missionary Boxes	1	3	8

40 0 0

Chester-street Branch.—Collection after a Sermon, by Rev. Dr. Raffles.....	10	0	0
Annual Contributions	4	0	0
Ladies' Associations.....	9	10	6

23 10 6

Abbot-street Branch.—Collection after a Sermon, by Rev. H. Townley	3	10	0
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37 10 6

Less Expenses..... 1 10 0

65 10 6

Scotland.—Glasgow Auxiliary Missionary Society.—G. Melville, Esq. Treasurer.—Annual Subscriptions.....	36	3	6
Collected by Members of the Committee	4	18	6
Do. at the formation of this Society in Trades' Hall.....	7	11	7½
Donations.—Balmanno Street Religious Association; by Mr. J. Wilson.....	1	0	0
Dowhill Relief Church Youth's Bible and Missionary Society	10	0	0
Fellowship Meeting; by Mr. Spencer	1	1	0
Glasgow Youths' Aux. Miss. Society; by Mr. J. Wilson.....	20	0	0
St. John's Association for religious purposes; by Mr. Falconer	2	18	9
Strathaven Bible and Missionary Society; by Mr. Cochrane	7	0	0

Less Expenses 90 13 4½

10 13 4½

80 0 0

Paisley Auxiliary Missionary Society.—Mr J. Geddes, Secretary	70	0	0
Berwick Monthly Prayer Meeting; per Mr. Moore.....	72	0	0
Spital, do; per Mr. Burn	31	0	0
Tweedmouth, do; per Mr. Elliot	32	0	0
Tarbolton Bible Association.—Rev. J. Campbell; per Rev. Dr. Waugh.....	5	0	0

Subscriptions at the Cape of Good Hope.

Rix Dollars.

W. Money, Esq.	100
—Pegon, Esq.	100
T. W. Bigge, Esq.	50
W. M. Colebrooke, Esq.....	50
Col. Petmeir.....	50
—Batt, Esq.....	50
John Collison, Esq.....	50
Joseph Levich, Esq.....	50
Mr. W. T. Cooke	20
—Thompson	20
—Cannon	20
—Metelerkamp	20
—Whiston	30
—Snowdon	20
—Whitcombe	20
—McKenzie, Esq.	20
—Saunders	20
—Nisbet, Esq.....	20
—Braddon, Esq.....	30
—Waters, Esq.....	20
—Trotter, Esq.....	50
—Todd, Esq.....	50
Capt. Anderson	20
M'Donald, Esq.....	25
Niethling, Esq.....	25
Linsey, Esq.....	50
Sherry, Esq.....	50

Carried forward.... 1030

Brought forward.....	1039
Bucknader, Esq.....	20
A Friend.....	5
N. T. M.....	5
J. Syme	10
L. Twentymann	10
An Individual	2
Ditto	2
A Friend.....	5
Mr. W. Kingham	4
— R. Muir	5
Capt. Ellegood, 55th regiment.....	10
Mr. W. Marincross	10
— H. Muggridge	5
— H. Martin.....	30

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NAMES OF CONTRIBUTORS TO THE MIS- SIONARY SALE.

Mrs. Brown and Friends, St. Alban's
 Miss Ayer, Birmingham
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 Miss Davis, Botolph Lane
 Miss Kennerly
 Miss Taylor, Gravesend
 M. A. W.
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 An Invalid
 Ladies of the Heathen's Friend Society
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 Ditto Rev. E. Lake, Worcester
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 By Mrs. Owen
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 Miss Wm. Clayton
 Mrs. O. P. Wathen and Mrs. Butler, Woodchester
 Mrs. Flower and Miss Dawson, Lancaster
 Mrs. Holdsworth
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 Miss Potter, Manchester
 Ladies at Mrs. Burrell's School
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 Miss Prankard, Sheerness
 Mrs. Jennings
 Misses Read
 Misses Bead, Sheffield

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 Miss S. M. Burder.
 Mrs. Proctor
 Misses Sabine
 Miss Britten
 Miss Townsend
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 Misses Evans
 Friends by Mr. Tarn
 Friends at Henley and Twyford
 Mrs. Gross
 A great number Anonymous

The Thanks of the Directors are presented to the following; viz.

To M. for 13 Parts of the British Review, &c.—M. F. for Assembly's shorter Catechism—Mr. H. Kemp, for 12 Hymns set to Music—Mrs. Kittle, for 21 yards of printed Cotton—Mr. J. Blake, for a box of sundries—Mr. Gregory, for a parcel of Scissors—Rev. T. Hawkins, for a number of Tracts—Mr. B. Hogsflesh, for 42 Nos. of the Home Miss. Mag.—Rev. T. Lewis, Islington, for 118 Nos. of the Christian Instructor, Guardian, Observer, and Eclectic Review—A Friend at Dundee, for Erskine on Faith, and Russell's Letters, 2 vol.—Mr. John Barker, for a quantity of Haberdashery—To W. S. Mesdms. Kittle, Adnam, Illingsworth, Billing, Harmer; Messrs. Smithyman, Adams, Moule, and two Friends, per Rev. T. Wildbore, for 84 vols. and 791 Nos. of the Evan. Mag.





THE LIBRARY OF THE

UNIVERSITY OF CHICAGO

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

JULY 1824.

MEMOIR OF THE LATE REV. JOHN SMITH,
THE PERSECUTED MISSIONARY IN DEMERARA.

THE cruel persecution of Mr. Smith in Demerara, his condemnation to death by a Court Martial, his subsequent pardon by the King, and the notice taken of these events by the British Parliament and by the public at large, cannot but excite a general desire to become acquainted with his true character, and the leading incidents of a life which had so peculiar and lamentable a termination. We hasten, therefore, to lay before our readers the outlines of his history, which we are persuaded will serve to endear his memory to the religious world.

John Smith was born at Rothwell (or Rowell), a village in Northamptonshire, on the 27th of June 1790. His father, who was a soldier, fell in one of the battles between the English and the French in Egypt. His mother, who was left in destitute circumstances, was unable to support the education of her son, which was therefore unhappily neglected. He obtained, however, an ability to read by attending at a Sunday School.

At the age of fourteen he was put to business with a tradesman in the

neighbourhood of Clerkenwell, in London, where his steadiness and good behaviour recommended him to the favour of his employer, with whom he continued after the expiration of his apprenticeship, and with whom he maintained a friendly correspondence until the time of his imprisonment, and to whom he transmitted, about that time, five pounds for the benefit of his mother.

For several years Mr. Smith discovered no sense of religion, but unhappily fell into the practice of swearing, Sabbath-breaking, and other vices. He was, however, fond of reading, and sometimes indulged himself by perusing some favourite book in bed,—a practice which had well nigh proved fatal to him; for on one occasion falling asleep, the bed-clothes caught fire, and he narrowly escaped being consumed by the flames.

But Mr. Smith was a “chosen vessel,” destined to bear the gospel of salvation to the heathen; and the manner in which it pleased God to call him by his grace, and prepare him for that work, is thus detailed in his private papers.

"It pleased God, in the course of his providence, to remove me to London.—The charms of the metropolis, the evil insinuations of my new associates, and the wicked propensities of my depraved heart, soon almost entirely effaced the good impressions which I had received at the Sunday School. The business to which I was apprenticed is distinguished by its abuse of the Sabbath, and I was induced to employ myself in worldly business on that day during the winter, by a promise that I might do what I pleased with my time in the summer.

"Having no restraint laid upon me, I followed every sinful pleasure that my wicked heart, together with the counsels of the ungodly, could suggest. I was much addicted to theatrical amusements, and the money I gained on the Sabbath in the winter, furnished me with the means of gratifying my evil propensities during the summer.

In the spring of 1809, curiosity induced me to go and hear a preacher, then much spoken of, a Mr. Jones. On entering the place, he opened the Bible, for which I had a kind of superstitious veneration.—This was a new sight to me, for I was a stranger to the interior of a place of worship. The folio Bible, the large prayer-book, together with the surplice, struck me with awe. When he read the fourth commandment, my conscience smote me, and I was at once convinced of sin. Blessed be God, that conviction never left me.

"I expressed my concern about religion to a friend, who advised me to go and hear Mr. Steven, at Prescott-street.—There I attended for some time, still labouring under a guilty conscience; I roamed from place to place, seeking rest, but finding none. But, in 1810, when Tonbridge Chapel (Somers' Town) was opened, I went to see the new building, when the Rev. Mr. Leifchild, of Kensington, preached from Isaiah lv. 6, 7, 'Seek ye the Lord while he may be found,' &c. When he commented on the following words—'He will abundantly pardon,'—it was like life from the dead; it dispelled my fears; it eased my conscience, and gave me confidence in the mercy of God."

Soon after this, he was visited with the small-pox. His illness, which continued eleven weeks, was so severe, that little hope was entertained of his recovery; and he was then painfully apprehensive that his offended God was about to cut him off in his anger; but he determined that if

his life were spared, it should ever after be devoted to the service of God; and to this resolution he was enabled by grace firmly to adhere through the rest of his days. His mind was also happily freed from a heavy burden by hearing the Rev. Mr. Wilkins preach from these words,—"They that seek the Lord shall not want any good thing." From this period he began to be established in the faith and hope of the gospel.

He was admitted a member of the church at Tonbridge Chapel, now under the pastoral care of the Rev. Mr. Rayson, on the 8th of Nov. 1811. He also became a teacher in the Sunday-school then recently formed, and was regarded by his companions as one of the most efficient teachers. His steadiness, diligence and prudence were so much respected, that if any difficulty occurred, the inquiry was, Where is Smith? for on his judgment and moderation much stress was laid. His exhortations to the children were so serious and impressive, that it was evident he had made a rapid progress in the acquisition of divine knowledge, and that he was forming for a scene of more extensive usefulness. In the prayer-meetings of the congregation, his petitions were observed to be truly pious and devout; and in the family where he resided he was accustomed occasionally to lead the domestic worship.

Mr. Smith, earnestly desiring to be more extensively useful, began to cherish the desire of becoming a missionary. His diary records the following circumstances relating to that subject.

"I went to the Tabernacle to hear Mr. Jefferson (then of Basingstoke, now of Thirsk) preach one of the Missionary sermons. He represented the wretched state of the heathen in such a manner as I thought could not fail to excite in the heart of every attentive hearer a strong desire for their salvation; at least it had that effect on me. This sermon made a lasting impression on my mind, and at-

though my obligation to my master as an apprentice prevented my taking any steps towards the object of my desires, yet I never lost sight of it. I read all the publications I could procure relating to missionary exertions, and looked forward to the expiration of my servitude, hoping that the Lord would condescend to employ me in his service amongst the heathen.

"When I was out of my time I addressed a letter to the Rev. G. Burder on the subject, to which he replied, advising me to think very seriously of the matter, and write to him again. I felt perplexed, not knowing how to proceed or how to draw back. After an interval of two years, during which I had several interviews with that gentleman, I applied in the usual manner to the Directors, by whom, after due deliberation, I was accepted."

The Directors of the Society placed Mr. Smith (with Mr. Mercer, &c.) under the care of the late Rev. Samuel Newton, of Witham, in Essex, a minister of eminent learning, talents and piety. Under his direction, he pursued with diligence his preparatory studies, and conducted himself in such a manner as to secure the esteem of Mr. and Mrs. Newton, with whom he kept up a correspondence long after he left Witham.*

A missionary being wanted for the station of Le Ressouvenir, in the colony of Demerara, in consequence of the removal of Mr. Wray to the neighbouring colony of Berbice, Mr. Smith being judged a suitable person, was appointed to that station, and solemnly designated to the work, at Tonbridge chapel, on Thursday evening, Dec. 12, 1816. On that solemn occasion

Dr. Waugh prayed; the late Mr. Hawksley delivered an introductory discourse; Mr. Burder offered the ordination-prayer; Mr. Young, of Margate, gave an affectionate exhortation to the young minister, and Mr. Finley, of Tunbridge Wells, concluded the service by prayer.

A few days afterwards, he left his native country, which he never saw again, and sailed from Liverpool, in the ship *William Nelson*, for Demerara, where he arrived on the 23d of February 1817, and immediately commenced those faithful and laborious services which were rendered so great and extensive a blessing to the poor enslaved negroes of the colony.

His reception, however, by his superiors, was not very cordial. In a letter to his tutor, dated April 2, 1817, he says, "Two days after our arrival, I waited upon the Governor, being introduced by Mr. Elliott. His Excellency frowned upon me. He asked me, what I had come to do, and how I purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watts's Catechisms; and by preaching the Gospel in a plain manner. To which he replied, 'If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately.'" Mr. Smith, however, waited upon the Governor a second time, on the 6th of March, when his Excellency read the Instructions given him by the Directors, (which have recently received the approbation of His Majesty's Government) and the certificate of his ordination; in which his Excellency said, he saw nothing objectionable. On which Mr. Smith obtained permission to preach, with the promise of the Governor's protection.

Mr. Smith immediately entered upon the duties of his office, with an ardent desire to be useful. In the letter to Mr. Newton, just referred to, he says, "On the Sunday following, the people came to the house to congratulate me on my arrival. I desired

* Mr. Rayson informs the writer, that in the year 1820, when he was on a visit to Mr. Newton at Witham, Mr. N. said, "Our young friend Smith was a member of your church. Whilst he was with us, his amiable temper, his diligence, and especially his unassuming piety endeared him to all, and particularly to us. We esteemed him as a son, and never did we part with a young man who had so strongly engaged our affections. I was fully persuaded he would prove a blessing wherever he went, and I am happy to find he has, by the grace of God, justified my high opinion of him."

them to go to the chapel—I would come to them.” He then preached on 1 Peter iii. 18. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God;” and he adds, “Although it was a very wet day, the chapel was nearly full. I was much pleased with the negroes. They were more attentive than many congregations in England. ‘Many, yea very many, are hungry for the bread of life.’ On Sundays I preach three times, and catechise the negroes. Monday, catechise. Tuesday, preach. Wednesday, catechise. Thursday, teach the negroes to sing. Friday, preach. There is a great prospect of success. I suppose I have as many as a thousand negroes attend preaching, besides white people.”

Mr. Smith was not always able to engage in so many services as at first; but continued steadfastly and zealously to pursue his evangelical course to the utmost of his ability, and with a very considerable portion of success.

In the Society’s Report for the year 1819, it is stated, that the religious and moral effects of Mr. Smith’s exertions were truly pleasing. The number of adults baptized in little more than one year was 150. In that Report the following extract is given from one of his letters to the Directors. “If there be any thing on this side heaven which excites in the heart of a missionary any thing like a fullness of joy, it is to behold whole families of heathens embracing the gospel, and living so as to glorify God. This joy many of your missionaries realize. This joy, too, is mine; and to hear these things will be the joy of the Missionary Society. This is noble interest for the money of British Christians, for the redemption of the soul is precious.”

“It affords us, it will afford the Directors, great satisfaction to learn that the religious negroes conduct themselves with great propriety. In all my inquiries among the planters con-

cerning the behaviour of the slaves who come to the chapel, I never heard any one of them say, that religion *had* spoiled *them*, although some of the planters say it *will* spoil them, and this is the only reason assigned for their opposition.”

Mr. Smith’s labours appear to have been increasingly useful. The number of baptized adults in one year, as stated in the Report of 1823, amounted to 320; and the total number of communicants to 61. The total number of persons whose names had been entered into the Mission Registers, who had professedly embraced the gospel at Le Ressenvenir and the adjoining plantations, was no less than two thousand.

“We behold,” says he, about this time, “every Sabbath, an overflowing congregation, behaving with praiseworthy decorum; and we see them zealous for the spread of Christianity. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not as one in fifty) have hitherto been violated. A great proportion of them are furnished with Bibles, Testaments, Catechisms and Hymn Books; and these, being their whole library, they usually bring to chapel every Sunday.”

The influence of religion on the conduct of the slaves was apparent, especially in their regard to the Lord’s Day; for though that was the *market day*, (O shame!) and the only season for cultivating their gardens, yet many would neither frequent the market, nor work their ground on the Sabbath; and yet those very persons made the best and cleanest appearance, and enjoyed most of the comforts of life; for they were more diligent in rearing poultry, &c. which they disposed of to persons who went about the country to purchase them, and by not going to market, had fewer inducements to spend their money; and by the economy which the Bible teaches, made their money go further than others.

We do not here notice the usefulness of Mr. Davies, at Providence Chapel, in George Town; nor that of Mr. Elliott, at Cumingsberg, and at Ebenezer Chapel, on the west coast; the particulars of which appear in the Society's publications; nor do we advert to the success of the Wesleyan missions in Demerara; the aggregate of the whole is very considerable, and such as must delight the heart of every sincere Christian.

While Mr. Smith was thus successfully proceeding in his sacred work, an event took place of the most disastrous kind, and which in a short time terminated his life and labours.

The British Parliament, wisely considering the state of the slaves in the West India colonies, determined upon measures which might ameliorate their condition, afford them instruction, and prepare them for that gradual emancipation which the great majority of the British nation wished they might enjoy. The regulations agreed upon were transmitted to the several colonies, and amongst the rest to Demerara. They were received by the Governor on the 7th of July. Imperfect rumours of their arrival, originating in a servant of the Governor, got abroad, and as all good news is eagerly spread, readily believed, and frequently exaggerated, the slaves took up an opinion that the King and Parliament of England had made them free; and they were surprised and grieved that no official information of this joyful event had been made by their superiors. Whilst in this painful suspense, they found their burdens rather increased than diminished, and they were particularly aggrieved by the restrictions lately laid upon them, especially on the negroes on the east coast, with regard to their going to chapel on the Lord's Day; for the Governor had recently ordered that they should not go to worship without passes from their masters, which were with difficulty obtained, and sometimes refused. An overseer was also sent with them,

as a spy on them and on their minister.

Some of Mr. Smith's hearers applied to him to know about "the new law," (as they termed it) and whether their freedom had come out. Mr. Smith assured them that their freedom had not come out, but that something was come out for their good, and advised them patiently to wait till the Governor should see fit to make it known.

The uneasiness of the negroes continued to increase, and their impatience to manifest itself more and more. Mr. Smith therefore proposed to declare from the pulpit what the new regulations actually were; but this proposal was unhappily rejected.*

At length, on Sunday, Aug. 17, 1823, after the noon service, two or three of the negroes who had been at chapel, came into Mr. Smith's house, as they had been accustomed to do, to bid him "good bye." Two of them, named Quamina and Seaton, were talking together in a low tone of voice, and Mr. S. heard the words "manager" and "the new law." Mr. Smith rebuked them for talking about such things. Quamina then said, "O, it is nothing particular, Sir; we were only saying it would be good to send our managers to town † to fetch up the new law." Mr. S. immediately replied, that such conversation was improper; that they would be fools to say any thing to the managers about it, for they were not the law-makers; that if there was any thing for them they would soon hear of it; but that if they behaved insolently to their managers they would lose their reli-

* This measure was wisely adopted in Berbice, where Mr. Wray, by desire of the Governor, explained the matter to the slaves from the pulpit, and all was quiet. Had this prudential measure been pursued in Demerara, all the confusion and bloodshed that ensued, would, in all probability, have been prevented.

† That is, to George Town, the seat of Government, distant about nine miles from Le Ressouvenir.

gious character, and would provoke the Governor here and the Government at home." Quamina replied, "Very well, Sir, we will say nothing about it, for we should be very sorry to vex the king and the people at home." Mr. S. had not then the least idea of a revolt; nor had he till Monday evening, when he received a note from a slave named Jackey, which brought to his recollection what had passed on Sunday, and obliged him then to fear that some mischief was designed. This note came to hand as Mr. and Mrs. Smith were taking a walk about six o'clock.

It having been reported (as we are informed) to the Governor on Monday morning that an insurrection was likely to take place, Quamina and Jack were taken into custody; but rescued by the negroes; but Mr. Smith knew nothing of this. When he and Mrs. Smith were approaching towards the manager's house at Le Ressouvenir, they heard a tumultuous noise, and upon inquiry, found that the slaves had attacked the house of Mr. Hamilton, the manager, demanding fire-arms. Mr. S. immediately went up to them and entreated them to desist and depart peaceably; but they appeared to be furious and determined, behaved very rudely to him, and desired him to return to his own house. Before he departed, however, he prevailed upon them to refrain from hurting Mr. Hamilton, whom they were about to put into the stocks. Mr. H. thanked him for his friendly interposition.

The insurgents then, increasing in numbers, proceeded to many acts of violence, deeply to be deplored, in which, however, less sanguinary measures were adopted than had been previously known on similar occasions. And to the peaceable principles of the gospel, which Mr. Smith had inculcated, this moderation must be ascribed; for they declared that as they could not *give* life, they would not take it away—their religion forbade

them to do it. And thus were the lives of those very men preserved who were eager to destroy, under the colour of law, the life of Mr. Smith.

Unable to quell the riotous proceedings of the negroes, Mr. Smith returned to his own house, where he remained in quiet until Thursday afternoon, when he was arrested by a party of the militia in a most brutal and ferocious manner, and obliged, with Mrs. Smith, to leave their habitation and become their prisoners. They were allowed only a few minutes to prepare for their removal; the captain told him martial law was proclaimed, and swore that if he spoke another word he would sabre him. Mr. Smith's papers, (including his *private journal*, of which a most unjust and cruel use was made on his trial) were seized; and they were hurried away to the place of confinement, which was near the roof of the house, exposed to the burning rays of the sun in a sultry climate; and where they were not suffered to procure from their own habitation a necessary change of linen. Mr. Smith was here closely confined, without permission to see his friends, without the use of pen and ink, or liberty to correspond with the Directors, for about seven weeks, when he was brought to trial before a Court Martial on Monday the 12th of November. Four charges were brought against him, and a number of witnesses examined, some of them members of his own congregation, who in hope of being themselves acquitted from similar charges, were induced to make the most false and wicked accusations against him, but which several of them who, contrary to their expectation, were afterwards tried and condemned, recanted in the prison in the most solemn manner, or at the place of execution, confessing their sin, begging mercy of God for their wicked lies, and declaring with their dying breath the perfect innocence of Mr. Smith.

(To be concluded in our next.)

LETTER OF THE LATE
REV. J. NEWTON.*

My dear Friends,

You might well expect to hear from us before now: I should have let you know that the carpet came safe, which is all I have to say of it. How it looks, how it fits, and how much it is admired, I leave my dear to inform you: I suppose she will likewise thank you for your trouble.

Carpets and such fine things lie out of my department. The path through this wilderness to the kingdom of glory is not spread with carpets; if it were, 'shoes of iron and brass' would be unnecessary, and if they were not needful, the Lord would not have provided them.

But he knows the way is rough, and provides accordingly. He trod it before us, and has left upon it the marks of his footsteps for our instruction and encouragement. May we follow him cheerfully; as he passed through sufferings to glory, so shall his people; but how different is the cup which he puts into our hands from that which he drank for our sakes.

"Our sufferings are not worth a thought, When, Lord, compared with thine."

At present my path is remarkably smooth. My health good; my dear pretty well. Betsy well too. A peaceful united family at home; kind friends abroad; bread in the cupboard. Some liberty in the pulpit; some tokens of the Lord's presence in the congregation, and a mind, through mercy, so well satisfied with my situation, that there is not a person upon earth with whom I would wish to change. And all this heightened by the consideration (which is seldom long out of my thoughts) of what I was, and where I was, when the Lord first began to

draw me to himself. Verily, I am a debtor; I seem to have nothing to ask for myself, but for a more thankful, dependant, humble and active spirit in his service. Here, indeed, I have much cause for shame and grief; my inward cross is not light, at least it would not be if I had a deeper sense of my obligations, and of the defects and defilements attending my poor services. But my Lord is gracious, and permits me still to hope in his mercy.

Our friend Mr. Johnstone will, I believe, go Chaplain to the proposed settlement in New Holland, and have the honour to be the first man who is to carry the glad tidings of salvation to the southern hemisphere. He did not seek this service; it was proposed to him, and he has felt the importance of it, and the difficulties attending it. Yet he does not decline it. I hope his call is not from man only, but from the Lord. It is a call like that of Abraham; to forsake all that is dear to him, and to venture himself upon the promises and power of the Lord. He seems to be in every respect a fit person; and I believe his views are so upright, that the Lord will not permit him to take a step of so much consequence unless it be agreeable to his will. We often think of dear Mrs. T. and of the hour which is before her. I trust the same gracious Lord who has been with her in former times, will support her, and appear for her again, and that you will again invite us to praise him on her behalf. Every answer to prayer which he affords is an encouragement to call upon him again, and then again, even as long as we live; for as we shall always need his help, so he has promised always to help those who put their trust in him.

I must conclude with assuring you that I am your affectionate and obliged servant,

27 Oct. 1786.

JOHN NEWTON.

* Letter viii. in "The Aged Pilgrim's Triumph," reviewed in our last Number; p. 263.

ON EVANGELICAL HOPE.

HOPE is generally ranked amongst the chief passions of the human mind; it is excited from a view of some good likely to be enjoyed; and stands opposed to fear, which is a painful emotion, arising from the apprehension of some evil likely to befall us. These passions affect us according to the magnitude and certainty of their different objects: if the evil we fear be great and certain, the impression is proportionably painful; if the happiness we expect be great and certain, of consequence the pleasure of that expectation must be attended with peculiar satisfaction. Hope stands opposed to possession! and always supposes something pleasing and future to be enjoyed. According to the apostle Paul, possession, or enjoyment, destroys it; for "what a man seeth why doth he yet hope for?" Faith and hope are inseparably connected, though perfectly distinct; the former believes the divine testimony as true, the latter waits its accomplishment. Having made some remarks on the nature of Hope in general, we now proceed to consider,

I. The excellence of the Christian's hope, as to its basis. When a builder is about to erect a stately edifice, his first concern is, to have a foundation equal to the support and magnitude of the superstructure. Brethren, can we be too careful as to the basis of our hope when building for eternity? As the objects of our hope are interesting and sublime, it is of infinite consequence that our expectations be well founded, lest in the end our faith should prove imaginary, our hope delusive, and our expected happiness a dream. That we may not be deceived in a matter of so much importance, let us look well to the basis upon which we raise this superstructure; whether it be upon a rock, which will stand the attack of storms and tempests; or like the sand, which may abide for a while, but when wind and rain come, will

give way, and the building itself fall. Hope is either well or ill founded, according as it corresponds with divine revelation, or differs from it. If we expect what God has not promised, or in a way unwarranted by his word, our hope cannot be scriptural nor well founded. There is a good hope through grace; but there are many bad ones through ignorance, presumption, and unbelief. Many immoral and profane persons take refuge in the general mercy of God, without regard to his holiness, justice and truth. Such would do well to consider, that God never manifests one perfection at the expense and injury of another. He whose nature is love, and whose tender mercies are over all his works, hath said, that the unrighteous shall not inherit the kingdom of God. The self-righteous may bless himself that he is not as other men are, extortioners, unjust, adulterers; he may boast of his uprightness, humanity, benevolence and devotion, as sufficient to secure an interest in the divine favour, and form a proper basis for eternal happiness. How many of this description reject the righteousness of God, and go about to establish their own. But these persons should remember that the holy law of God extends to the very thoughts and intents of the heart, requiring truth in the inward parts; and that "by the works of the law no man can be justified." Let the self-righteous formalist weigh his hope in the balances of the sanctuary, and he will find it wanting. All expectations founded on enthusiastic dreams, transient impressions, and lively flights of fancy, will also be found vain and delusive. Such may boast of their former convictions of sin, or their present correct views of truth, while they never felt the humbling and sanctifying influence of the gospel. The hopes of such will perish, and their latter end be fearful. Their expectations are very properly, but awfully compared, to the giving up of the ghost. Job xi. 20.

The believer's hope is founded on the testimony and promise of that God who cannot be deceived himself, and who is incapable of deceiving others. Men are ignorant, and may utter falsehood through mistake, but Jehovah's knowledge is unlimited, and absolutely perfect. The exceeding great and precious promises of pardon, support in affliction, guidance in difficulty, and final happiness shall be accomplished. Hath he said it, and will he not do it? Hath he spoken it, and shall it not come to pass? The truth and goodness of the divine character removes every ground of suspicion of his disappointing our expectations. We may rest satisfied that he will most assuredly fulfil all that he hath promised.

The believer's expectations cannot fail him, because they are founded on the word and promise of the unchangeable Jehovah. The perfections of God, the everlasting covenant, the precious promises of the gospel, the vicarious sufferings and death of Christ, the unsearchable riches of his grace, the greatness of his love, and the power of his Spirit, unite to form the glorious basis of the Christian's hope of pardon, acceptance, holiness, and eternal life. "This is firm footing, this is solid rock." Here we may build the dearest interest of our immortal souls, without fear or dread of disappointment. "Built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

II. As the foundation of the believer's hope is firm and unchangeable, so its influence is salutary and pleasing. Hope is the spring of action, and gives energy to the engagements and pursuits of life. The regular influence of a wise and well established hope, contributes much to our comfort and satisfaction in every condition and circumstance of life. "It quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good humour.

It is a kind of vital heat in the soul, that cheers and gladdens her when she does not attend to it. It makes pain easy, and labour pleasant." If this may be asserted of hope in general, how much more so of the hope of the gospel? Its kindly influence is known by the support and consolation it administers under the painful feelings of guilt. The gospel as much supposes we are depraved and guilty, as a remedy does the existence of a disease. Without admitting this plain truth, it is impossible to understand, or cordially embrace, the mediation of the Son of God. The sacred writings represent fallen man as under the curse of the law, and justly exposed to the righteous displeasure of a holy and sin-avenging God. When divine light shines into the understanding, and the exceeding sinfulness of sin is strongly impressed on the mind, we then see and feel ourselves to be sinners, helpless, and self-condemned. The penitent finds no fault with the divine law, as too holy in its precepts, or too severe in its penalty; makes no vain excuses, but falls before the throne of grace with contrition and humility, exclaiming, "O wretched man that I am! God be merciful to me a sinner!" In this state of darkness and guilt, nature, with all her boasted powers can afford no relief to the weary, heavy-laden mind. She knows not the way of life; all beyond conjecture is midnight darkness.

Amidst the anxieties which arise from guilt and fear, how suitable and welcome the hope of the gospel! Hope lends the bewildered and distressed her friendly aid, leads the soul from the gloom and darkness of guilt, and points to the Lamb of God, who taketh away the sin of the world. In the Son of God we find a suitable and all-sufficient salvation, grace to pardon all our sin, and a fulness equal to our numerous wants. The soul having found him of whom Moses wrote in the law and prophets, exclaims with gratitude and complacency, "Whom have I in heaven but

thee, and there is none upon the earth I desire besides thee."

Evangelical hope is not only instrumental in relieving the mind from the burden of guilt, but purifies the heart and regulates the conduct. As guilty we need pardon; as depraved we need holiness. Without these valuable blessings no man can see the Lord. That which does not deliver us from the love of the world, and separate us from self and sin, can never save us. A life of sin and vanity is only consistent with the hope of the presumptuous and self-deceived. The Christian lives in the pleasing expectation of seeing Christ in heaven, and of being fully like him; the effects of this hope is, that he endeavours to be more and more conformed to him now; knowing that his future enjoyment of Christ in glory depends upon his present conformity to him in righteousness and true holiness. He that hath this hope in him, purifieth himself even as he is pure. Hope prompts the believer, and animates his endeavours to grow in grace and conformity to Christ, as the proper meetness for that inheritance which is "incorruptible, undefiled, and fadeth not away."

Active and persevering obedience is another happy effect of a good man's hope. It is lively, in opposition to an inactive unoperative hope. The gospel of Christ is emphatically termed the doctrine according to godliness. It supplies us with the most powerful motives to universal holiness. "Begotten again to a lively hope by the resurrection of Jesus Christ from the dead;" we shall receive with meekness the instructions of our ascended Lord; confide in his atonement and righteousness for pardon and acceptance; submit to his dispensations as holy, just, and good; regard his moral and positive commands; be grateful for his favours; live to him as the ultimate end of our being; promote his interest; rejoice in the triumphs of his power and love; press towards the mark of our high

calling, and look for "the blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ."

Patience and steadiness under the difficulties and storms of life are the offspring of evangelical hope. None are exempt from suffering, because none are free from sin. The life of man is made up of uncertainty and vicissitude; of fears and anxieties. In our bodies we are liable to disease, weakness and pain; in our temporal engagements to losses and disappointments; in our minds to temptation, darkness and distress; in our connexions to bereavement and death. In all the changing scenes of life, or gloom of death, nothing can cheer the heart, or fortify the mind, like the hope of the gospel. It will enable us to bear poverty with content, affliction with patience, persecution with firmness, injuries without retaliation, and bereaving providences without despair. From the delightful prospect the believer has before him, he stands secure amidst the roaring tempest and bursting thunder; for with Paul he "reckons the sufferings of this present time not worthy to be compared with the glory which shall be revealed."

Hope, like an anchor entering within the vail, keeps the soul sure and steadfast. The Christian's hope not only produces patience and steadiness under the ills and storms of life, but diffuses a pleasing lustre over the dark valley of the shadow of death; and inspires the dying believer with confidence and joy. The most exalted piety, the most enlarged benevolence, the most sublime devotion, and the most extensive usefulness, cannot exempt from the stroke of death. "It is appointed unto all men once to die." Death triumphs over the aged and the young, the peasant and the prince, the fool and the philosopher, with undistinguished and resistless fury. Blessed be God for the gospel of Jesus Christ, which sheds its rays on the dark scenes of

mortality! We know but little of things sensible and present, and nothing accurately of futurity; but Christ has drawn aside the veil that hides eternity from our view, and informs us of many things which sense and reason could never have discovered. Life and immortality are brought to light by the gospel; the believer, animated with a hope that maketh not ashamed, (a hope which proud philosophy could not teach) would not live always; but, knowing death to be gain to him, he is not afraid "to depart and be with Christ, which is far better" than any thing to be enjoyed on earth. The attraction of hope, like that of matter, is always strongest when nearest its object. Hence the hope of a dying Christian in the near view of a blessed immortality has been often known to rise unto "joy unspeakable and full of glory."

III. The object of the Christian's hope comprehends the chief good; the enjoyment of God in the contemplation of all his adorable perfections, infinite wisdom, almighty power, unbounded goodness, and immutable faithfulness. The sacred writings not only represent God as a consuming fire, taking vengeance on the impenitent; but as delighting in mercy, pardoning iniquity, transgression and sin. Of old, God was manifested in clouds of darkness, thunder and fire; but under the gospel economy, God is manifested in the flesh. In the works of creation God excites our admiration, in his holy law he alarms our fears, in the gospel he encourages our hope. While he resisteth the proud and self-sufficient, "he taketh pleasure in them that fear him, and that hope in his mercy." Through the mediation of Christ, Jehovah is the hope of Israel, and Saviour thereof in time of trouble. What are riches, honours, pleasures, friendship, reputation, health, beauty and youth, compared with the favour of God, in whose presence is fulness of joy, and at whose

right hand are pleasures for evermore? What are the pomps and vanities, the crowns and sceptres of this world, when compared with the unsearchable riches of Christ, an inheritance uncorrupted and undefiled, a kingdom that cannot be shaken, a crown of glory that fadeth not away?

How vast and comprehensive, how desirable and permanent the object of the believer's expectation! What can the immortal soul wish for that is not to be found in God? Seeing the world to be vanity, and feeling it to be vexation of spirit, the Christian exclaims, "Thou art my portion and hope in the land of the living." The renewed soul naturally rises in search of God, and having found in him every thing equal to its vast desires, thither would it "flee away and be at rest." What may we not expect from him, whose treasures of grace and glory are so inexhaustible? We may hope for guidance through life, support and confidence in the solemn hour of death, a glorious resurrection from the ruins of mortality, final acceptance in the judgment-day, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. How little and insignificant do all those things appear which men in general wish for on earth, when compared with what the believer hopes for in heaven? Here the best of characters are shaded with inconsistency; in glory they will be completely amiable and lovely. In this imperfect state the vile mingle with the precious; in our Father's house our companions will be the first and best in the universe. Here our views of God are superficial and obscure; in heaven Jehovah shall be known, and enjoyed in all his infinite perfections. The present state is embittered by the remains of sin, spiritual declensions, the cares of the world, and the temptations of Satan; in glory, our existence will be rendered completely happy, and enlarged and prolonged throughout the ages of eternity. No

expectation can equal the Christian's, because no object is so comprehensive, so sublime and glorious. Now, blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God, through faith unto salvation.

BETA.

SERPENT WORSHIP.

SIR, *To the Editor.*

THE most extraordinary species of idolatry in the heathen world seems to have been the worship of serpents. That the agent which

"Brought death into the world, and all our woe,"

should have been therefore idolized, is the most striking instance of human infatuation I am acquainted with: yet Mr. Bryant, and other learned men, assure us this worship was almost universal in the eastern world, particularly in Egypt and Babylon.

There was also a sect of mongrel Christians, and another of apostate Jews, who assumed the name of *Ophites*, from Ophis, a serpent, to which they paid especial reverence. But the worship of the serpent seems to have been carried to the utmost height of criminality in South America, and the monuments of it are now to be seen in the exhibition of *Antient Mexico* at the Egyptian Hall, Piccadilly. Among the objects most prominent is a colossal image of a serpent, or rather an enormous dragon, with a human head in its mouth, in the act of gorging it, with a body in folds, sixty feet long and eight in circumference. There is also a smaller serpent, probably one of the *Penates*, or household gods, which were copies from the colossal idol upon a small scale.

But the most horrid object of all is the great image of the goddess of war, which stands twelve feet high, and is sculptured out of a solid rock of grey basalt, and its body composed partly of the human form, and partly of the tyger and of rattle snakes, with a sort of necklace composed of human heads, hearts and skulls. Before this statue is placed the great sacrificial stone, on the upper part of which, where the bleeding sacrifice was laid, is a groove to receive the blood of the miserable captive sacrificed, whose heart, while yet living, was torn out and presented reeking to the idol, and then (mixed with copal) slowly consumed before it; and the body given to the captors to be devoured by them. Above 30,000 human beings are said to have suffered in this manner at the consecration of the last emperor.

Such a picture of the horrors of idol-worship and of war was perhaps never before exhibited, and is a complete answer to all that can be said in excuse of either, and ought to inspire at once compassion and energy in the cause of Missions to the heathen.

But I cannot conclude these very brief remarks, without noticing the retributive justice of Divine Providence. When we read of the cutting off the thumbs and great toes of Adonibezek by Israel,* we begin to pity the unfortunate monarch; but when in a following verse we read that he had so served threescore and ten kings, our pity is changed to awful admiration of the righteous judgment of the Almighty. So in reading the cruelties of the Spaniards to the unhappy Mexicans, our sympathies are naturally excited for the sufferers; but when we find these Mexicans had previously been in the habit of sacrificing thousands of human beings to their idols, we cannot but confess, "Righteous art thou, O Lord! — because thou hast judged thus." Rev. xv. 5.

SPECTATOR.

* Judges i. 5.

MISSIONS TO THE NEGROES.

Extracts from the Lord Bishop of Gloucester's Sermon, preached A. D. 1739-40, before the Society for Propagating the Gospel in Foreign parts.*

It is a great reproach to Christianity to see men with so much eagerness, and through so many hazards, going to these countries in order to gain the wealth that perisheth, or sending their wealth thither in hopes of having more in return; and not in the least concerned to propagate virtue and religion there.

Many of them (*i. e.* the poor slaves,) spend their whole days, one generation after another, undergoing with reluctant minds continual toil in this world, and comforted with no hopes of reward in a better. For it is not to be expected that masters, too commonly negligent of Christianity themselves, will take much pains to teach it their slaves, whom, even the better part of them are in a great measure habituated to consider as they do their cattle, merely with a view to the profit arising from them.

Let us think what good must follow from extending instruction to the poor negroes. The servitude and hard labour they undergo, be it as justifiable as it can, surely requires that we should make them all the amends in our power, and the danger into which they have brought our colonies more than once demands the greatest care to compose and soften their vindictive and sullen spirits. Now there can be nothing contrived on purpose more likely to effect this than belief of the gospel; which not only forbids in general both doing and recompensing evil, but commands in particular as many as are servants under the yoke to count their masters worthy of all honour; and to be subject to them with all fear, not only to the good and gentle, but also to the froward.

The only rule which it prescribes (*i. e.* the gospel) for servants of the same religion with their masters, is, not to despise them because they are brethren, but do them service the rather. Nor hath experience at all shown the behaviour

of such to be different from what reason would lead us to expect. On the contrary, in a great rebellion of the negroes at New York, only two of those who had received, and only one who had been baptized, was so much as suspected of being guilty; and he was afterwards acknowledged to be innocent; BUT THE DEEPEST IN THE CONSPIRACY were the slaves of those who had opposed the most warmly all endeavours for their conversion.

We have introduced amongst them (*i. e.* the slaves) both diseases and vices, which have destroyed great numbers of them; surely it is fit we should communicate something good to them. It may be feared they are hitherto the worse for their knowledge of us: but they will certainly be the better for the knowledge of our religion. And the more they are prejudiced against it by the wickedness of its professors, the more need there is to lay before them, in full light, the excellency of its precepts, and to convince them that there are persons who not only believe, but practise them.

But perhaps it will be said, supporting designs of this nature is the clergy's business; let them take care of it. And so, God be thanked, we do; and so I hope in God we shall, whether we are helped in it more or less; in such manner as both to keep pace with the willing, and make amends for the unwilling. We desire not to boast, and we need not be ashamed of the proportion which we contribute. But we may, notwithstanding, do very well to increase it. For there is so much expected of us, and we are so greatly concerned to answer every reasonable expectation to the utmost, that if any of our order have omitted taking sufficient notice of a charity so immediately related to their profession, it is their duty on many accounts to make full compensation to it without delay. It is our duty, at all times, to avoid all appearance either of preferring riches in this world before being rich in good works, or of loving pleasure more than God. St. Paul took wages of some churches to do others service. Let us out of the wages which we take, do all the service we can to the church of God; and distribute largely to the necessities of the saints, particularly their spiritual ones.

* Dr. Benson, who in 1734 was consecrated Bishop of this see, and in 1736 ordained the excellent Mr. Whitefield. He died in 1752 without farther promotion.

ANECDOTES.

Missionary Garrison.

Extract of a letter from the Rev. Mr. Latrobe to the Secretary of the Edinburgh Association, in aid of the Moravian Missions, dated April 27, 1824.

"Of the mission in the Danish Islands we have received no written accounts of late, but a very gratifying testimony from Major Moodie of the Bengal Engineers, who visited the West Indies a short time ago. As a mark of the estimation in which the labours of our Missionaries are held by the authorities there, he stated that to a question put by himself to the Governor of St. Jan, regarding the

amount of the garrison in that island, the latter replied, 'It is a small but a very effective one, for it consists of three Moravian Missionaries!'"

Indian Shrewdness.

When General Lincoln went to make peace with the Creek Indians, one of the chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move farther; the request was repeated till the General got to the end of the log. The Indian said, "Move farther;" to which the General replied, "I can move no farther."—"Just so it is with us," said the chief, "you have moved us back to the water, and then ask us to move farther."—*Connecticut Journal.*

OBITUARY.

MR. THOMAS MORRIS.

ON Tuesday, Feb. 10th, (not 18th as in our last,) in the 79th year of his age, died Mr. T. MORRIS, of Haverfordwest, who finished his earthly course in triumph, after having steadily persevered in the ways of God upwards of sixty years. His first serious impressions were received under a sermon preached by the Rev. Howell Davies. On the 21st of April, 1765, he was admitted a member of the Independent church, assembling in St. Thomas's Green, then under the pastoral care of the Rev. John Hughes. He was married to a pious and consistent member of the same church, with whom he was therefore one in religion—a circumstance which, under the blessing of God, contributed much to his domestic happiness and spiritual improvement, and to which he often adverted with gratitude and satisfaction. They were both highly esteemed by the late Rev. B. Evans, who succeeded Mr. Hughes, and also by the Rev. Thomas Davies, who, in the course of about two years more, succeeded him.

Some time after Mr. Davies had resigned his charge, (the Rev. John Evans from the Academy at Oswestry being then ordained as pastor at the Green Meeting,) Mr. Morris, with a few others, withdrew and attached himself to the Baptists. To them he afforded considerable assistance when

erecting their original place of worship. He could not, however, adopt their views respecting the ordinance of baptism; and was therefore received as a stated communicant at the Tabernacle. He now became intimately acquainted with most of those English ministers who from time to time visited Haverfordwest to supply the Tabernacle pulpit, who always found a cordial reception in his family. In the summer of 1813, soon after the settlement of the Rev. John Bulmer, from the Academy at Rotherham, Mr. Morris was again received to communion at the Green, a privilege which it had long been his intention to seek, whenever circumstances should admit of it.

In sentiment, Mr. Morris was a moderate Calvinist, entertaining views similar to those of the late Dr. Edward Williams, and particularly admired his celebrated sermon on "Predestination to Life."

With respect to his moral and religious character, he was unquestionably a man of strict integrity. As a father, a husband, and a neighbour, his character is universally approved. When injured, he was ready to forgive; and when angry, he always took care that the sun should not go down upon his wrath. He maintained an habitual sense of his dependance on God, acknowledged his unworthiness as a sinner, and was very humble and thankful. His conversation in his fa-

mily, in the church, and in the world, was such as to adorn the doctrine of God his Saviour. Twice a day he called his children and servants together for domestic worship, and would not allow any of them to be absent without sufficient cause. The Lord's Day, with its solemnities, was to him a delight, and he was never more happy than in the service of God. This he evinced by his *early attendance*, making it a rule to be always in his place before the service began; and to him the celebration of the Lord's Supper was considered as an important privilege.

The last time Mr. Morris attended public worship was on the first Sunday in February. On the morning of that day he felt himself rather unwell, and had a conflict in his own mind respecting the propriety of attending the meeting; but as the Lord's Supper was to be administered, his desire to be present prevailed over every reason suggested for staying at home. To his mind it was a season of peculiar delight and refreshment; he spoke of it as such after service, and said, on reaching home, "Blessed be the name of my Redeemer, for strengthening me to go up to his sanctuary." On the following Wednesday he was taken seriously ill, and continued for some time in much pain. When thus exercised he said, "Blessed be the name of my Redeemer! He has not only made me ready, but willing!—I know it is far better for me to depart and be with Christ, than to abide here." During the severest period of his sufferings, he exclaimed, "My Lord, and my God!"—"My Jesus and my Redeemer!—My all and all!—I have long since anchored on the rock, Christ Jesus!" When an intimate friend called to see him for the last time, he took him by the hand, and said, "All fear is now done away!" and, after a few moments, he added, "My Shepherd is the living Lord; he will not let me want his support." On the following Lord's Day he became so weak, that he was carried up stairs by his men-servants. Being put to bed, and finding himself somewhat refreshed, he looked around and said, "Here I am, and have nothing to do here but to die; for, blessed be the name of the

Lord, my peace is made with God!—I have studied the Scriptures all my days; and now *I know my salvation is sure!* My pain and weakness are now sufficient for me

'Life is the time to serve the Lord,
'The time to insure the great reward!'"

The last time he was brought down stairs, one of his daughters, convinced that he could not be long with them, pressed his hand, and observed how glorious a day it would be when they should meet in heaven; to which he replied, "If you follow my great Redeemer I shall meet you there." On the night before he died, while under that restlessness which sometimes precedes dissolution, he often asked what o'clock it was; and repeatedly said, "O how I long for the morning when I shall behold my Saviour's face without a vail between!" and, in the morning at seven o'clock, he sweetly fell asleep in Jesus. The solemn event was improved on the following Lord's Day, in a sermon from Phil. i. 23. which has since been published as a tribute to the memory of one who was deservedly esteemed and much lamented. J. B.

RECENT DEATHS OF MINISTERS.

DIED, on Saturday, March 27, 1824, the REV. JOHN SYKES, of Guestwick, Norfolk, forty-eight years pastor of the Independent church there.

On Saturday afternoon, June 12, died the Rev. Jos. Jefferson, of Thirsk, in Yorkshire, formerly of Basingstoke. His health had been some time declining, and he laboured under much depression of spirit; and his great self-debasement prevented him from indulging more than an humble hope in "Christ that died." His language was frequently, "waiting for the mercy of our Lord Jesus Christ unto eternal life." Even to the last, a cloud of discomfort seemed to hover over his mind; yet his last words were prayer, and his last feelings faith. The Rev. Mr. Prattman, of Barnard Castle, was expected to preach his funeral sermon on the 20th. His age was 57.

Mr. J. had been nearly thirty years an editor, and one of the most frequent contributors, to this Magazine. We hope to be favoured with farther particulars in a future Number.

REVIEW OF RELIGIOUS PUBLICATIONS.

Professional Christianity ; or Considerations urging the Importance of Religious influence on the Medical Character. By a Medical Practitioner. 1s.6d. Hatchard.

To witness the sad ravages of disease and death with any tolerable degree of composure, must, according to the author of this bold and spirited pamphlet, be the result, either of that faith which looks beyond the grave and mortality, or of those heartless and benumbing principles which scepticism inspires. The anatomical student cannot, he conceives, long contemplate "the dismal mementoes of futurity" with which he is conversant," without either becoming an infidel or a decided Christian. If, unhappily, he embrace the former alternative, the high and exalted views which animate the *Christian* physician in his earnest endeavours to render the present short period of existence subservient to that which shall never end, can have no place. The stimulus to exertion is necessarily lessened; the present life is all; the immortal spirit is disregarded; hence the most salutary reflections and anticipations to which the dying patient might be led, are perhaps stifled by the delusive promise of recovery, or overcome by the heavy slumbers of opium. Dreadful thought! To intoxicate, as it were, an unhappy man, while approaching nearer and nearer a tremendous precipice, of which he is unmindful and unaware! With the striking portrait of the *Infidel* physician, our author has contrasted one equally vivid and just—that of the *Christian* physician; of one who endeavours to preserve the casket, not only for its own sake, but for the incomparably more valuable jewel which it encloses; following up the contrast with an earnest and convincing appeal to his brethren, on the importance of prayer for direction and success in their anxious labours, and especially in advancing the eternal interests of those whose bodily ailments are entrusted to their care. We cannot but commend the object of this spirited and energetic appeal; although we are by no means convinced that the medical profession can be shown to consist merely of the two classes into which our author has divided them. On the contrary, we are of opinion that a third and intermediate division would be found to include a very considerable number; those, for example, in whom the appalling spec-

tacles which they daily witness have gradually ceased to produce alarm and uneasiness; in whom a state of coldness and indifference predominates, without any decided adoption of infidel principles; men who have brought themselves to believe that their duty only appertains to the body, and who, conscious of their carelessness on subjects connected with their own eternal welfare, would regard it as unbecoming, if not hypocritical, to bring them before the minds of their patients. Such a condition is perhaps as deplorable as that of the infidel; but as it probably contains many whose consciences are not yet "seared," but who have still painful misgivings, we almost wish our author had addressed himself to such in language more persuasive and conciliating, than might be suitable for those who set at defiance every principle of religion, and every hope of immortality. In other parts, indeed, of the work, there is an evident leaning to severity, and a want of candour and accurate discrimination. It cannot be expected that the medical profession should be the only one entirely free from selfish feelings; but, as far as our observation has extended, we are of opinion that in addition to not a few decided Christians, it includes a very considerable number of individuals who are actuated by generous and honourable principles, though perhaps unhappily destitute of that piety which forms their firmest and most durable basis.

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*The Cottage Bible and Family Expositor : Parts I. and II., 8vo. each 1s.; (or in 9 weekly Numbers at 3d. each,) fine paper, 1s. 6d. Simpkin & Marshall.*

As a prospectus of this work was stitched in our Magazine for April last, it is unnecessary for us to explain the plan and objects of the work, farther than to state that the design is, at an easy expense, to furnish every house and cottage with a Bible (in the authorized translation) expressly adapted for *family* reading; with a familiar and practical exposition; on evangelical principles, and short notes from the best critical authorities to justify that exposition. The author has also laboured to obviate those objections against divine revelation which have been of late so industriously circulated in certain cheap publications among the lower classes. To the work itself is prefixed a short Introduction on the authenticity, inspiration, trans-

lation and interpretation of the sacred Scriptures.

The two Parts now before us include the whole of Genesis and part of Exodus. The elucidations of the former are certainly more copious than can be expected throughout the Bible; but the author's plan is to apportion his remarks on the several books according to their difficulty and importance, so as to include the whole work in two thick 8vo. volumes, closely and neatly printed:—the best edition is on fine paper, with extra ink.

It was long since predicted, that "in the latter days many should run to and fro and increase knowledge"—the knowledge of our Redeemer; in order to which we cannot but wish well to this and every attempt to circulate the Scriptures and evangelical truth; for though the former *alone* are our rule of faith, we are not disposed to slight the aids of learning and experience; we are therefore glad to find this writer has interwoven, in his useful exposition, a number of striking remarks from Bishops Hall and Horne, Messrs. Ainsworth, Henry, Fuller, and other commentators of the same class. As a short specimen of the writer's own remarks we subjoin the following extract on the first part of Gen. ch. xlii.

"Ver. 1—20. *Jacob sends his sons to buy corn.*— "Behold this dreamer cometh," said Joseph's brethren, when he went to visit them in Dothan; and, behold, now his unkind and unnatural brethren come to Egypt, unwittingly, to fulfil his dreams! Joseph was thirteen years in Egypt before his promotion, and great part of that time had been spent in the deepest affliction, and the most humiliating circumstances. Even his character had been reproached, and he wore the chains of a criminal, 'until the time that his word came; the word of the Lord tried him.' (Ps. cv. 19.) Then his dungeon was exchanged for a palace, and his chains of iron for a chain of gold. Our plan allows but little room for amplification; but it seems unpardonable to pass over this history without remarking, how beautiful a type Joseph affords of a once suffering, but now exalted Saviour. Fairer and wiser than the sons of men; yet meek and humble, despised and persecuted, and that too by his brethren; consigned to the pit of death, and loaded with reproaches and accusations: but lo! at the appointed moment the bars of death give way, and the gates of Hades open! 'Out of prison he comes to reign.' He is exalted to the right hand of the Majesty on high. Every knee is commanded to bow before him; and the Sovereign of the universe proclaims, 'Let all the angels

of God worship him.'—'To him be glory for ever and ever. Amen.'"   
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*Lectures on Modern Socinianism, delivered in Duke's Alley Chapel, Bolton. By Joseph Fox. 12mo. 4s. 6d. Westley.*

THE abettors of Socinianism, if we may so denominate their system, have of late, in some places at least, exerted themselves with great zeal in opposing orthodox Christianity, and in propagating their own peculiar tenets. It appears that a bold attempt of this kind was the occasion of the Lectures now before us; which, if not entitled to rank amongst the more elaborate and finished compositions, are evidently the productions of a mind imbued with the principles of piety, distinguished by just views of evangelical truth, and capable of a calm survey and profitable discussion of the subjects to which its attention has been directed. The object of the author has been, not so much to furnish a systematic analysis and refutation of Antitrinitarian opinions, as to deliver to the people of his charge a series of discourses, of a plain, instructive and useful character, adapted to guard them against those pernicious errors to which their attention was invited; and each tending to evince more fully the utter inconsistency of Socinianism with the doctrines of Scripture, with the dictates of sober reason, and with a truly Christian spirit. The titles of the several Lectures are,— 1. A (general) View of Socinianism; 2. Socinianism diametrically opposed to nearly all the essential doctrines of the Bible; 3. Socinianism indefensible on the principles of right reason, and chargeable with gross absurdities; 4. The resemblance of Socinianism to Infidelity; 5. Socinianism unproductive of evangelical holiness; 6. The devotions of Socinianism not Christian worship; 7. The evil and danger of Socinianism; 8. The public abettors of Socinianism subverters of the gospel of Christ, and not entitled to the appellation of Christian ministers; 9. The subordination of Christ to his Father; 10. The universal dominion of Christ.

In avoiding the intricacies of criticism, and pursuing the straight forward course of a direct appeal to scripture, to sound judgment, to the conscience and the heart, it appears to us that the author has acted judiciously, and adopted that method which is most likely eventually to succeed. Infidelity, in all its gradations, from Socinianism to Atheism itself, originates in the same corrupt source, the pride, the carnality, and the enmity of the desperately wicked heart. If, therefore, we cannot

reach the conscience, if we cannot convince men of their need and dependance, so that they will be glad to trust in unmerited mercy for relief to their guilty souls, the ablest speculative discussions will commonly prove to be of little avail. The gospel was first established by facts; and by an appeal to facts, much more than by abstract reasoning, we must endeavour to gain it a reception at the present day.

*Letter from Robert Haldane, Esq. to M. J. J. Chenevière, Pastor and Professor of Divinity at Geneva. 12mo. 3s. 6d. Hatchard.*

THIS spirited and able letter was occasioned by Mr. Chenevière's "Summary of the Theological controversies which of late years have agitated the city of Geneva;" published in the "Monthly Repository." The development which Mr. Haldane gives of the degenerate and corrupt state of the church of Geneva, it is impossible to read without deep emotion. He adduces the testimony of a minister educated in that church, who thus expresses himself: "A great number of the pastors and professors of Geneva have embraced for a long time past the principles of Arianism and Pelagianism; and many others enter, more or less, into the different degrees of Socinianism; and for myself in particular, I can say confidently that during the four years which I passed in the study of theology, I have constantly seen the two first of these systems followed, and the third appear under a thousand forms." We rejoice to learn with what ability, fidelity and success Mr. Haldane employed himself during a residence of considerable length at Geneva in conveying scriptural instruction to many of the students, who eagerly and gratefully resorted to him for that express purpose. To this class the excellent Mr. Malan belonged, and many of a similar character acknowledge themselves inexpressibly indebted, under God, to Mr. Haldane for their knowledge of the truth, and their qualifications to preach it to their ignorant and perishing fellow-men in different parts of the Continent. May the gospel by their ministry have free course and be glorified!

*Lectures on the History of Joseph.*  
By the Rev. J. Davies, of Bath. 5s. 6d. Westley.

ON subjects that are familiar to most serious readers, there might seem but little for a young author to expect from a publication of any magnitude; and he would therefore be discouraged from the attempt, were it not from the hope of

doing good, even on a limited scale: for every writer of competent talent naturally anticipates a kind of local and temporary popularity. The very idea, too, of following others who have excelled on any given subject, if it do not discourage fresh efforts, may lead readers to form a hasty opinion, and prevent a perusal.

Mr. Davies, in referring to the manner of prosecuting his plan, thus attempts to meet and obviate such unfavourable impressions: "He makes no pretensions to any thing entitled to the claim of novelty. It will be found that in the general tenor of his observations there is a correspondence, in the leading parts of the narrative, with the views of those who have treated or written on the same subject. Whilst, however, there is a general accordance, he hopes that there will also be found a characteristic speciality about the work, as to style and mode of illustration, which will be sufficient to redeem it from the charge of repetition or plagiarism."

These Lectures were addressed to the author's congregation in a series of Sunday-evening discourses, and are founded on the most striking passages in the history of the patriarch. Mr. Davies follows the plan of Dr. Hunter in making general remarks; and these are, for the most part, judicious and animated; and therefore the volume is happily adapted to youthful readers, on whom we most cordially urge its perusal. A few peculiarities of style occur, incident perhaps to most maiden productions; and as they merely display "a characteristic speciality," they do not abate from that sentimental and useful instruction with which the work abounds.

*The Modern Traveller. Part I. and II. Palestine. 18mo. each Part 2s. 6d. Duncan.*

A KNOWLEDGE of the geography of the Holy Land, and of the customs and manners of the east, are so useful in explaining many parts of Scripture, that we rejoice in every attempt to render them familiar to the English reader; and the present work particularly merits encouragement, as well for its elegant form and beautiful embellishments, as for the correctness of the work itself, and the easy terms on which it is afforded to the public. The two first parts contain *Palestine*, and are ornamented by beautiful views of Jerusalem and Bethlehem, and a neat map of the country.

The 3d and 4th Parts contain *Syria*, and will be followed by *Arabia*, *Greece*, *Spain*, *Egypt*, &c. We particularly recommend the work to young persons of taste, and who are inquisitive after useful knowledge,



*The Redeemer's Tears over Lost Souls: and two Discourses on Self-dedication, &c.* By Rev. J. Howe, M.A. with an Introductory Essay by the Rev. R. Gordon. 12mo. 3s.

*Alleine's Alarm to the Unconverted*, with an Introductory Essay by the Rev. A. Thompson, A.M. 12mo. 4s.

*Treatises on the Life, Walk, and Triumph of Faith.* By the Rev. W. Romaine, A.M. with an Introductory Essay by Dr. Chalmers. 2 vols. 12mo. 9s.

THESE volumes are in continuation of a series of "Select Christian Authors," with introductory Essays by living writers of celebrity. The two first works (Kempis and Gambold) were noticed in our Magazines for Feb. and May; and we are glad to see the plan continued with the same neatness of execution and on the same reasonable terms. Of the high character of Mr. Howe's works our opinion stands recorded in vol. 30 of our Old Series, p. 191, and the treatises here selected are certainly the most popular of that justly admired divine.

The usefulness of Mr. Alleine's "Alarm" has given it the stamp of heaven; and we trust in this new and improved form it will be introduced to a new course of usefulness among the superior classes; the coarse manner in which it has heretofore been printed having confined it hitherto among the poor.

Of Mr. Romaine's treatises (especially the last) some account will be found in our Magazine so far back as 1795, (vol. iii. p. 340—342,) where they will be seen characterised as "the marrow of divinity;" and we know not that we can now apply to them a better term.

As to the Introductory Essays, they are neither biographical nor critical; but rather theological and introductory. They are all written with great ability, and it would be invidious to compare their respective merits. The object seems to be to introduce them to the present age in such company as may insure them a welcome reception, notwithstanding some of them may be a little antiquated or unpolished in their style. St. Paul says to the Corinthians, (2 Cor. xii. 16) "Being crafty, I caught you with guile." Fishers of men (as well as other fishermen) must sometimes do so; and if by these means any persons are brought to pay a proper regard to truths of infinite importance, "therein we shall (certainly) rejoice."

*Fulfilment of Prophecy in the Spread of the Gospel:* a Sermon, at the Countess of Huntingdon's Ch. Swansea, Oct. 23, 1823. By J. Bulmer. 8vo. 1s. Westley.

*The Christian desiring to depart and be with his glorified Redeemer:* a Sermon occasioned by the death of Mr. T. Morris, at Haverfordwest, Feb. 15, 1824. By the same. 8vo. 1s.

THE first of these discourses was preached at the ninth Anniversary of the South Wales Missionary Society, and ably recommends that great cause, in a discourse founded on Micah iv. 1—4., wherein Mr. B. remarks, 1. The purpose of God with respect to the spread of the Gospel; 2. The nations of the earth represented as desiring to receive it; 3. The peaceful and happy effects of the gospel clearly predicted. These propositions are very properly illustrated and enforced by some striking missionary anecdotes. The second, which is a funeral discourse, practically illustrates Phil. i. 23. The topics of both discourses have been too often discussed to allow us to expect much novelty; but it is superior praise to say that they are treated with judgment, on evangelical principles, and practically applied. Of Mr. M. some account will be found in this month's Obituary.

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Wellesley Gray; an interesting History of Lieut. Francis Tenderton. 18mo. 2s. 6d. Smith and Co. Edinb.

THIS is a very interesting little volume. It breathes a spirit of genuine piety, and it is directed to the promotion of the highest and most important objects. The story is simply and unaffectedly detailed, and it is one which must find an interest in every heart. It is intended chiefly for the perusal of the young, and is well calculated to engage their attention and interest their affections. There is something very pleasing in contemplating a veteran, such as the author is represented to be, who has retired from the bustle and horrors of a camp to the quiet and peaceable seclusion of a sequestered village, and devoted the evening of his days to the improvement and happiness of that most interesting portion of our race, the young and rising generation. His views and objects are promoted by means of a Sunday-school, which is established in the village. And it is evidently one of the chief motives of this publication to explain and enforce the advantages of such institutions—institutions that need no eulogy from us. They are admirably adapted to instil into the young mind the most important of all lessons, and to strengthen and encourage them in well doing. We could extract many passages from the little volume now before us to support the opinions which we have here given of it; but we shall

perform a more acceptable service to our young friends by strongly recommending to them a perusal of the work itself.

Rural Rambles. 18mo. 2s. Westley.

THIS pleasing little volume contains the following ten subjects:—The Country Church; Man's capacity for enjoying scenes in Nature; the Garden; the Forest; Survey of the nocturnal Sky; Appearances of the Earth; a fine Prospect; the nobleman's Park; the pastor's Orchard; the Brook. The enumeration of these subjects will naturally lead the juvenile reader to expect much instruction and entertainment, and it is his own fault if he is disappointed. The object of the writer is to assist those who have the opportunity of enjoying such rural rambles, to "draw some spiritual reflections from the objects" which surround him, and if they are equal to those of the writer they will be very good indeed.

The Little Cowslip Gatherers; or, What a Penny will do. By Esther Hewlett. 18mo. 2s. bound. W. Darton

MRS. HEWLETT's writings have so often gratified our juvenile readers, that they need only see her name in the title page to excite their curiosity to peruse it; and we can assure them, that though the work is not professedly religious, it contains some excellent morality, in perfect harmony with evangelical truth. The book has two or three cuts in the Darton style.

The School for Sisters; or, the Lesson of Experience. Longman & Co.

THERE are some books whose prefaces are very candid and explicit; the object and spirit of the work are frankly and roundly stated. This is one of that description; and therefore we shall admit the fair author to speak for herself. "To inculcate the lesson of experience through the medium of an entertaining story, founded on fact, by pointing out the evil sometimes attending a species of enthusiasm, unbalanced prevalent among characters otherwise amiable, well educated, and formed to do honour to the church they desert, and the connexions they fly from, has been the object of the author of the following tale." The usual want of accurate delineations of character, as society is actually constituted, is here to be met with, as in most novels, even of a religious complexion. Yet this good lady "seeks to inculcate that true practical religion, distinct alike from fanaticism on the one hand, or coldness on the other." Our readers may now

fairly draw their own conclusions, without any further observation on our part.

The Scottish Peasants; or the History of J. McNair and R. Johnstone. 18mo. 4s. (pp. 388.) Thompson, Edinb.

THE object of this work is to exhibit characteristic sketches of the enlightened peasantry and labouring classes of Scotland, and to expose the folly and madness of infidelity and radicalism. It is much in the style of "Leisure Hours," reviewed by us in *May* (p. 204), and probably by the same hand.

The Veteran Soldier; or the Life and Religious Experience of Serj. Greenleigh. 18mo. Whittemore.

SERJ. G. after thirty-five years service, in his 74th year retires on a pension to his native village, and at the request of a casual visiter, relates the outlines of his interesting life and the dealings of God with him, both in providence and grace—the way that God had led him through the wilderness.

LITERARY NOTICES.

MR. J. R. GAYTON proposes to publish, by Subscription, *The Art of Memory*, on the principles of Feinagle, with Improvements, and illustrated by Plates. Price to Subscribers 8s.; Nonsubscribers 10s.

*In the Press, and speedily will be published—*1. *Patmos, and other Poems.* By James Edmeston, (author of "Sacred Lyrics.") Published for the benefit of benevolent Institutions in the congregations of Messrs. H. F. Burder, and F. A. Cox of Hackney.—2. *Letters in Rhyme, from a Mother to her Daughter at School.*—3. *Tales from Afar.* By a Country Clergyman.—4. *The Preacher; or Sketches of Original Sermons.* Vols. 7, and last.—5. *Bibliotheca Biblica; a Select List of Books on Sacred Literature, with Notices Biographical, &c.* By W. Orme.

SELECT LIST.

The Complete Works of the Rev. P. Shelton, Rector of Fintona, &c. with his Life. Edited by the Rev. R. Lynam, A.M. 6 vols. 8vo. 3l. 12s.

Poetic Vigils. By B. Barton. Foolscap 8vo. 8s.

Tables of Universal History, on the plan of Professor Bredow. By C. A. Hunt, Esq. 3 Parts, each 3s. in sheets; folded in covers, 3s. 6d.

Best Intentions: Reflections for Youth, Maturity, and Age. Foolscap 8vo. 6s.

A Reply to the Letters of Abbé Dubois, on the State of Christianity in India. By the Rev. J. Hough, Chaplain to the Hon. E. Ind. Com. Madras. 8vo. 8s.

Emancipation; or Practical Advice to British Slave-holders, &c. By T. S. Winn. 8vo.

Baxter's Practical Works. Vol. xii. 8vo. 12s.

Dr. Owen's Works. Vol. xi. 12s.

The Deity of Christ the uniform Testimony of the Scriptures. By Rev. W. Jones, Bolton. 12mo. 1s. 6d.

Bunyan Explained to a Child: 51 scenes from the Pilgrim's Progress, and a Map of the Journey, with an Original Poem, and Explanation to each. By the Rev. I. Taylor. 12mo. half-bound. 4s.

True Nature of Protestant and Christian Education: a Sermon for the Parochial Schools, at St. Luke's, Chelsea. By J. S. Sergrove, LL.B.

Remarks on Luke xviii. 15–17, the Abrahamic Covenant, &c. By W. Heal. 8vo. 1s. 6d.

Theodore; or the Gamester's Progress. A Poetic Tale. 3s.

The Chimes. By Amicus. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

THE ASSOCIATE FUND.

THE Annual Meeting of this Society was held at the King's Head, Poultry, April 28, and was most respectably attended.—Several of the principal dissenting ministers of London and its vicinity were present, and evinced an unqualified approbation of the Society, and a warm determination to support its interests.

In the absence, through indisposition, of W. A. Hankey, Esq. the Chair was taken by R. H. Marten, Esq. The Rev. H. Lacey, one of the Secretaries, read the Report, the substance of which will be given in a future Number. Several affecting cases of distress, on the part of able and pious ministers, were detailed.—The Report chiefly dwelt on the new arrangement which had taken place in the constitution of the Society, at the suggestion of several distinguished individuals. By this, its mode of operation will differ from all Societies of the same nature. The minister will be spared the humiliation of applying in person, while that duty is made to devolve, where the great Head of the Church seems to have fixed it, on the members of the congregation and church over which the Minister is placed. The Society, on receiving such an application, will endeavour, by pecuniary aid, and concurrence in other measures with them, consistent with the independence of congregational churches, to promote his permanent temporal welfare. It may not be presumptuous to indulge a hope, that thus a new and better state of things may be gradually introduced into the poorer classes of our dissenting churches. In numerous instances, the attention of Christians to this object requires only to be properly excited to ensure their cordial co-operation.

The Rev. Dr. Harris, John Clayton, jun., H. F. Burder, B. Rayson, and J. Leischild, with several lay gentlemen of high respectability, addressed the Meeting. Several peculiarly liberal donations were reported.

JEWS SOCIETY.

On Friday, the 30th of April, and on Sat. the 1st of May, sales of Ladies' Work, for the benefit of the Society, were held at

Willis's Rooms, King-street, St. James's, and produced about 260*l*.

On Thursday evening, May 6th, the Annual Sermon was preached at St. Paul's, Covent Garden, by the Rev. Legh Richmond, M.A. Rector of Turvey, from Isa. xliii. 21.

On Friday, the 7th, at Noon, the 16th Annual Meeting was held in Freemasons' Hall; the President, Sir T. Baring, Bart., M. P., in the Chair, who briefly addressed the Meeting; after which the Rev. Basil Woodd directed the attention of the Meeting to the Jewish Schools, containing 46 boys and 36 girls, children of Jews, educated in the principles of Christianity. Mr. Woodd addressed himself to them also, and they sang two or three Hebrew hymns. The Report was next read by the Rev. C. S. Hawtrey; and the Treasurer, Sir R. H. Inglis, Bart., gave a statement of accounts, by which it appeared that the income of the Society had this year received an increase of 2000*l*.—The various motions were then moved and seconded by the Rt. Hon. Lord Bexley and the Bishop of Litchfield and Coventry; Rt. Hon. Sir G. H. Rose, M. P. and Rev. C. Simeon; Lord Calthorpe and Wm. Cunningham, Esq.; Rev. Dr. Hamilton and Sir M. Cholmeley, Bart. M. P.; Lord Gambier and Rev. W. Marsh.; Rev. Legh Richmond and Professor Farish.

One of the resolutions stated, that "under an impression of the peculiar interest which attaches to the Holy Land as a scene of Missionary labour, and encouraged by the reception that Mr. Wolff (a converted Jew) has met with in two visits to Jerusalem, this meeting warmly approves the determination of the Committee to establish a permanent mission in Palestine," &c.

The receipts of the past year were 12,426*l*., and the expenditure 11,657*l*.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE 20th Anniversary of this Society was held on Wednesday, May 5, at the Freemasons' Hall, London. Among the personages assembled were, the Earl of Harrowby, Lord President of the Council; Admiral Count Ver Huel, Peer of France; Bishop Chase, from America; the Earl of Roden; the Earl of Gosford; the Bishop of Litchfield and Coventry; Lord Cal-

thorpe; Lord Barham; Admiral Lord Gambier; Lord Bexley; the Hon. C. J. Shore; Rt. Hon. Sir G. H. Rose, M.P.; the Rt. Hon. C. Grant, M.P.; Hon. F. G. Calthorpe; Hon. B. Noel; Hon. and Rev. F. Noel; Hon. and Rev. H. D. Erskine; Sir T. D. Acland, Bart. M.P.; Sir M. Cholmeley, Bart. M.P.; Sir R. H. Inglis, Bart. M.P.; Alderman Sir C. S. Hunter, Bart.; Sir T. N. Hill, &c. &c. &c.

The Right Hon. Lord Teignmouth, President of the Society, first addressed the Meeting, and expressed his regret at the absence of the Duke of Gloucester, the Bishop of Durham, and Mr. Wilberforce, who were prevented attending by indisposition. He also noticed, with great respect, the late excellent Charles Grant, Esq. the firm friend of this Institution.

An Abstract of the Report was then read by the Rev. Andrew Brandram, one of the Secretaries. It stated, that in the last year there had been issued from the depository 123,197 Bibles, and 167,298 Testaments, making, with the issues of former years, an aggregate of three millions, four hundred and forty-two thousand, three hundred and thirty-two copies of the Scriptures dispersed by the Society, in the British dominions, since its formation. It also stated, that about 800,000 copies had been circulated by the Society on the continent of Europe. And that 5 new Auxiliaries, 22 Branches, 2 Ladies' Branch Societies, 60 Ladies' Associations, and 35 Bible Associations had been formed within the year. The total net receipts of the Society during the year were, 97,718*l.* 17*s.* 6*d.* which included—free contributions from Auxiliary Societies, 42,007*l.* 6*s.* 6*d.*; and receipts for Bibles and Testaments, Reports, and Monthly Extracts, 42,386*l.* 12*s.* 10*d.*; donations from individuals, 4,150*l.* 3*s.* The total net payments were, 89,493*l.* 17*s.* 8*d.* It appeared that the Society was under engagements at home and abroad, amounting to 43,098*l.* 1*s.* 3*d.*

The Earl of Harrowby, Lord President of the Council, moved that the Report be received and printed. In the course of his address he referred to the South Sea Islands. "If we look," said he, "to the islands in the Pacific Ocean, the very existence of which was unknown, till discovered by the naval enterprise of one of our illustrious countrymen; if we look at the state in which they were represented to be, stained by human sacrifices, and involved in the most disgusting licentiousness, and now behold them delivered from those practices by the exertions of Missionaries carrying the word of God in their hands the whole state of society in many

of them totally changed, and the natives, by the consistency of their conduct, reading a lesson of practice as well as of doctrine to those very Christians who first sent to them the glad tidings of the gospel, we may well thank God, and take courage. Again, if we look at the vast empire of China, although the impression made there can hitherto be but extremely slight, yet it is wonderful that the difficulties of the most singular language in the world have been so far mastered, that a translation of the entire Scriptures has been produced, which, sooner or later, under the blessing of that God, who gave the learning necessary to make that translation, will effect its full impression upon the largest mass of human beings known to exist under one government on the earth."

The motion was seconded by the Earl of Roden, whose speech afforded an exalted degree of pleasure, and particularly the following passage:—

"I think I should be guilty of a great dereliction of my duty, and be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago—I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world and *for* the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below: I knew this person engaged in the pursuits of the day, walking through the streets of Dublin on the anniversary of a Bible Society: he was led, by what he then thought idle curiosity, to enter the room where that meeting was held; ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and there he heard opinions delivered, there he heard sentiments declared which, indeed, were altogether strange to him; and he was led to argue thus with himself: 'If these opinions be true, then I am wrong; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error.' He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man who had addressed the assembly, stated that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who ask

Him: The individual to whom I have alluded, went home from the meeting deeply affected: and whether that night or the next morning, I know not, poured forth his prayer to Him who is the hearer of prayer, to Him who knows the desires of the heart, that He would lead him in the right way, and bring him to a right understanding of the Scriptures of truth. I need hardly tell your Lordship and this meeting what was the result of an application like this; and I need not, and I could not, tell your Lordship and this meeting what was his astonishment when, in the perusal of the sacred volume, he found what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you, on the other hand, what was his joy, and what was his peace, when the word he read there was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. This man to whom I have alluded, I then knew, and I know him now; he has since experienced a very large portion of those trials, and of those calamities, which are common to men; he has experienced some, my Lord, calculated to make flesh and blood to wince; but in that blessed book, which it is the object of this Society to circulate, he has found a hiding-place from the storm, he has found a covert from the wind, and he has found one who has borne his iniquities and carried his sorrows.—That individual to whom I have alluded, is now permitted to have the great privilege of testifying to this assembly the obligations he is under to Anniversary Meetings of the Bible Society.”

The Meeting was afterwards addressed by the Bishop of Litchfield and Coventry, Lord Barham, Lord Teignmouth, and Ad. Count Ver Huell, Peer of France, &c. &c.

In the course of the proceedings, the Rev. Dr. Morrison, from China, presented a copy of the entire Bible in Chinese, the result of his labours carried on at Canton during a period of seventeen years, with the assistance of the late Rev. Dr. Milne, at Malacca.

The sight of this important version, in a language spoken by upwards of two hundred millions of people, (a copy of which has been most graciously accepted by His Majesty) was hailed with demonstrations of the most lively satisfaction by the members and friends of the Society present.

MERCHANT SEAMAN'S BIBLE SOCIETY.

The Sixth Anniversary was held on Friday, 7th of May, at the City of London

Tavern; the President, the Rt. Hon. Adm. Viscount Exmouth, G. C. B. in the Chair.

After reading the Report, which was full of interesting anecdotes, the usual motions were moved and seconded by the Rev. And. Brandam and Rev. F. Cunningham; Earl of Rocksavage and Hon. Baptist Noel; Rt. Grant and W. Parker, Esqs.; Hon. C. J. Shore and J. P. Muspratt, Esq.; R. Steven and R. H. Marten, Esqs.; J. Wells, Esq., M.P. and Rev. G. Clayton.

The receipts of the year (including 195*l.* for Bibles and Testaments sold) amounted to 853*l.* 15*s.* 7*d.*; and the expenditure 980*l.* 1*s.* 6*d.*

The collection was 109*l.* 12*s.* 3*d.* The President announced a contribution of 100 guineas, in addition to former donations, from the Corporation of the Trinity House.

UNITED BRETHREN'S MISSIONS.

On the evening of Friday, 7th of May, the Rev. W. Marsh, of Colchester, preached in behalf of the Brethren's Missions at St. Clement's Danes, from 1 John. iv. 8. "God is love." The collection was 34*l.* 2*s.* 3*d.*

On Monday evening, the 10th, the Rev. Hugh M'Neale, Rector of Albury, pleaded the same cause at the church of St. Catherine Cree, from Eph. iii. 8. The Collection amounted to 85*l.* 12*s.* 9*d.*

The state of the funds of the London Association, in aid of these Missions, was as follows: receipts during the last year 4,400*l.* 13*s.* 10*d.* The expenditure 650*l.* 15*s.* 1*d.*; and the sum paid over to the Brethren's Society, 3749*l.* 18*s.* 9*d.*

THE CONTINENTAL SOCIETY,

For the diffusion of Religious Knowledge over the Continent of Europe.

The Anniversary Sermons of this Society were preached by the Rev. Hugh M'Neile, M.A. Rector of Albury, Surrey, on Tuesday evening, May 11, at St. Clement Danes, Strand; and the Rev. R. Wardlaw, D.D. of Glasgow, on Tuesday evening, May 18, at Great Queen-street Chapel.

The Sixth General Meeting was held at the Crown and Anchor Tavern in the Strand, on Wednesday, May 19, Sir T. Baring, Bart. M. P. (Pres.) in the Chair. An interesting Report was read by the Secretary, detailing the successful labours of the Society in the Netherlands, France, Germany, Switzerland and Spain. The Resolutions were moved and seconded by H. Drummond, Esq., Rev. H. M'Neile, Spencer Perceval, Esq. Rev. Dr. Thorpe,

Rev. Dr. Bogue, W. Cunningham, Esq., Rev. W. A. Evanson, Sir C. S. Hunter, Rev. J. Townsend, and Dr. Parker.

The receipts during the past year amounted to 1767*l.* 1*s.* 4*d.*, and the disbursements to 1935*l.* 10*s.* 4*d.* The collections at the sermons were 101*l.* 4*s.*, and that at the General Meeting 55*l.* 15*s.* 9*d.*, besides donations and subscriptions to the amount of 38*l.* 17*s.*

RELIGIOUS TRACT SOCIETY.

THE 25th Anniversary was held at the City of London Tavern, Bishopsgate-street, on Friday morning, May 14. The members and friends of the Society met at six o'clock to breakfast, as usual. Notwithstanding the wetness of the morning, the Meeting was well attended.

The Chair was taken at half-past six o'clock, by J. Reyner, Esq. the Treasurer; and the Rev. Mr. Maslin, of Hertford, opened the Meeting with prayer.

Mr. W. Jones read an Abstract of the Report. It detailed the operations of the Society at home and abroad, and related the proceedings of the Committee during the past year.

The number of Tracts issued during the year ending March 31, 1824, amounted to *Ten Millions, Twelve Thousand and Sixty*, being 4,301,760 more than the year preceding. Those printed in foreign countries, at the expense of the Society, are not included in this enumeration.

The whole amount received during the past year, from subscriptions, donations, and contributions, from individuals and auxiliaries, has been applied to the foreign grants and gratuitous issues of tracts at home and abroad, with the expenses attending that branch of the operations of the Society; but the Committee are unable to meet the numerous applications made to them for assistance.

The Rev. Dr. Morrison, from China, in moving the adoption of the Report, made the following observations:—

“Having spent nearly 23 years abroad, in some of my opinions, perhaps, I may rather differ from others; but I feel deeply interested in promoting the knowledge of our blessed Saviour in the world, and would briefly mention some of these opinions, which bear upon the interests of this Society. The sacred volume, I say it with reverence, is a volume of Tracts;—here is a precedent for your labours. We are told, ‘Go, and preach the gospel to every creature;’ surely it means, Go, and publish the message of salvation in any way you can; convey it to the human mind by those means which God has put

in your power. I take the sense of the passage to be, Go, and publish the command; for, my brethren, you mistake, if you think it only means, Go, and talk; Go, and preach. We cannot, in China, do so.

“Again; do any say, ‘If people cannot read, what use is writing?’ I would reply: For ignorant children, let us have School Societies; for those adults who cannot read, let there be Societies to teach them; but in China, and Japan, and Cochin China, and the islands of those seas, all the people can read, and are eager for knowledge, ‘there let millions of Tracts be published.’ I am deeply interested in the welfare of this Society, because its efforts apply to China, and have been extended to that country. The means for publishing the gospel in that part of the world are, at present, very few; but the scriptures are now translated, and passages of the Bible are printed as Tracts, and the people receive them with great avidity.”

This motion was seconded by the Rev. Mark Wilks, from Paris. The other resolutions were moved and seconded by the Rev. S. Curwen, T. Ring, Esq. (of Reading), Rev. P. Treschow, Hon. B. Noel, Rev. Messrs. J. Dyer, T. East, T. James, Rev. H. Townley (from India), Rev. C. Davies, and closed by the Treasurer returning thanks. Many instances of the great utility of the Society's Tracts were related by the different speakers.

The expenses of the Society for last year are stated at 11,170*l.* 8*s.* 2*d.*, and the receipts within 12*l.* of the same sum.

AFRICAN INSTITUTION.

THE 18th Anniversary of this Institution was held, May 14th, at Freemasons' Hall, when there was a very numerous and respectable attendance. The Marquis of Lansdown in the Chair, H. R. H. the Duke of Gloucester being absent through indisposition. The Secretary, W. Evans, Esq., M.P., read the Report, from which we give the following brief extracts.

“The records of the Mixed Commission Courts of Sierra Leone, during the year 1822, exhibit six cases of Spanish ships condemned for slave-trading. In addition to these, the *Sierra Leone Gazette* specifies several Spanish slave-ships which had been detained by His Majesty's cruisers in 1823; and several more, evidently the property of Spaniards, but which were protected from capture by the French flag.

“During the year 1822, 13 Portuguese slave-ships, having on board upwards of

1,700 slaves, were condemned at Sierra Leone, for trading for slaves north of the Line: some of the cases involved atrocities of the most revolting kind, and implicated in the guilt of slave-trading the Portuguese functionaries on the coast of Africa of the very highest class, and all of the cases afforded proofs of the most reprehensible disregard, on the part of the Brazilian authorities, of the obligations of the treaties with this country."

France.—The remonstrances made to the French Court by Sir C. Stuart, our Minister at Paris, contains the following among other similar statements.

"April 7, 1822:—A succession of fresh outrages renders it again my duty to observe to your Excellency, that the pledge given to His Britannic Majesty by the King of France, for the effectual abolition of the slave-trade, remains unredeemed.

"The official advices received by His Britannic Majesty's Government from Sierra Leone, dated in January, prove that this detestable traffic still exists in full activity on the African coast, covered and protected by the flag of France.

"There seems, indeed, to be scarcely a spot on that coast which does not show traces of the slave-trade, with all its attendant horrors; for the arrival of a slave-ship in any of the rivers on the windward coast being the signal for war between the natives, the hamlets of the weaker party are burnt, and the miserable survivors carried and sold to the slave-traders.

"It is clearly ascertained by inquiries made on the spot, and on the adjacent coast, by His Majesty's cruisers, that the number of slave-cargoes taken out of the river Bonny in the preceding year, amounted actually to 190; and a similar return from the Calabar, for the like period, made a total for that river alone of 162."

United States.—The negotiations with this Government have at length happily terminated in an agreement to form a treaty, by which the high contracting parties shall mutually bind themselves to treat slave-trading by any of their subjects, under any flag, or in any part of the world, as piracy. In order to facilitate such treaty, laws have already been passed in both countries, imposing the punishment of piracy on the slave-trade.

"It is, indeed, a most gratifying circumstance, as Mr. Canning well observed, that the two greatest maritime nations in the world should so far compromise their maritime pride, as to act together for the accomplishment of such a purpose; especially as the realization of this arrangement would probably not be the termination of its benefits."

The remainder of the Report was occupied with the detail of the proceedings of the New South American Governments for the abolition of the slave-trade, and an encouraging account of the progress of the colony of Sierra Leone.

The various resolutions were moved and seconded by Lords Calthorpe and Hervey, D. Sykes, Esq., M. P., J. Gurney, and J. J. Gurney, Esqs., Sir R. H. Inglis, Bart., T. F. Buxton, Esq., M. P., Rev. J. Cunningham, and the Hon. Baptist Noel.

Mr. Buxton contrasted the faithless conduct of certain European Powers with that of the King of Madagascar, who had abandoned the slave-trade market, and honourably fulfilled his treaty both in spirit and in letter.

The receipts of the year were stated at 918*l.* 11*s.* 10*d.*, and the payments at 769*l.* 19*s.* 3*d.* The Collection at the Meetings produced 49*l.* 5*s.*, besides a donation of 100*l.* from S. Hoare, Esq. of Hampstead.

HOME MISSIONARY SOCIETY.

THE Fifth Annual Meeting of this Society was held on Tuesday evening, the 18th of May, at Spa-fields Chapel—Mr. Alderman Key in the Chair. The place was thronged. The Report stated, that 30 Missionaries would be shortly engaged, besides a number of Agents receiving aid, and that the receipts of the Society, during the past year, amounted to 6,694*l.* 8*s.* 5*d.* In the village schools above 3000 children are taught. The Rev. J. Reynolds, Dr. Morrison, J. Fletcher, R. H. Marten, Esq., Rev. J. Leifchild, &c. addressed the Chair: The receipts of the evening amounted to about 400*l.* The sermons on the preceding evening and the same morning, by the Rev. H. F. Burder, M.A. and J. Reynolds, were attended by highly respectable auditories. On the following day there was a sale at the Crown and Anchor, in which about 30 ladies were venders, and the net profits of which amounted to 120*l.*

VILLAGE ITINERANCY.

THE Twenty-first Annual Meeting of this "Evangelical Association for the Propagation of the Gospel," was held in Surrey Chapel, on Wed. May 19, the Treasurer in the Chair.

A Report of the most gratifying nature was read by the Society's Tutor (Rev. G. Collison), and ordered to be printed. The receipts of the past year were stated to be 1562*l.* 5*s.* 1*d.*, and the disbursements 1633*l.* 1*s.* 4*d.*, leaving a balance due to

the Treasurer of 70*l.* 16*s.* 3*d.* The Rev Messrs. R. Hill, Aston, Platt, Garthwaite, Jackson and Gilbert severally addressed the meeting; and in the evening an intelligent and interesting discourse was delivered by the Rev. T. Smith, M. A. Classical Tutor of Rotherham Academy, after which a collection was made on behalf of the Society.

Donations and Subscriptions will be gratefully received for this Institution by T. Hayter, Esq. Treasurer, Brixton Hill, the Rev. Mat. Wilks, Superintendent and Secretary, or by Mr. E. Ashby, Assistant Secretary, at the Society's Rooms, 2, Old Broad Street, where copies of the Report may be procured.



SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

THE Anniversary Meeting of this Institution was held on Tuesday, June 1, at the Freemasons' Tavern.

The Bishop of London was called to the Chair, on which the Report of the Society was read by the Secretary, Dr. Parker; which stated, that the Society have issued 4038 packets of books to their Members, between the audit of 1823 and 1824, consisting of 43,867 Bibles, 59,455 New Testaments and Psalters, 124,395 Common Prayer-books, 94,429 other bound books, and 895,380 small Tracts: 723 Bibles, 820 Testaments, 1536 Common Prayer-books, 713 bound books, and 6569 small Tracts have been delivered gratuitously, and a considerable number of religious papers for Sunday schools. The total number of Bibles, &c. granted gratuitously, amounts to 1,454,318, including Bibles, New Testaments and Psalters, Common Prayer-books, and other bound books, small tracts, &c.



NOTICES.

Newport Pagnel Evangelical Institution, for the Education of Young Men for the Christian Ministry.—The Annual Meeting of the friends and supporters of this Institution will be held at the King's Head in the Poultry, on Friday evening, July 9. The Chair to be taken at Six o'clock precisely.

We understand the Rev. Joseph Irons has been under the necessity of removing his Wednesday evening Lecture from Harbardashers' Hall to the New Welsh Chapel, Jewin-street, the former place not being sufficiently large.

PROVINCIAL.

ORDINATIONS, CHAPELS, ETC.

Extracts from the Seventh Report of the Blackburn Independent Academy.—"Our last Report stated that the residency and the care of the theological department had devolved upon the Rev. G. Payne, M.A., assisted in the classical department by the Rev. G. Wardlaw, M.A. The removal of the latter gentleman to Edinburgh, led to the unanimous and most cordial election of the Rev. Ebenezer Miller, M.A. as his successor; the testimonials to whose classical and philosophical attainments and moral worth, were satisfactory in a very high degree.

"During the last year, the Academical arrangements, in reference to the plans of study, have been conducted on principles detailed in former Reports. The occasional preaching engagements of the students have been also similar. On the Lord's Day, the seniors have been generally employed either in places destitute of pastors, or in supplying for ministers in the county. The juniors have continued to preach with encouraging indications of success, at Balderston, Belthorn, Harwood, and Ribchester. Several places also in the immediate vicinity of Blackburn have been the scene of their exertions; and new fields of labour appear to be opening in the neighbouring district."

Thanksgiving.—The interposition of divine providence having been remarkably experienced by the church and congregation under the pastoral care of the Rev. C. Daniell, at Kingswood, near Wootton-under-edge, and the expense incurred by the erection of the new meeting being discharged, they considered themselves bound to make a public acknowledgment of the blessings they have received. They therefore gave an affectionate invitation to the neighbouring ministers and their friends, to come and magnify the Lord with them, and to exalt his name together. On Wed. April 7, the Rev. W. Jay, of Bath, preached in the morning from Isa. xxvii. 13; the Rev. W. Bishop, of Gloucester, in the afternoon, from 2 Cor. x. 7; and the Rev. T. Smith, of London, in the evening, from 2 Chron. xviii. 33. Messrs. Sibree of Coventry, Edkins, Weston, Lewis, Chapman of Hillsley, and D. Thomas of Wotton, engaged in prayer. The services were remarkably well attended, and it is hoped the day will be long remembered with lively gratitude.

April 14. A Meeting was held of Ministers, Deacons, and other Christians of the Independent and Baptist denomination,

at the Postern New Chapel, Newcastle-upon-Tyne: Rev. R. Davison, procurator, and Mr. J. Fenwick, scribe. Several resolutions were then proposed and agreed to in favour of missions to the West Indies, and in censure of the system of slavery there practised; the substance of which was embodied in a petition to the House of Commons.

May 4, was opened at Dover a new Independent Chapel for the congregation of the Rev. C. F. Wittever, who have been accustomed to worship in a much smaller place. The morning service commenced with reading and prayer, by Mr. Noble of Rye; Mr. Ely, of Rochdale, preached from 1 Corinth. i. 21. In the afternoon, prayer and reading by Mr. Young of Folkstone, when Mr. Vincent, of Deal, preached from Ps. lxxv. 2. In the evening, prayer and reading by Mr. Belcher of Folkstone, when Mr. Slatterie, of Chatham, preached from Acts xx. 7; Mr. Noble, of Rye, preached from Acts v. 38, 39. The congregations were numerous and respectable.

The Sussex Congregational Society held their Half-yearly Meeting at Arundel, on Thursday, May 20, on which occasion Mr. Edwards, of Petworth, preached in the forenoon on "The rule of exertion in diffusing the knowledge of Christianity," from Luke xxiv. 47; after which, the ordinance of the Lord's Supper was administered. In the evening, Dr. Styles delivered a very impressive discourse from Acts vii. 59, 60.

Early in the morning the West Sussex Sunday-school Union held their Annual Meeting at the Norfolk Arms; when, after a public breakfast, an interesting Report was read, and several ministers and lay gentlemen addressed the meeting. Mr. Vowles preached on the preceding evening. The meetings were numerous and attended.

The Twenty-eighth Anniversary of the Somerset Association was held May 26, at Castle Carey. The morning's discourse was by the Rev. J. Gunn, from Hab. iii. 2, "O Lord, revive thy work;" and Messrs. Paige, Cuff, and Winton, engaged in prayer. In the afternoon, the Rev. Mr. Reynolds prayed, the Rev. T. Luke occupied the Chair, Rev. T. Golding, the Secretary, read the Report, and the Rev. Messrs. Leash, Cuff, Gunn, Semper, Jukes, Winton, Lewis, Richards, Paige, Gay, and Messrs. Spencer and Carter moved and seconded the resolutions: The sermon in the evening was by Mr. T. Luke, from Psalm lxxij. 17; and prayer was offered by the Messrs. Lewis and Moreton. Rev. J. Jukes preached the evening before from Mal. iii. 6.

May 27. The Rev. R. Ashton, late of Hoxton Academy, was ordained to the pastoral office over the Independent church at Dedham, Essex. Mr. Kemp, of Terling, commenced with reading and prayer; Mr. Wells, of Coggeshall, delivered the introductory discourse; Mr. Cox, of Hadleigh, offered the ordination prayer; Dr. Harris, of Hoxton Academy, delivered the charge from 2 Tim. ii. 1; Mr. Blackburn, of Claremont Chapel, preached to the people from Deut. i. 38; and Mr. Goodridge, of Langham, concluded with prayer.

In the evening a sermon was preached by Mr. Sibree, of Weathersfield, from Rom. viii. 9. Mr. Ainslie of Manningtree, Mr. Bunter of Inchingfield, Mr. C. Hyatt of London, and Mr. Atkins of Hoxton, assisted in the devotional exercises. Several other ministers were present.

Union Street Chapel, Brighton—June 1. The Rev. J. N. Goulty, late of Henley-upon-Thames, was publicly recognised as the pastor of the church and congregation late under the care of the Rev. Dr. Styles.

Mr. Hughes, of Battersea, preached on the preceding evening from Gen. iv. 9. "Am I my brother's keeper?" In the morning service, Mr. Douglas, of Reading, delivered an introductory discourse, at the close of which, Mr. W. Penfold, one of the deacons, read a concise statement of the proceedings which had led to the present service, and the call of the congregation was confirmed. Mr. Goulty confirmed his acceptance, and stated the motives and principles by which he had been influenced in his decision. Dr. P. Smith, of Homerton, then offered special prayer; Dr. Winter, of London, addressed the minister on the duties of his office, especially in reference to the peculiarities of this important station, from Col. iv. 17; Mr. Griffin, of Portsea, addressed the people on the duties devolving upon them, from Eph. iv. 1—3; and Dr. Styles preached in the evening from Acts xv. 14. The other parts of the services were conducted by Mr. Lucy (supplying at the Countess of Huntingdon's Chapel), Mr. Parker (Baptist minister), Messrs. Lord, Newton, and Stamp, (Wesleyan ministers) Brighton; Messrs. Davies of Hastings, Winchester of Worthing, Edwards of Petworth, and Davis of Lynfield.

NOTICE.

THE next Annual Meeting of the Kent Independent Association, will be holden at Canterbury on Wed. July 7. Also, in the afternoon, the General Meeting of the Kent Union Society, for the relief of the Widows and Orphans of Ministers in the County.

To the Editor.

Rev. and dear Sir,

I SEND you herewith a translation of an article from the "Archives du Christianisme" (a Magazine published in Paris,) for this month, which you will probably think deserving a place in your Magazine.

Yours, &c.

St. Pierre-les-Calais,
9 June, 1824.

RUTON MORRIS.

(From the *Moniteur* of 1 April, 1824.)

Extract of a Letter addressed to his Excellency the Minister of Marine, by Mons. Dupeyrey, Lieutenant commanding the royal corvette Coquille.

Bay of Matavai; (Island of Taheite) 15 May, 1823.

"On the 3d of May, at sunrise, the sky cleared up, the dark fogs which had for several days confined our horizon, dispersed, and all at once the island of Taheite offered to our view the rich and tempting productions, which nature produces so abundantly upon its soil.

"At four o'clock in the afternoon we anchored in the bay of Matavai, without having a single sick person on board, notwithstanding the dangerous passage which we had experienced.

"When Wallis, Bougainville, Cook and Vancouver formerly approached this island, they were boarded by a great number of canoes; we were therefore very much surprised at not beholding a single one coming towards us; we soon learned the cause. All were then gone to the sermon; but the next morning the islanders in great numbers brought us provisions of every kind.

"The missionaries every year convoke the whole population in the church of Papehoo, which consists of 7,000 souls. This happened to be the time of the annual convocation. They discuss the several articles of a code of laws proposed by the mission, and the Taheitan chiefs ascend the tribunal, and speak with much vehemence for hours together.

"The island of Taheite, about two months ago, declared itself independent. The English flag, which had waved upon the island since the voyage of Wallis, is exchanged for a red flag, upon which we remark a white star in the upper angle.

"The missionaries, for whom the natives preserve a great veneration, have nevertheless maintained their influence. We were most cordially received, and the inhabitants furnished us with provisions in abundance, and gave us many curious objects in exchange for a few trifles.

"The island of Taheite is now very different from what it was in the time of Cook. The missionaries of the Royal Society of London have totally changed the

manners and the customs of the inhabitants. Idolatry no longer exists among them, and they universally profess the Christian religion. The women no longer abide on board the ships, they even manifest an extreme reserve when we meet them on shore. Marriages are celebrated among them as in Europe, and the king has subjected himself to one wife. The women are admitted to the tables of their husbands.

"The abominable prostitution formerly practised among them no longer exists; the bloody wars in which they engaged, and the human sacrifices which they offered, have ceased since 1816.

"The natives can all read and write; they have religious books in their hands, translated into their language, and printed at Taheite, Ujeta or Eimeo. Fine churches have been erected, and the people all resort to them twice in the week, with great devotion, to hear preaching. Several individuals take notes of the most interesting passages of the discourse."

Such is the Christianity of Otaheite, which some fear not to denominate a vitiated Christianity; such are the fruits which certain persons, animated with pure intentions but imbued with prejudice, and little acquainted with the actual state of evangelical missions, call fruits which conceal a secret poison, fruits of intolerance and superstition! We pray God from the bottom of our hearts to multiply these fruits; to cause this tree of life to grow and prosper more and more, which has been transplanted by magnanimous brethren, filled with zeal, into distant regions. We congratulate them that they have afforded the friends of this glorious and holy cause an undeniable testimony to the labours and success of Protestant missionaries, from a Catholic, in an authentic dispatch, sent to a Catholic government. We admire the ways of Providence, which furnish us through our political journals with a better answer to imprudent friends, who do not perceive that they injure the cause which they think to serve; and without pretending to find in missions among pagans a perfection incompatible with every work performed by human instruments, we bless those Christians who devote themselves with a faith, zeal, and self-denial so admirable, and we call upon all the friends of the gospel to second their labours by their contributions and their prayers.

We wish to refute vague objections and unfounded allegations only by facts. The letter which we have just transcribed speaks more than volumes. We hope in a succeeding Number to put other facts of a similar kind under the eyes of our readers, who will easily draw the conclusion which we wish to elicit.

* The London Missionary Society.

MISSIONARY CHRONICLE

FOR JULY 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

DEMERARA.

ALTHOUGH the result of the recent discussion in the House of Commons, on the case of our late missionary, Mr. Smith, was not accompanied by such a judgment on the sentence of the Court-Martial as, in the opinion of the Directors, the claims of justice and the honour of the British nation demanded, yet they cannot but regard it, considering all circumstances, in the light of a signal triumph on the side of truth and religion.

The Honorable Member who so laudably brought the subject before Parliament, Mr. Brougham, concluded a most able and eloquent speech of nearly three hours, by moving the following proposition:—

“That an humble Address be presented to His Majesty, representing that this House, having taken into its most serious consideration the papers laid before them relating to the trial and condemnation of the Rev. John Smith, a Missionary in the colony of Demerara, deem it their duty now to declare, that they contemplate with serious alarm and deep sorrow, the violation of law and justice which is manifested in those unexampled proceedings, and most earnestly praying that His Majesty will be graciously pleased to adopt such measures as in his Royal wisdom may seem meet, for such a just and humane administration of law in that colony, as may protect the voluntary instructors of the negroes, as well as the rest of His Majesty's subjects, from oppression.”

This temperate and respectful proposition was met on the part of Government by the Honorable Under Secretary for the Colonial Department, Mr. Wilmot Horton, with a direct negative. On the adjourned debate, however, which took place on the 11th, the Right Honorable Secretary for the Foreign Department, Mr. Canning, perceived the necessity for pursuing a very different course, and moved the *previous question*, by which means the defence of the proceedings in Demerara against Mr. Smith was virtually abandoned. The decision, therefore, to which the House at length came is to be considered, on the one hand, as not imputing the least moral or legal guilt to Mr. Smith, and, on the other, as affording not the slightest sanction to the proceedings of the Governor and Court-Martial. It is also of importance to remark, that the illegality of the proceeding by Court Martial was expressly admitted even by those members of the House who were unwilling to pass a censure on the persons composing it—while the entire illegality and gross injustice of the proceedings at large were most satisfactorily demonstrated by Mr. Brougham, Sir James Mackintosh, and the other speakers who supported the Motion.

The question was discussed in the two longest debates and most crowded Houses of the late Session; and the minority who voted in favour of Mr. Brougham's motion

was greater than any other which the last Session of Parliament has witnessed.*

Taking therefore the whole of the circumstances and their peculiar nature into view, it appears to the Directors, that the case of Mr. Smith has obtained a signal, though an indirect triumph over its opponents; while it may be justly hoped, from the opinions expressed by the leading members of Government, that the cause of Christian Missions will derive very important and lasting benefits from the agitation of the question.

To the following passage of Mr. Canning's speech, as reported in the *New Times* of the 12th of June, we would more particularly invite the attention of the members and friends of the Society.

"If he thought, however, as his Hon. Friend (Mr. Wilberforce) seemed to think, that by abstaining from pronouncing that sentence* he should lead the Colony of Demerara, or any other of the West India Colonies, to believe that His Majesty's Government was indifferent to the religious instruction of the Slaves, or that they subscribed to those—he did not know how to term them—monstrous doctrines which were propagated by some of the inhabitants of those Colonies, with a view of putting out the light of natural and revealed religion; if he thought such would be the construction put upon the forbearance of that House, he would purchase exemption from such a misconception by subscribing to the Resolutions of his Honorable and Learned Friend, however unjust he might deem them. But the Colony of Demerara could labour under no such misconception; the opinions of Parliament and of His Majesty's Government would be put on record by the publication of that Debate, and the notice which this case had attracted, (a notice for which it was indebted to the able manner in which it had been brought forward by his Learned Friend, who deserved the thanks of the country for his exertions) would convince the Authorities of Demerara, that, although they might have been lucky in the selection of their first victim—any attempt in future to discourage religion or molest its teachers would not fail to draw down the merited reprobation of the Government of this country."

* The proposed sentence of Censure on the Court Martial.

* The following is a list of the gentlemen who voted in the Minority.

Astley, Sir J. D.	Dickinson, W.	Monck, T. B.	Townsend, Lord C.
Abercromby, Hon. J.	Dundas, C.	Money, W. T.	Tulk, C. A.
Allen, J. H.	Ebrington, Viscount	Maxwell, J.	Wharton, J.
Anson, Sir G.	Evans, W.	Newman, R. W.	Whitbread, S. C.
Acland, Sir T.	Ellis, Hon. G. A.	Normanby, Viscount	Whitbread, W. H.
Barham, J. F.	Ellison, C.	Nugent, Lord	Wilson, W. C.
Barrett, S. M.	Ford, M.	Ord, W.	Warre, J. A.
Benyon, B.	Farrand, R.	Oxmantown, Lord	Webb, E.
Birch, J.	Fitzgerald, Rt. Hon. M.	Palmer, C.	Wilberforce, W.
Burgham, H.	Fergusson, Sir R.	Palmer, C. F.	White, Col.
Burdett, Sir F.	Fitzroy, Lord J.	Pares, I.	Williams, J.
Bury, Viscount	Gaskell, B.	Pelham, C. F.	Williams, Sir R.
Byng, G.	Graham, S.	Philips, G.	Wood, Matt.
Belgrave, Viscount	Grattam, J.	Powlett, Hon. W.	Wrottesley, Sir J.
Benett, J.	Griffiths, J. W.	Proby, Hon. G. L.	Wodehouse, E.
Blake, Sir F.	Grosvenor, Hon. R.	Poyntz, W. S.	Whitmore, W. W.
Broughton, Sir W.	Guise, Sir B. W.	Parnell, Sir H.	Wilson, Sir R.
Butterworth, J.	Gurney, R. H.	Pryse, P.	Wall, C. B.
Brown, J.	Gordon, R.	Pym, F.	Wilbraham, E. B.
Brownlow, C.	Hurst, R.	Philips, G. R.	Williams, W.
Chamberlayne, W.	Heron, Sir R.	Plumer, J.	Yorke, Sir J.
Calcraft, J.	Hobhouse, J. C.	Ramsden, J. C.	
Calcraft, J. H.	Honywood, W. P.	Robinson, Sir G.	Tellers.
Calvert, C.	Heygate, Alderman	Rowley, Sir W.	Buxton, T. F.
Calvert, N.	Hutchinson, Hon. C. H.	Rumbold, C. E.	Lushington, Dr.
Carter, J.	Heatheote, G. J.	Russell, Lord G. W.	
Cavendish, Lord G.	Inglis, Sir R.	Rickford, W.	Paired off
Cavendish, H.	Jones, J.	Russel, Lord, J.	Coke, T. W. (Norfolk)
Cavendish, C.	Jervoise, G. P.	Ryder, Hon. R.	Grenfell, P.
Clifton, Lord	Kemp, T.	Rice, T. S.	Gurney, H.
Coke, T. W., jun.	Kennedy, T. F.	Scott, J.	Milton, Viscount
Creevey, T.	Knight, R.	Sebright, Sir J.	Newport, Sir J.
Cradock, S.	Lambton, J. G.	Seiton, Earl of	Price, R.
Calthorpe, Hon. F.	Lennard, T. B.	Smith, A.	Portman, E.
Corbett, P.	Bevcenter, R.	Smith, J.	Taylor, M. A.
Chaloner, R.	Leader, W.	Smith, G.	Tavistock, Marquess
Davies, T. H.	Lawley, F.	Smith, S.	Stewart, W. (Armagh)
Denison, W. J.	Maberly, J.	Smith, Hon. R.	Mostyn, Sir T.
Denman, T.	Macdonald, J.	Smith, W.	Hamilton, Lord A.
Duncannon, Viscount	Macintosh, Sir J.	Stanley, Hon. E.	Browne, D.
Dundas, Hon. T.	Madocks, W. A.	Stanton, Sir G.	Stanley, Lord
Davenport, D.	Majoribanks, S.	Smyth, C. (Westmeath)	

Total 147.

The above decided and explicit declaration of the Right Honorable Secretary, of the sentiments of His Majesty's Government, as to the proceedings in Demerara, and the religious instruction of the Slaves in that Colony, the Directors consider as highly important; and particularly as holding out encouragement and protection to Christian Missionaries in the West Indies.

It is with great satisfaction, that the Directors advert to the general support to the case of Mr. Smith and that of Christian Missions, received from the numerous Petitions presented to the House of Commons from all parts of the country, and in which persons of all religious denominations united. They were from the following places:—

Atherstone	Dewsbury	Leeds	Stockport
Arundel	Denbigh	Leicester	Shaftesbury
Alfriston	Dublin	Leek	Stratford-upon-Avon
Ashburton	Ditchling	Lymington	Sleaford
Anglesey	Devizes	Lane-end	Stourbridge
Appledore	Desborough	Merionethshire	South Petherton
Aylesbury	Exeter	Manchester	Stirling
Birmingham	East Grinstead	Margate	Sheffield
Bangor	Foulaire	Mitcham	St. Albans
Barnstaple	Forum	Maidstone	Saffron Walden
Baldock	Frome	Mirfield	Sligo
Bradford	Great Yarmouth	Market-Harborough	Sydling
Bury St. Edmunds	Great & Little Chis-	Market-Lavington	Sidmouth
Brighthelmstone	hill	Maldon	Shrewsbury
Belper	Gravesend	Northallerton	Stoke
Beccles	Guildford	Nottingham	Shepton-Mallet
Bodmin	Gloucester	Northwick	Selby
Blandford	Glastonbury	Norwich	Southampton
Barton-upon-Hum-	Gainsborough	Nuneaton	Swindon
ber	Greasley	Newport	Sutton-in-Ashfield
Bristol	Greenock Aux. Soc.	Newcastle-under-	Stevenage
Bucks (South) Aux-	Hinckley	Lyme	Selwood
iliary Society	Halifax	New Sarum	Truro
Bolton	Haverfordwest	Newbury	Thatcham
Blackburn	Handsworth	Oxford	Taunton
Braintree	Hitchin	Oswestry	Thames Ditton
Bocking	Hertford	Otley	Tooting
Bridgenorth	Hull	Olney	Trowbridge
Bernard Castle	Huddersfield	Preston	Tavistock
Bath	Hanley & Sheldon	Plymouth	Thetford
Bridport	Hindon	Plaistow	Uttoxeter
Burslem	Horsham	Peterborough	Uxbridge
Bideford	Heckmondwicke	Portsmouth	Wincanton
Bolton-le-Moors	Highworth	Portsea	Whitehaven
Biggleswade	Idle	Protestant Dissent-	Workington
Charlesworth	Ilfracombe	ers of Congrega-	Warminster
Coventry	Ipswich	tions in London	Witham
Chipping-Campden	Jersey	Petworth	Willesden
Chester	Ilkestone	Royston	Warrington
Castle-Cary	Kingsbridge	Rochdale	Walsal
Cleckheaton	Keighley	Ridgmount	Whitby
Corsham	Kettering	Romsey	Wolverhampton
Chatham	Kidderminster	Redditch	Woodbridge
Cheadle	Knaresborough	Rowell	Westbury
Cuckfield	Kimbolton	Reading	Worcester
Cheltenham	Keswick	Romford	Worthing
Carmarthen	Kingston-upon-	Stafford	Warwick
Dover	Thames	Stockton	Wootton Bassett
Derby	Kendal	Stowmarket	York
Ditton	Lancaster	Stroud	Yeovil, &c.

At a Meeting of the Board of Directors of the London Missionary Society, held at the Mission-House, Austin Friars, on Monday the 14th of June 1824, THOMAS WILSON, Esq. in the Chair *; the following Resolutions were unanimously adopted:

Resolved, That the cordial and most grateful thanks of the Directors be presented to Henry Brougham, Esq. for his unsolicited, energetic, and most eloquent defence in the Honorable the House of Commons, of the late Rev. John Smith; by which he has so clearly and powerfully displayed before the world, the unsullied innocence and unjust condemnation of that much-injured missionary.

Resolved, That the warmest and most sincere acknowledgments of the Directors be presented to Sir James Mackintosh, for the promptitude with which he undertook to present their Petition to the Honorable the House of Commons, in reference to the illegal proceedings in Demerara, and for the distinguished and commanding eloquence with which he advocated the cause of their late missionary, and supported the principles of religious liberty.

Resolved, That the most cordial thanks of the Directors be presented to Dr. Lushington, to J. Williams, Esq., to W. Wilberforce, Esq. to Thomas Denman, Esq. and to Sir Joseph Yorke, for the splendid talent, the liberal feeling, and the convincing arguments with which they vindicated the character of their persecuted missionary, and supported the cause of Christian Instruction among the Negroes.

Resolved, That the thanks of the Directors be most respectfully tendered to those Members of the Honorable the House of Commons composing the numerous and distinguished Minority, who so nobly asserted by their votes, the claims of justice, humanity, and religion.

At a Meeting of the Committee of the Preston Auxiliary Missionary Society, held in Fishergate Chapel, April 15, 1824, to take into consideration the propriety of transmitting an Address to the Directors of the Parent Institution, relative to the case of Mr. Smith, the Missionary at Demerara,

It was

Resolved, 1. That from what this Committee has seen of the evidence produced, *pro* and *con*, on the trial of Mr. Smith, it is their decided and unanimous opinion that he is innocent of the crime for which he was sentenced to death, and for which, had not His Majesty most graciously interfered, he would have been iniquitously executed.

Resolved, 2. That this Committee learns with deep regret the death of Mr. Smith, and greatly laments the loss the Society must sustain in the decease of such a valuable Missionary, and in connexion with the loss of so much valuable evidence for the vindication of his character, and also affectionately sympathises with Mrs. Smith, the widow, in the whole of this distressing dispensation of Providence.

Resolved, 3. That this Committee observes with pleasure and satisfaction the sympathy manifested by all sects and parties with the martyred Missionary Smith, and with the Directors and Society in general.

Resolved, 4. That this Committee observes and remembers the conduct of the Rev. Mr. Austin, the resident Clergyman, with feelings of admiration and gratitude for the honourable testimony he has borne to Mr. Smith's labours, when his silence would have been so very valuable to the enemies of Christian Missions, and for the prompt kindness he has shown in administering to Mr. Smith's necessities.

Resolved, 5. That this Committee sympathises with the Directors in what they must

* The Treasurer was unavoidably absent on this occasion from indisposition.

have felt from the late calamitous occurrence, unanimously approve of their past steps in this important business, and humbly hopes they will prosecute their plans for the vindication of Mr. Smith's character, and pledges itself to do all in its power to aid them in this work.

(Signed) THOMAS DEAN, Chairman.

Dundee, April 24th, 1824

At a Meeting of the First Congregation of the United Secession Church, it was unanimously resolved that the following letter should be sent to the Directors of the London Missionary Society:—

DEAR BRETHREN,—Twenty-nine years have almost elapsed, since our late Ministers and our Elders, recorded in the Minutes of Session, their resolution to support your Society. You have since been honoured by the grace of Jesus Christ, both to effect sanctifying changes in the Heathen World, and to awaken a lively emulation among Christians in the work of the gospel.

It was with deep sorrow that we read the account of the persecution to which Mr. Smith was exposed in Demerara. We never doubted the rectitude of your conduct; we felt assured that Mr. Smith was unjustly accused; and it fills us with gladness to find that our conclusions were founded on truth. Another martyr has been added to the cloud of witnesses. The cause of Missions has been sealed with blood.

The friends of religion, as far as our knowledge extends, sympathise with you in the opposition raised against your Missionaries. We have already petitioned the House of Commons for an inquiry into the prosecution of Mr. Smith; and we hope that you will exert all your energies to vindicate his memory from the cruel reproaches of the adversary.

We have appropriated 5*l*. from our Missionary fund to assist you in its accomplishment. It is of paramount importance to all evangelical Missions, that an upright resistance be made to the beginnings of persecution. A brief delay might spread the evil over a wide circumference.

In the name, and by authority of the Congregation,

(Signed)

GEORGE DONALDSON, Minister,
THOMAS SPALDEN, Elder,
JAMES CARMICHAEL Elder.

Edinburgh, April 26, 1824.

At a Meeting of the Edinburgh Auxiliary Missionary Society, held in the Rev. Mr. Paxton's chapel, the Rev. HENRY GREY in the Chair, the following Resolutions, on the motion of the Rev. Christopher Anderson, seconded by J. W. Dickson, Esq., Advocate, were unanimously adopted:

Resolved, 1. That the Members of the Edinburgh Auxiliary Missionary Society consider themselves called upon to take the earliest opportunity of expressing their sympathy with the Directors of the London Missionary Society in the afflicting circumstances connected with the mission in Demerara.

Resolved, 2. That from a serious consideration of the evidence on the trial of the late missionary, Mr John Smith, they cannot avoid coming to the conclusion that the proceedings against him, if they did not actually hasten his dissolution, must have greatly embittered his last moments, but for the consolation of the faith in which he died; and that the persecution he endured was excited by the devotedness and success of this zealous servant of God in his missionary labours.

Resolved, 3. That the candid and favourable testimony borne to the character and conduct of the late Mr. Smith by the Chaplain of the Colony, the Rev. Mr. Austin, in the face of universal obloquy and reproach, is highly creditable to him as a man and as a minister of the Gospel, and forms a striking contrast with the evidence of some of the Colonists, from whom any expression in favour of the persecuted Missionary seems to have been wrung with extreme difficulty.

- Resolved, 4.** That the manly and prudent conduct of the Directors of the London Missionary Society in the measures they adopted with a view to procure the reversal of the sentence of the Court-Martial, and a new trial, merits the approbation and the gratitude of all the friends of missions.
- Resolved, 5.** That it is the opinion of this Meeting, that a thorough investigation into all the circumstances connected with the fatal transactions in Demerara would vindicate the character of the Society and the conduct of its Missionaries; and that the supporters of Missions are bound in duty to use every exertion to procure such investigation, as due not only to the calumniated memory of a faithful Missionary, but to the protection and usefulness of the Missionaries who at present labour in the British Colonies.
- Resolved, 6.** That this Society will cheerfully support the London Missionary Society in any measures they may consider advisable for this purpose.

At a Meeting of a Committee for general Philanthropic purposes, held in Salisbury, April 26, 1824. Present, Rev. JOHN SAFFERY, in the Chair, Rev. Messrs. S. Sleigh, J. E. Good, Alexander Weir, Richard Moody, W. Long, D. Winzar, C. Musgrave, B. George, G. Scory, and J. Tooe, Secretary.

Upon the Motion of the Rev. J. E. Good, seconded by Mr. Winzar,

It was resolved,

- That the Secretary do transmit the following Minute to the Directors of the London Missionary Society.
- That this Meeting desires to express its entire approbation of the steps which have been taken by the Directors of the London Missionary Society, in reference to the unjust and cruel proceedings against the late Rev. Mr. Smith, in Demerara, and it fully concurs in the propriety of the Petition which has been presented to Parliament upon this subject.

At a Meeting of the General Committee of the Auxiliary Missionary Society for the West Riding of Yorkshire, specially convened, and held at the White Chapel, Leeds, on Thursday, April 29th, 1824.

GEORGE RAWSON, Esq., the Treasurer, in the Chair.

It was unanimously

- Resolved, 1.** That the recent proceedings in the Colony of Demerara, which so deeply affect the cause of Missions, and the character of some of our Missionaries who were stationed there, have excited amongst us, in common with the friends of the London Missionary Society in general, a very painful feeling of anxiety and solicitude, and have engaged our serious and undiverted attention from the time of their first announcement.
- Resolved, 2.** That as those proceedings have now been conducted to their melancholy termination, we feel it incumbent upon us to express to the Directors of the Parent Society, those sentiments of high admiration which we entertain for the memory of their late invaluable and faithful Missionary, the Rev. John Smith; and to assure the Directors themselves of the perfect satisfaction which we cherish on reviewing the steps which they have taken to protect the life and liberty, and (since that effort has proved unavailing) to vindicate the reputation of their martyred servant, and to shield all future Missionaries from similar wrong and outrage.
- Resolved, 3.** That it does unquestionably appear to this Meeting that the late Mr. John Smith, Missionary at Demerara, acting under the control and patronage of the London Missionary Society, has conducted himself, in a situation of peculiar peril and jeopardy, in a manner so truly becoming his character as a good minister of Jesus Christ, as to deserve the gratitude and admiration of the Christian Church,—and “so holily and justly and unblameably,” as to put it out of the power of his ever-prying foes to substantiate any charge against him, at all inconsistent with his calling as a Christian Missionary, or his relations

and duties as a British subject;—so that although he has been condemned at a human tribunal, and has perished within the walls of a prison, where he lay under the sentence of death, we cannot but regard the close of his career as triumphant as its course has been honourable, and rank him amongst those illustrious martyrs of our God, who have sealed their faithful testimony with their blood.

- Resolved, 4. That the conduct of the Directors of the Missionary Society, through the whole of these vexatious proceedings, has evinced so nice a sense of propriety, so much of cool discrimination and impartial rectitude,—of dignified forbearance under the calumnies and misrepresentations which have been obtruded on the public respecting themselves, their objects, and their agents—of generous sympathy with their persecuted servant—and of bold uncompromising fidelity in the maintenance of his rights and reputation—that this Committee for themselves, and in the name of those for whom they act, beg to tender to the Directors of the Parent Institution, the very cordial thanks of the Auxiliary Missionary Society for the West Riding of Yorkshire, as a sincere but very inadequate expression of the esteem and gratitude which a review of their conduct has inspired; and they would further assure them of the readiness of this Society to support them by every means in their power, in the prosecution of such measures as may still be deemed necessary to obtain all possible reparation for past injuries, and security against the infliction of similar wrongs in future.

(Signed)

GEORGE RAWSON, Chairman.
THOMAS SCALES, Secretary.

At a Meeting holden in the Independent Chapel, Hertford, April 29, 1821, to consider the propriety of expressing the sentiments entertained on the recent transactions in Demerara, respecting the prosecution of the late Rev. J. Smith.

Rev. C. MASLEN, in the Chair.

On the Motion of the Rev. E. Edwards, seconded by Mr. G. Jackson,
It was unanimously

- Resolved, 1. That this Meeting, consisting of the Members and Friends of Missionary Societies, of different denominations of Christians, have shared largely in those feelings of anxiety and sorrow which have been so generally produced by the extraordinary proceedings in the case of the late Rev. J. Smith, Missionary at Demerara.
- Resolved, 2. That it appears to this Meeting that the circumstances which led to his prosecution, and the manner in which that prosecution was conducted, were neither humane, nor impartial, nor just: but on the contrary, they regard them, not only as inconsistent with the sacred obligations of religion, but also, as revolting to the feelings of humanity, and a violation of the constitutional privileges of every British subject.
- Resolved, 3. That this Meeting sympathises with the tenderest regard in the sufferings which these persecutions must have occasioned to Mr. Smith's pious and excellent widow: and admiring the courage, the benevolence, and honourable conduct of the Chaplain of the Colony, the Rev. W. S. Austin, who vindicated the character and asserted the innocence of Mr. Smith, consider him entitled to the cordial esteem and gratitude of the friends of Christian Missions throughout the world.
- Resolved, 4. That these Resolutions be embodied in an address and presented by the Chairman to the Directors of the London Missionary Society.

(Signed)

CHARLES MASLEN.

At a Meeting of the Committee of the Chester Auxiliary Missionary Society, held at Chester, on Friday, April 30, 1824,

Mr. JOHN WILLIAMSON, Treasurer, in the Chair,

It was

- Resolved, That this Committee feeling the most entire confidence in the innocence of the late Mr. Smith, of Demerara, are desirous of expressing their sympathy with the Board of Directors, under their present distress-

ing anxieties, and their unqualified approbation of the firm and judicious measures, adopted throughout the whole of the painful transactions which have lately occupied so much of their attention. The Committee further wish to convey, through the Directors, to Mrs. Smith, their deepest condolence under her present circumstances of afflictive bereavement.

(Signed) JOHN WILLIAMSON, Chairman.

At a Meeting of the Huntingdonshire Society in aid of Missions, held at St. Ives, on the 5th of May last, specially convened, for the purpose of considering the melancholy events which have recently transpired at Demerara,

It was unanimously

- Resolved, 1. That this Meeting cordially approves of the measures adopted by the Directors of the London Missionary Society, to rescue the character of the late Mr. Smith from unmerited obloquy, and that a pledge be given to assist them in the expenses necessarily incurred in the prosecution of their object.
- Resolved, 2. That the trial of the late Missionary by a Court-Martial, was commenced and conducted on principles obviously incompatible with justice, and subversive of his rights as a British subject.
- Resolved, 3. That this Meeting regards the proceedings instituted against the lamented Mr. Smith, as a most flagrant attack on the interests and existence of Missions, in the West Indies, and that those proceedings call for an appeal to Parliament.
- Resolved 4. That this Meeting sympathises with the afflicted widow of the late Missionary, and expresses its sincere gratitude to the Rev. Mr. Austin, for his truly faithful and liberal testimony to the excellence of that gentleman's character.
- Resolved 5. That a Copy of the Resolutions of this Meeting be sent to those Ministers who are not present, and that they be requested to use their influence to obtain subscriptions or collections in aid of the objects the Directors are attempting to accomplish.

(Signed in behalf of the Meeting and of the Secretaries.) WM. FOSTER, Chairman.

Edinburgh, Bush Street Church, May 5, 1824.

The United Associate Synod met, and was constituted by the Moderator.

In reviewing the present state of Missionary operations in various parts of the world, the Synod agreed to express and to record their sincere sympathy with the London Missionary Society, under the injuries which they have sustained in the late extraordinary proceedings at Demerara, against their unoffending Missionary, Mr. Smith; and, at the same time, to avow their full persuasion that an investigation of the whole affair is loudly called for in justice to the memory of the deceased, as well as for protecting other Missionary agents from similar injurious treatment in every quarter of the British Dominions.

Extracted from the Minutes of the United Associate Synod, by

WILLIAM KIDSTON, Chairman.

At a General Meeting of the Paisley Missionary Society, held on [date of Meeting omitted].

It was

- Resolved, That this General Meeting highly approve of the Resolution of the Directors of the Paisley Missionary Society, as inserted in their minutes of the 28th of March 1824; that they now renew their tender sympathy with the London Missionary Society in the anxiety and distress produced by the recent events connected with the Mission at Demerara; that they also highly approve of the wise and energetic measures of the Directors under such circumstances of peculiar delicacy and trial, and that they express an unabated attachment to the Society, and pledge themselves to continue their support.

Tralee, Co. Kerry, May 12, 1824.

Dear Sir,—THE echo of those regrets which have been expressed in Christian Britain at the dark dispensations in Demerara has not died away on your shores. It has been borne across the channel, and will continue to reverberate, till entire Christendom has mourned, in unity of spirit, the violence done to the church and its Head, in the martyrdom of her son. From the earliest report of those wanton proceedings which have accelerated the death of Mr. Smith, the Christian church in this isolated corner, have identified their case in that of their persecuted brother, and with the holy indignation of Christian principle and the warm independence of British privilege, would decry the moral turpitude and political tyranny by which an apostle of Jesus and a citizen of England, has been deprived of his rights and hurried to the tomb.

They admire the conduct of the Directors in their firm and temperate imitation of the great apostle, in asserting their immunities as Britons, and imploring protection as Christians; and affectionately urge their continued efforts to promote the true interests of our country, the honour of our King, and the glory of our God, in securing for English Missionaries of every name, and in every land, a defence from the machinations of ignorant and uncharitable men.

They commiserate their beloved sister, Mrs. Smith, and pray that she may find a protector and guide in Him who is a father of the fatherless, and a husband of the widow, in his holy habitation.

Finally, they supplicate the divine forgiveness for those who in any way resist the truth as it is in Jesus; and confide in God to cause even the wrath of man to praise Him.

I am, my dear Sir,

In the kingdom and patience of Jesus,

Your fellow labourer,

J. B. W. CREA.

Rev. J. Arundel, Home-Secretary, to the London Missionary Society.

At a Meeting of the Committee of the North Devon Auxiliary Missionary Society, held at Bideford, on May 13, 1824. Rev. S. ROOKER, in the Chair.

The following Resolutions were passed unanimously :—

- Resolved, 1. That this Committee deeply lament, in common with all friends of Missions, the late unhappy occurrences in Demerara, which led to the trial and condemnation of the Rev. John Smith. They take this opportunity of stating their firm conviction, that the revolt in question, was, *in no degree* to be attributed to his public instructions, or private conduct; and that the proceedings instituted against him, were, in many important respects unconstitutional, and his condemnation *decidedly unjust*.
- Resolved, 2. That lively gratitude is due to God for the success with which Mr. Smith's labours were crowned; and especially for the powerful influence of the truths he had inculcated on the minds of the Negroes during the revolt.
- Resolved, 3. That the decided and honourable testimony borne to the Christian character and conduct of the deceased, and the beneficial influence of his labours, borne by the Rev. Mr. Austin, Chaplain of the Colony, reflects the highest honour on the Christian character of that gentleman, demands the most cordial thanks of all friends to missionary exertions, and cannot fail of having the most gratifying influence on every impartial mind.
- Resolved, 4. That this Committee feel great pleasure in stating the *unqualified satisfaction* with which they regard the conduct of the Directors of the London Missionary Society, under the painful and embarrassing circumstances in which they have been placed; and highly approve their determination to leave no means unattempted for obtaining an entire rescindment of the decision of the Court-Martial, and a thorough investigation of the whole proceeding; which, in the opinion of this Committee, is necessary, not only as an act of justice to the memory and relatives of Mr. Smith, but also to maintain the rights of a British subject, and as a warrant for the safety of other Missionaries similarly situated.

Resolved, 5. That the Secretary be desired to convey a copy of these Resolutions to the Home-Secretary, to be laid before the Directors, and to express the unshaken attachment of the Committee to the Society, their full confidence in the conduct of the Directors, and their resolution still to support them to the utmost of their power.

(Signed) H. BROMLEY, Secretary.

At the General Annual Meeting of the Baptist Churches in the County of Essex, held at Waltham Abbey, on the 18th and 19th May, the following Resolution was passed.

Resolved, That this Meeting most deeply sympathise with the London Missionary Society, and other friends of missions, in the premature death of the excellent Missionary, Smith; and enter their protest against the cruel and unmerited persecution to which he was exposed; that it regards with great satisfaction the *firmness* and *moderation* with which they have defended his character and conduct, and the zeal with which they have maintained the liberty, importance, and obligation of Missionary enterprise.

At the Half-yearly Meeting of the Sussex Association of Congregational Ministers and Churches, convened at Arundel, on Thursday, May 20, 1824.

The following Resolutions were unanimously passed:—

Resolved, 1. That this Meeting regard with sincere admiration the judicious and persevering efforts of the London Missionary Society, in propagating Christianity throughout the world, amidst various trials and discouragements, during a period of nearly thirty years.

Resolved, 2. That this Meeting deeply sympathise with the Directors in the emotions of indignation and sorrow produced by an unexpected and unwarrantable interruption of their labours by the persecution of their faithful, indefatigable, and meritorious Missionary, the Rev. John Smith, who was cruelly and illegally condemned to death by the local authorities in the Colony of Demerara.

Resolved, 3. That this Meeting, rejoicing in the efforts that are now making by the Directors for the complete vindication of the character of this excellent and apostolic servant of Christ, resolve to support them to the utmost of their power, both by their influence and contributions, deeming it of the greatest importance for the friends to resist every aggression offered to peaceful Missionaries labouring within the precincts of the British dominion, and under the protection of British law.

(Signed) JOHN CROUCHER, Chairman.
WM. PENFOLD, Jun. Treasurer.
JAMES EDWARDS, Secretary.

Aberdeen, May 20, 1824.

At an extraordinary Meeting of the Aberdeen Auxiliary Missionary Society, summoned for the purpose of taking into consideration the treatment and death of the late lamented Mr. J. Smith, of Demerara. PETER DUGUID, Esq. Treasurer, in the absence of the President, in the Chair.

It was unanimously

Resolved, 1. That in common with the other friends of religion and the missionary cause, the members of this Society have heard with deep and painful concern the intelligence which has reached them through "the Missionary Chronicle," and other channels, in reference to Mr. Smith; the treatment he received in the British Colony where he was stationed; and the death which, by that treatment, has been hastened.

Resolved, 2. That the death of Mr. Smith is in itself extremely to be regretted as an event which has deprived Christianity of an ornament, the cause of Missions of a prudent, active, and exemplary labourer, and a part of the world which has peculiar claims on the pity of Christians, of a genuine and valuable friend.

Resolved, 3. That the Members of this Society cannot content themselves without

expressing their dissatisfaction with the manner in which Mr. Smith has been proceeded against in the Colony of Demerara, as being, in their opinion, far from consonant to the dictates of equity, while it was strikingly unmerciful; their entire participation in the belief, grounded on the very attempts which have been made to criminate him, that he was guiltless of the crimes laid to his charge; and their conviction that in the nineteenth century, and under a government professedly Christian, Mr. Smith has fallen a martyr to his religion in its most amiable and beneficial aspects.

Resolved, 4. That while the members of this Society are bound to trust, and would cheerfully trust, that He who "maketh the wrath of man to praise Him," will cause the treatment and death of the Missionary Smith to tend "rather to the furtherance of the Gospel;" while they feel that these melancholy events have already afforded a beautiful and encouraging illustration of the Missionary character and cause; they deem it, at the same time, in the friends of religion, and particularly in the members and supporters of the London Missionary Society, a duty to their deceased Missionary, to his surviving relatives, and to the common enterprise, to urge investigation and all attainable redress; they approve very highly of the steps which, with this view, the Directors of the London Missionary Society have already taken; and they shall feel themselves called upon in these and in any subsequent measures of a similar tendency, to yield them all encouragement and support.

Resolved, 5. That while, with a sincere respect, not only for her sufferings, but for her behaviour in the midst of them, the Members of this Society would express their sympathy with the afflicted relict of Mr. Smith, they cannot sufficiently admire the conduct of the Rev. Mr. Austin, Chaplain to the Colony, who, in a manner which has done himself such honour, has come forward to bear so unequivocal a testimony to the fidelity and excellence of the injured Missionary.

Resolved, 6. That a Copy of these Resolutions, signed by the Chairman and Secretaries, be transmitted to the Directors of the London Missionary Society.

(Signed) PETER DUGUID, Chairman.
JOHN MURRAY, Secretary.
HENRY ANGUS, Secretary.

At a Meeting held at the Vestry of the Orchard-Street Chapel, Stockport, 23d of May, 1824, Mr. John Jackson in the Chair; it was unanimously resolved that the following Resolutions, then submitted to the said Meeting, be approved, adopted, and sent up to the London Missionary Society, by our highly esteemed Minister, the Rev. George Ryan, Secretary.

Resolved, 1. That this Meeting, deeply feeling and sympathising with the Directors of the London Missionary Society, and the Christian world at large, in the loss which they have sustained by the death of their pious and valuable Missionary, the late Rev. John Smith of Demerara, whose conduct, this Meeting have the fullest conviction, was such as became a good subject of the British Government, and a faithful Missionary in the service of his adorable Redeemer, do notice with solemn concern, the many vague and unfounded charges brought against him; and that the constituents of this Meeting, as members of the British constitution, and attached to the sacred principles of our Courts of Justice and equity, stand *alarmed* at the way this unprecedented trial against your martyred Missionary was commenced, conducted, and ended.

Resolved, 2. That this Meeting have, with the fullest satisfaction and melancholy pleasure, read the various Statements published by the London Missionary Society; that they most cordially approve, and highly commend the firm, manly, and temperate proceedings of your Committee, and fully concur with them in both the legal and moral innocence of your Missionary.

Resolved, 3. That this Meeting beg to express to the Directors of the London Missionary Society, their sincere and grateful acknowledgments for the

zeal they have already manifested ; and hope that, in future, they will prosecute, with unshaken perseverance, all constitutional means with vigour and moderation, in seeking the removal of that calumny which an unconstitutional sentence was designed to impress upon an eminent Christian and faithfully laborious Missionary ; and that they pledge themselves to afford such support as the discharge of so imperative a duty may demand.

Resolved, 4. That this Meeting embalms with the tear of Christian sympathy, the memory of your late Missionary at Demerara, the Rev. John Smith, as a martyr in the cause of truth, his country, humanity, and God ; and feeling the deepest commiseration for his pious and bereaved widow, have unshaken confidence that the wisdom and benevolence of your Committee, will afford that protection and support which her affecting circumstances require ; and this Meeting will most gladly concur in any measure your Committee may project for that purpose.

Resolved, 5. That this Meeting, with others, are anxious to evince their admiration of, and to express their thanks for, the noble and Christian conduct of the Rev. Mr. Austin, Chaplain of the Colony ; and also to the Rev. Mr. Elliot, for his undaunted courage, and the brotherly Christian support afforded to your Missionary in the doleful prison, when lying under sentence of death ; also to William Arrindell, Esq., Mr. Smith's Counsel, for his integrity, zeal, and manly avowal, contained in his letter to Mrs. Smith, and expressed in the following words, after the sentence of *guilty* was pronounced by the Court-Martial.—“ It is almost presumption in me to differ from the verdict of a Court, but, before God, I do believe Mr. Smith to be innocent. I will go farther and defy any minister of any sect whatever, to have shown a more faithful attention to his sacred duties, than has been proved by the evidence on his trial to have been done !”

Resolved, 6. That this Meeting, while they so sincerely condole with the London Missionary Society, the pious widow, and the Christian world in general, desire to submit with reverence to the sovereign permissive will of God, and most firmly believe the affair will be overruled to unite more cordially the hearts, and to awaken more effectually the exertions of your pious friends, and that it will increase and give impulse to a Missionary spirit through all His Majesty's dominions.

(Signed)

JOHN JACKSON, Chairman.

At a Meeting of the Committee of the Greenock Auxiliary Missionary Society, on the 25th of May, 1824, specially called, the following Resolutions were moved, and unanimously passed:

Resolved, 1. That this Meeting deeply deplores the recent calamitous events, which have taken place in the Colony of Demerara (one of the Stations occupied by the London Missionary Society,) and unfeignedly sympathise with said Society, in the loss which they have sustained by the death of their valuable Missionary, the late Rev. J. Smith.

Resolved, 2. That the measures adopted by the Directors of the London Missionary Society, in reference to that unhappy event, are entitled to the cordial approbation of the Christian world.

Resolved, 3. That it is the earnest desire, and confident hope of this Meeting, that the disastrous occurrence above referred to, will, under the providential administration of the King of Zion, “ fall out rather to the furtherance of the Gospel,” and prove the occasion of many thanksgivings to God.

Resolved, 4. That this Meeting agree to express its high sense of the honourable and magnanimous conduct displayed by the Rev. Mr. Austin, Government Chaplain to the Garrison, and a Minister of the Established Church, in generously bearing testimony to the blameless deportment, and useful ministerial labours, of the late Missionary.

Resolved, 5. That this Meeting is ready, by every competent means, to aid the London Missionary Society in any measures, which, in present circumstances, may be deemed expedient.

Resolved, 6. That the sum of 20*l.*, being the whole of the funds at present at the dis-

posal of the Auxiliary, be transmitted to the Treasurer of the London Missionary Society, as a small testimony of the unabated attachment which this Committee, in common with their constituents, maintain to the Missionary cause, and of their earnest desire to promote its prosperity.

(Signed)

ALAN KER, Chairman.

Fund for the Benefit of the Widow Smith.

MANY Christians, of various denominations, having expressed a desire to contribute towards the support of Mrs. Smith, the afflicted widow of the late Rev. John Smith, Missionary at Demerara, the Directors beg leave to inform them, that Donations for that purpose will be thankfully received by the Treasurer of the London Missionary Society, at the Mission-House, Austin Friars.

THE MISSIONARY MUSEUM

At the Society's House, Austin Friars, is intended to be opened in August, of which more particular notice will be given in our next.

Admission will be by Tickets, signed by one of the Officers or Directors of the Society, admitting a limited number of persons.

A descriptive Catalogue will be printed, which, in order to diminish the expense incurred by the preparation and support of the Museum, will be sold at a moderate price to such visitors as may be disposed to purchase it.

NOTICE TO AUXILIARY SOCIETIES.

The Directors have to lament that on account of unavoidable circumstances, the Publications for the Midsummer Quarter were not ready for the July parcels; they will be forwarded, however, either in the parcels of Annual Reports, or by those of the Booksellers on the 1st of August.

The Speeches at the Anniversary Meeting are unavoidably postponed.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 May, to 16 June 1824, inclusive.]

IN LONDON AND ITS VICINITY.

A Friend to the Society (No. 3321.)	200	0	0
Legacy under the Will of the late Mrs. Mary Dell; per W. Shrubsole, Esq. Executor	62	2	0
Bank of England Note, No. 5791	20	0	0
Edward Westoby, Esq.—L. S.	10	10	0
Mrs. Jane Smith.—Donation	10	0	0
J. Addington, Esq.—Donation	5	0	0
B. W.—A Farmer's Mite	1	0	0
C. B.	1	0	0
Penny Subscriptions from a poor family From Paul's directions, 1 Cor. xvi. 2.	1	6	0
by S.	0	10	0
A Friend	1	0	0
S. N.; per Mr. J. Mosely, jun.	3	10	0
Missionary Box; per Miss Maitland, Smith-street, Westminster; per Rev. E. A. Dunn	0	9	6
Ditto; per Mr. Osborne, Hackney Road	0	9	9
Ditto; per Mrs. Mansell	6	6	0
Ditto; per Capt. Dougal (R. N.)	1	5	0
T. S.	1	1	0
Dr. A.	10	0	0
Mrs. Lockyer, for the support of a Native Teacher, to be called "John Lockyer."—First payment	3	10	5
Missionary Box for odd pence.—By a Friend of Missions	1	14	6
Union-street Meeting.—Auxiliary Missionary Society.—Rev. J. Arundel.—Collected by Mrs. Hinton	5	16	0
Bethnal Green.—Juvenile Society; per Miss E. Haye	20	0	0
Kentish Town.—Rev. J. Haslock.—Collected by Ladies in the Congregation..			

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedfordshire Auxiliary Society.—Mr. J. Foster, Treasurer.—Rev. S. Hillyard, Secretary.	15	0	0
Bedford Missionary Association. at the Rev. S. Hillyard's	5	0	0
Mr. B.; per do.	20	0	0
Biggleswade.—Mr. John Foster	1	1	0
For the Education of a little Girl at Nagercoil	2	5	0
	3	6	0
Dunstable.—Mr. M.	1	1	0
Moiety of Collection at the Anniversary Meeting.	12	11	6
	13	12	6
Roxton.—Collection	3	12	6
	40	12	2
Less Expenses	2	0	0
	38	12	2
Berkshire Auxiliary Society.—D. Fenton, Esq., Treasurer.—On Account	100	0	0
Devonshire.—Chudleigh.—Rev. J. Davison.—Donation	10	0	0
Newton Abbot.—Rev. R. Croak, and Friends	5	14	2
A Friend	1	0	0
Bideford.—Young men at a Sabbath School; per Rev. S. Rooker.	1	0	0

Cheshire.—Chester Auxiliary Society.		
Stockport.—Tabernacle Chapel.		
—Rev. S. Ashton.		
Collection at Chapel	10 18 3	
Do. at Monthly Prayer Meets..	6 0 0	
Weekly Subscription in a poor		
Man's Family.....	2 6 0	
Ditto	1 0 0	
Ditto	0 9 3	
Ditto.....	0 7 0	
Collected at the Factory of		
Messrs. T. Barrett and Co. .	4 5 6	
		25 0 0
Dorsetshire.—Beaminster Penny Society;		
per Mrs. Gale	4 0 0	
Sherborne.—Late Rev. J. Weston		
Annual Subscriptions	7 17 6	
Penny-per-week Subscriptions	17 0 10	
Collected at Union Chapel,		
after a Sermon; per Rev. T.		
Durant	8 13 0	
		33 11 4
Wareham.—Rev. J. P. Dobson	14 0 0	
Gloucestershire.—Kingswood Tabernacle.		
—A Female Friend; per Rev. T.		
Smith.....	5 0 0	
Hampshire.—Crandall.—R. D. and Friend	1 10 0	
Fareham.—Rev. Mr. Eastman and Friends	8 4 0	
Gosport.—Rev. Dr. Bogue.		
Subscriptions.....	40 15 0	
Penny-a-week Society	20 11 0	
Children of the Sunday School	2 2 5	
Collection	9 2 1	
Gosport Female Aux. Society	8 1 0	
Elson, ditto.....	5 13 6	
		86 5 0
Titchfield.—Rev. J. Flower and Congre-		
gation	8 1 0	
Isle of Wight.—Freshwater. —		
Missionary Box at Mrs. Mitch-		
ell's; per Rev. Mr. Caston and		
Friends	3 8 6	
Newport.—Rev. Mr. Caston		
and Friends.....	9 5 0	
		12 13 6
Jersey.—A Friend; per Rev. F.		
Perrot	5 0 0	
Bishopstoke.—Rev. Mr. Neeves and Con-		
gregation	1 1 0	
Alton.—Rev. C. Howell and Friends....	11 17 0	
Southampton.—Rev. T. Adkins.		
Annual Subscriptions,		
&c.	35 3 3	
Mr. Burn	5 0 0	
Collection	14 7 7	
Missionary Box; per		
Mr. W. Day	3 0 0	
Penny Subscriptions;		
per Mrs. Ingun....	4 15 6	
Do.; per Mrs. Rolfe	2 10 0	
Do.; per Miss Coward	5 4 0	
Collected by a little		
Girl.....	1 10 0	
Do. at Mr. Thurlow's		
School	0 12 0	
		72 2 4
Winchester.—Mr. J. Dummer.		
—Donation.....	2 11 0	
Rev. Mr. Griffiths and Friends,		
for Mr. Wray's Chapel, Berbice	2 9 0	
		5 0 0
Herts Aux. Missionary Society.—		
Bushey.—Rev. W. Snell and		
Friends	10 10 0	
Kent.—Rev. W. Marsh.—Pro-		
ducee of a Missionary Sheep	1 7 0	
Lewisham.—Young Gentlemen at the		
Congregational School; per Rev. Mr.		
Siuper	8 0 0	

Deptford.—Rev. Mr. Barker and Congre-		
gation.....	8 15 0	
Lancashire.—East Auxiliary So-		
cietv.—Darwen Branch So-		
cietv.—Lower Chapel.—Mr.		
J. Eccles, Treasurer.....	20 0 0	
Bolton Auxiliary Society.—Rev. W. Jones	40 0 0	
Bury.—Park Chapel.—Rev. G. Partington	9 5 0	
Warrington.—Salem Chapel.—Collection		
after Sermon for the late Rev. J. Smith,		
of Demerara, by Rev. D. Hill.....	2 15 0	
Manchester.—Rev. W. Roby.—First		
Fruits of the Younger Female Branches		
of a Christian Family, arising from the		
sale of fancy articles at a Watering-		
place.—The price of the Materials		
deducted.....	10 0 0	
Leicestershire, Nottinghamshire,		
and Derbyshire Auxiliary		
Society.—Mr. Joseph Nun-		
neley, Leicester, Treas.		
Bond Street.—Rev.		
E. Webb.—Female		
Association for the		
Education of Fe-		
males in India	30 0 0	
Sunday School, for do	4 4 0	
Juvenile Association	20 0 0	
Subscriptions	6 12 0	
		60 16 0
Ashby-de-la-Zouch.—Rev. Mr.		
Tait	3 0 0	
Killey.—Rev. Mr. Hunter....	2 14 1	
Great Wigton.—Ditto	8 0 0	
Kilworth.—Rev. Mr.		
Chester.— Collec-		
tion	7 0 0	
Sunday School Chil-		
dren	2 0 0	
		9 0 0
Theddingworth; by E. Elston	2 6 6	
Newton.—Burgoland Sunday		
School	2 0 0	
Lutterworth Congregation....	12 0 0	
Milton.—First fruits.—Rev.		
Mr. Roberts	3 0 0	
Marbro' Congregation.—Rev.		
Mr. Bedford	8 0 10	
Bardon and Donnington.—Rev.		
Mr. Abell	7 10 0	
Burrow.—Rev. Mr. Pritchard		
and Congregation.....	2 2 4	
Earl Shilton.—Rev. Mr. Birkley	6 13 9	
		127 3
Nottinghamshire.—Keyworth.—		
Rev. Mr. Smith.....	6 6 10	
Sion Chapel.—Juvenile So-		
cietv; per Mr. R. Wilson ..	7 12 9	
Mr. S. H. C.	1 1 0	
Nottingham.—Castle		
Gate Chapel.—		
Rev. Mr. Alliot.—		
Philanthropic So-		
cietv	11 1 8	
Subscriptions & Do-		
nations	21 16 2	
Sunday School Girls	3 0 0	
Munby Gate Sunday		
School	0 3 6	
Ison Green Mission-		
ary Box; per Mr.		
Avison	2 0 0	
Missionary Box; per		
Miss Cullins.....	1 10 7	
Do; per Mr. Moore	0 15 0	
Contributions by the		
Female prisoners in		
the House of Cor-		
rection; per Mrs.		
Germene	0 8 6	
		40 15 5
Carried forward....	55 16 0	

Brought forward.....	55	16	0	
Mr. B.	2	2	0	
Sutton and Newton.—Rev. Mr. Roome.....	18	3	0	
Mansfield.—Rev. Mr. Weaver	33	5	0	
Moor Green.—Penny-a-week Society.—Rev. Mr. Shaw..	10	0	0	
				119 6 0
Derbyshire.—Chesterfield.—Rev. Mr. Foster	3	16	11	
Alferton Chapl. — Rev. Mr. Benclyff—Missionary Box..	1	1	0	
Ashbourne.—Rev. Mr. Start and Congregation.....	16	10	0	
Repton.—Rev. Mr. Pritchard and Congregation.....	4	6	2	
Matlock. — Rev. J. Wilson.—Subscription	2	0	0	
Penny-a-week Subscription; by Mrs. Wilson	11	4	4	
Sabbath School	1	15	1	
Missionary Box	0	9	4	
Moiety of Collection	5	0	0	
				20 8 9
Belper and Hinge.—Rev. Mr. Gawthorne	30	17	6	
Ilkeston Penny-a-week Society.—Rev. Mr. Shaw	21	8	11	
Ridings.—Rev. J. Millington	3	9	6	
Wirksworth.—Rev. Mr. Hine.—Penny-a-week Society ..	35	1	0	
Bolsover.—Rev. Mr. Raine ..	1	0	0	
Milson.—Rev. Mr. Benclyff and Congregation	9	8	6	
Derby Juvenile Society.—Mrs. Fox..	12	9	8	
Eaton School; per Mr. Gawthorne ..	0	13	0	
Fendern ditto	0	14	9	
Miss P.	0	10	0	
Produce of two Apple Trees	0	10	0	
Collection	18	0	0	
				32 17 5
				180 5 8
Collection at the Anniversary.....	160	12	2	
Ditto Juvenile Service	5	5	2	
				592 12 6
Less Expenses.....	13	2	0	
				579 10 6
Middlesex.—North Middlesex and South Herts Auxiliary Society.—Brentford.—Independent Chapel.—Mr. G. Watkins, Treasurer.....	12	8	0	
Highgate.—Rev. John Thomas, Subscriptions.....	6	2	3	
Contributions from his Congregation, received in the Vestry, after Sermons; per Rev. R. Elliott and Rev. J. Thomas ..	6	5	0	
				12 7 3
Staines Auxiliary Society.—Rev. R. Porter.—Penny Subscriptions.....				
Male Branch	13	0	0	
Female ditto	5	18	4	
Mr. J. S.—Donation	1	1	0	
Mr. R. H.; per ditto	1	1	0	
Mr. B.; per ditto.....	1	0	0	
Missionary Box at Mr. J. Godfrey's	2	2	6	
Ditto, at Meeting-house doors	0	5	6	
Interest	0	9	2	
Collection after Annual Sermon	4	2	6	
				29 0 0
Whetstone and Totteridge Auxiliary Society.—Mr. F. Lines	3	8	6	

Norfolk.—Norwich.—Legacy under the Will of the late Mrs. Loquin; per Rev. J. Owen, Norwich Tabernacle.—Mr. J. Doman, and Mr. Shreeve, Exors.—Less Legacy Duty.....	50	0	0	
Yarmouth.—Rev. A. Creak.—A few Friends for the support of the Native Teacher, "John Palmer," 5th year ..	10	0	0	
Northamptonshire.—Rowell.—Legacy by Mr. J. Clark; per Rev. W. Scott ..	10	0	0	
Oxon.—Peppard.—Rev. J. Walker and Friends	3	10	0	
Shropshire.—Bridgenorth.—Rev. S. Barber and Friends.....				
Subscriptions.....	4	4	0	
A Friend to Missions	0	7	0	
Alms accompanying Prayers for the Heathen.....	3	7	6	
Chip Money	0	10	6	
Contributions from Eardington and Bridgenorth; by Mr. Wright.....	3	9	10	
Missionary Box at Cam Hall; per Rev. S. Barber	2	17	8	
				14 16 6
Oswestry.—Rev. J. Whitridge				8 4 2
Somersetshire.—Wincanton.—Penny-a-week Collections; per Miss S. Barton	4	0	0	
Suffolk Society in aid of Missions.—Mr. Shepherd Ray, Treasurer.....	23	5	6	
Beccles	12	0	0	
Bergholt	20	10	1	
Bungay				
Bungay and Denton, for the Native Teacher, "John Owen" ..	10	0	0	
Bury St. Edmunds	21	11	5	
Cratfield	5	18	3	
Debenham	11	15	3	
Framlingham and Rendham ..	11	7	0	
Hadleigh	11	0	6	
Halesworth	10	9	4	
Ipswich.—Tacket-street Meeting.....	52	4	9	
Ditto, Dairy-lane Meeting ...	3	0	0	
Lowestoft	4	14	10	
Melford	4	0	0	
Needham Market	3	18	8	
Southwold	7	11	2	
Stowmarket	15	19	6	
Sudbury	49	11	0	
Towards Expenses at Demerara	10	3	6	
For Bethelsdorp and Theopolis	16	0	0	
				75 14 6
Walpole	2	0	0	
Wattisfield	12	0	0	
Wickhambrook	12	1	0	
Woodbridge	9	16	9	
Wrentham	3	6	6	
				344 5 0
Haverhill; per Rev. A. C. Simpson	8	0	0	
Sunday School Children.....	1	0	0	
				9 0 0
Surrey.—Farnham.—Rev. J. Johnson.—Mr. Reece, Treasurer.....				
Annual Subscriptions and Contributions	11	4	4	
Juvenile Society	0	18	0	
Ladies at Miss Wilmer's and Mrs. Abbot's Seminary	2	2	0	
				14 4 4
Sheen.—Rev. Mr. Widgery & Friends	1	5	10	
Missionary Box by a little Girl	0	10	9	
Subscription	1	1	0	
				2 17 7
Wandsworth Auxiliary Society.—Rev. W. Seaton.....				
Subscriptions.....	5	17	0	
Carried forward.....	5	17	0	

Brought forward....	5	17	0
Collected by Miss Walker....	4	9	0
Tofield.....	1	4	8
Bates.....	0	18	2
Mrs. Jams.....	2	2	4
Luck.....	1	1	6
Missionary Box; per ditto.....	0	6	6
Ditto Mrs. Jams.....	0	3	10
Missionary Box.....	1	1	6
Ditto.....	0	3	6
Sunday School Children.....	1	15	6
<hr/>			
Missionary Box; per Rev. J. Butcher..	19	3	6
Sussex.—Chichester.—Juvenile Auxiliary Society; per Miss Hebbey.....	2	4	0
Worthing.—Penny-a-week Society; per Mrs. Ashton.....	7	4	0
Wiltshire.—Bulford.—Collection after Sermon; per Rev. Mr. Angear.....	4	0	0
Worcestershire.—Persnore.—Mr. Benjamin Resdon.—Donation.....	6	2	7
Yorkshire.—Northallerton.—Mr. M. Trowsdale.....	10	0	0
Wales.—Haverfordwest.—Penny-a-week Subscription, from a few Friends at Ebenezer; by Mr. T. Davies.....	2	6	6
Scotland.—Berwickshire Auxiliary Bible Society.—Mr. D. Renton, Treasurer.—Donation.....	6	10	0
Dumfries and Masewell Town.—Penny-a-week Bible & Missionary Society.—Mr. W. Richardson, Treasurer.....	10	0	0

Dundee.—Chapelshade Missionary Society; per Mr. Alex. Eason.....	4	4	0
Glasgow Auxiliary Society.—Geo. Melville, Esq. Treasurer.—An. unknown Friend; per Rev. Dr. Lockhart.....	50	0	0
Elgin and Morayshire Missionary Society.—Rev. Neil M'Neil.....	16	0	0
Edinburgh Auxiliary Missionary Society; per Mr. W. Arnot.—Musselburgh Missionary Society.....	10	0	0
Parish of Kilpatrick—Juxta ..	1	1	0
Subscriptions, &c.	2	2	0
<hr/>			
Less Expenses.....	13	3	0
	0	2	0

Greenock Auxiliary Society; per Mr. M'Nab.....	13	1	0
Perthshire Auxiliary Society.—Rev. W. Orme.....	20	0	0
For Monthly Chronicles.....	60	0	0
	5	0	0
<hr/>			
Grangemouth Female Missionary Association; per Mrs. Waddell.....	65	0	0
Ireland.—Hibernian Missionary Society.—Plunket Street Meeting House.—Rev. W. Cooper.—Collections at Monthly Prayer Meetings.....	5	0	0
Newfoundland.—St. John's.—W. B. Calver, Esq.	20	0	0

Donations towards the rebuilding of the Rev. John Wray's Chapel, Berbice.

Winchester.—Rev. Mr. Griffiths and Friends 2 9 0

For the Education of Native Females in India.

Devon.—Appledore.—A few Friends; per Mrs. Gribble 2 5 0

Essex.—Dunmow.—A few Friends; per Mr. Morton 1 0 6

Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by heavy and excessive rains.

Suffolk Society in Aid of Missions.—Sudbury; per Mr. S. Ray, Treas. 16 0 0

Mr. M' Cullock and Friends; per Rev. E. A. Dunn 0 13 0

Donations in aid of the Singapore Institution.

Lient. H. Brookes, (R. N.) 1 1 0

Rev. J. W. Brookes..... 0 10 0

Widows and Orphans Fund.

Mr. James Nisbet..... 10 10 0

Share of the Profits of Scripture Stories and other Works; per ditto 10 0 0

Mrs. Towley, Ramsgate..... 2 2 0

Central School at Madras.

Hertford.—Friends 1 5 0

Contributions in reference to Mr. Smith's Case.

Kent.—Royston.—Collection after Sermon at the old Meeting House 10 0 0

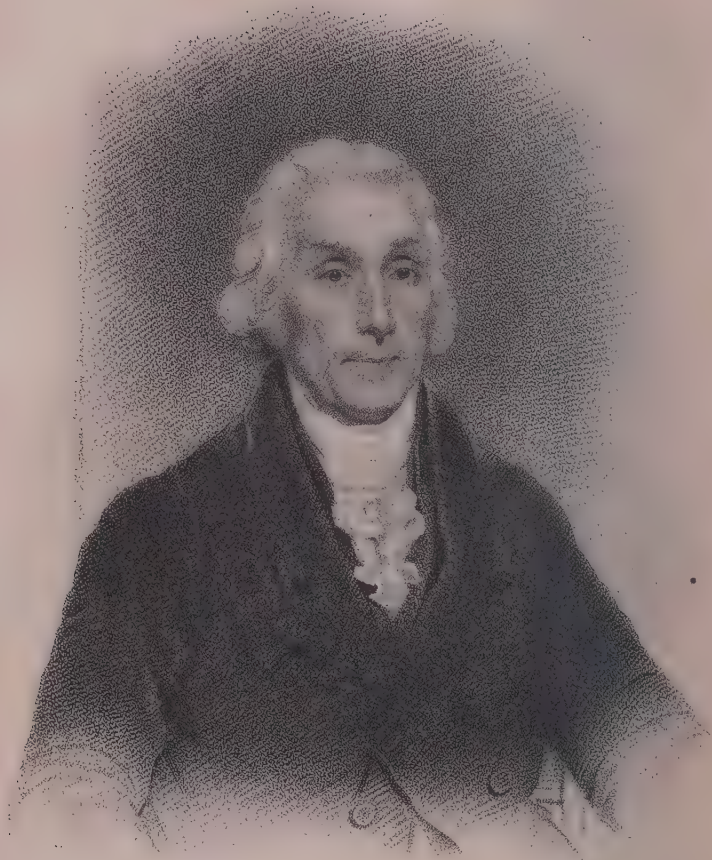
Somersetshire.—Bath.—A Member of the Church of England 2 0 0

Leith Auxiliary Missionary Society for aiding Foreign Missions 20 0 0

Ditto J. Watson, Jun. Esq. 1 0 0

Essex.—Bocking.—Collection per Rev. T. Craig 14 5 5

Erratum in our last Chronicle, page 283, for J. Lockhart. Esq, read J. G. Lockett, Esq.



on Steel

W. Hall scul

London - Improving Society

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

AUGUST 1824.

MEMOIR OF THE LATE REV. JOHN SMITH,
THE PERSECUTED MISSIONARY IN DEMERARA.

(Concluded from our last, p. 298.*)

IN our last Number we proceeded in the Memoir of the much-lamented Mr. Smith to the period of his violent seizure, and commitment, on Thursday Aug. 21, to the Colony-house. He was there placed with Mrs. Smith, in a small apartment, or sort of garret, near the roof of the building, where they suffered severely from the heat, and where they were exposed, the door being kept open, to the observation of the men who were successively stationed there to guard them. Among the severities they endured this was none of the least, that they were not permitted to send for a supply of clean linen from their own habitation, from which they had been hurried away, being allowed only about five minutes to prepare for their removal.

* It was stated in our last, that Mr. Smith was induced by curiosity to go and hear a Mr. Jones; we have since been informed that it was the Rev. E. J. Jones, minister of Silver-street and Islington Chapels, whom he then heard, and whose ministry he afterwards attended with profit for some time, and among whose people he first engaged in public prayer and exhortations at an early meeting on the Lord's Day. It was previously that he had heard Mr. S. at Prescott-street for a short time.

VOL. II.

A Committee of Inquiry was then formed by the Colonial government, who, after sitting several weeks, produced four charges against Mr. Smith. The first was, that he had long been a promoter of discontent and dissatisfaction among the slaves, *thereby intending to excite them to rebellion*. The second was, that he had advised, consulted, and corresponded with Quamina touching such rebellion, both before and after it broke out: thirdly, that he knew of the intended rebellion, but did not make it known to the Government; and lastly, that after the revolt took place, he did not detain or secure Quamina, or give information to the proper authorities, that he might be taken. To all these charges Mr. Smith could, and did most conscientiously, plead Not Guilty.

It is not here necessary for us to go into the particulars of the evidence brought against him, the futility of which was well exposed by his own cross-examination of the several witnesses, and has since been triumphantly demonstrated by the admirable speeches of Mr. Brougham, Sir J. Mackintosh, Mr. Williams, and Dr. Lushington, in the House of Commons. Suffice

it briefly to state, that the Court Martial by whom he was tried, acquitted him of the principal part of the first charge, namely, *an intention to promote revolt*; and as to the other part of it, "promoting discontent," Mr. S. affirmed that he cautiously avoided that evil, and refrained from even reading portions of scripture, or using hymns which might, through ignorance or misapprehension, have caused dissatisfaction.*

With regard to the second and third charges, Mr. Smith maintained that he did *not* know of an intended revolt. He knew, and all the colony knew full well, that great uneasiness did prevail among the negroes, and he had merely heard some foolish talk, which he severely reprov'd, about obliging † the managers to go to

* For this reason Mr. Smith would not use Dr. Watts's excellent Psalms and Hymns, to which he had been accustomed, because they contained such lines as these;

"We would no longer lie
Like slaves beneath the throne."

Or this,—

"We will be slaves no more,
Since Christ has made us free."

These lines, perfectly innocent in England, might have been misunderstood by ignorant negroes; Mr. S. therefore made a collection of Hymns, &c. which he procured to be printed in London, for the use of the Christianized slaves.

And here it may not be improper to add, that Mr. Wray, who was Mr. Smith's predecessor at Demerara, composed and published a Catechism for the use of the negroes, a principal part of which was devoted to the purpose of showing the duty of slaves to their masters.

† Much stress was laid on Mr. Smith's trial on the word *drive*, which it was said the negroes had used on this occasion. They had talked of *driving* the managers to George Town, to get the new law; but that word, it has been proved, is often used by the negroes in a sense perfectly harmless. A poor slave, for instance, says to his master, "Massa, me will behave so well, me *drive* you to do me good." They meant nothing more than that they would compel the managers to go to town. This was indeed highly culpable, it was an insubordination incompatible with their station, but did not imply violence or cruel usage.

George Town and procure the *new law* of freedom, which they falsely imagined, for want of that information which their superiors *ought* to have given them, had come from England; but he never dreamed of an insurrection till it actually took place; and this some of the dying negroes also affirmed with their last breath at the place of execution.

With respect to the last charge, Mr. Smith did indeed see Quamina two days after the revolt, he having incautiously been sent for without Mr. Smith's knowledge, by his wife; but there was not a tittle of evidence that he then knew him to be a rebel, or a reputed rebel, nor that he gave him the least encouragement to proceed in the revolt; but there is satisfactory evidence on the contrary, for Mrs. Smith took a solemn oath before the Governor, that Mr. Smith said to Quamina that *he was sorry and grieved that the people had been so foolish and wicked, and mad, as to be guilty of revolting, and hoped that Quamina had not been concerned in it*, to which that unhappy man, misled probably by his son Jack, (who, with one other, seems to have plotted the revolt) made no reply, but retired abashed and confounded, and soon after fled to the woods, whither he was pursued and shot, but without any arms in his hands. And as to Mr. Smith's securing him, his not doing which formed a part of the charge, he truly said on his trial, pointing to his emaciated body, "Look at me, gentlemen, and say whether it was possible for me to secure the person of such a man?"

The trial of Mr. Smith continued twenty-eight days, including various adjournments, and was concluded on the 24th of November, when Mr. S. was condemned to be hanged, at such time and place as the Governor should think fit to direct. But this cruel and most unjust sentence was such as, we have reason to think, the Court did not dare to execute, and therefore added to the sentence of death the following

qualification: "*But the Court, under all the circumstances of the case, begs humbly to recommend the prisoner, John Smith, to mercy.*" This proved no small disappointment to many of the populace, who expected and eagerly longed for his immediate execution. The sentence and recommendation of mercy were immediately transmitted to His Majesty.

His Majesty's Government thought proper to remit the punishment of death; yet whilst thus showing mercy, admitted the correctness of the Court Martial in finding him guilty of high treason, and confirmed that part of the sentence which banished him from the colony, and required him to enter into recognizances, under the penalty of 2,000*l.* never to return.*

In the meantime, Mr. Smith was removed from the Colony-house to the common jail, and placed in a room situated over a stagnant water, the pernicious fumes of which passing through the joints of the boards, some of which were a quarter of an inch

separate from each other, could not but be injurious to him, especially in his weak and disordered state, and therefore loudly complained of, together with the bad state of the windows, by his medical friend. Here he was confined for about seven weeks, till it was evident that death was not far distant; he was then removed to an upper room in a more eligible part of the jail, where Mrs. Elliott, with much difficulty obtained leave to join Mrs. Smith in kind attention to the patient sufferer. And it is but justice to Mr. Padmore, the keeper of the prison, to state that he was treated by him with the greatest humanity and tenderness. The attention also of Dr. Chapman to Mr. Smith deserves to be recorded with gratitude, for no means were spared which might contribute to the alleviation of his sufferings.

On the 12th of January, 1824, Mr. S. addressed his last epistle to the Directors, from whom he had received affectionate letters; alluding to which he says,

* A Petition to the House of Commons from the Treasurer, Secretary, and Directors of the London Missionary Society, was presented by Sir James Mackintosh, "praying that the House would institute such inquiries, or direct or adopt such measures as may tend to obtain the revision or rescindment of the sentence, and insure needful protection to Christian Missionaries in every part of the British empire throughout the world."

This petition was introduced in a most able and impressive manner by Sir James Mackintosh. See the Petition in our Chronicle for May.

Mr. Brougham afterwards made a motion in the House for the production of the papers relating to the insurrection in Demerara. These were accordingly produced; and Mr. B. gave notice of his intention to found a motion upon them. Accordingly, on the 2d and 10th of June, discussions took place, in which Mr. Brougham Dr. Lushington, Mr. Wilberforce, Sir J. Mackintosh, and Mr. Williams, took a distinguished part; when the innocence of Mr. Smith, and the injustice of the Court Martial were displayed with a degree of force and eloquence seldom equalled.

"Under my persecutions and afflictions it affords me no small consolation, that the Directors cherish the assurance of my entire innocence. That *I am* innocent of the crimes which they have laid to my charge I have not only the testimony of my own conscience in my favour, but the attestation of all my friends, who have made strict inquiries into my conduct relative to this affair. The Instructions I received from the Society I always endeavoured to act upon."

It is here material to observe, that Mr. Smith was accused by many of the planters in Demerara, of being the agent and spy of the Anti-slavery Society, and other similar institutions in England, and on this account was exceeding obnoxious to them; but Mr. Smith, in the near prospect of death, solemnly disavows any such connexion. These are his words,

"It appears as if the Directors have some apprehensions of its having been possible that I have diverted my mind in

some measure from the real object of my mission, and entered into correspondence and connexion with some of those Societies which are formed for the gradual abolition of slavery. I can assure the Directors that this is not the case; no letter or correspondence of the kind ever having occurred between me and any Society."

In a subsequent part of this interesting letter, Mr. Smith says,

"It grieves me, dear Sirs, that I am now a useless burthen upon the Society. I have endeavoured from the beginning to discharge my duties faithfully; in doing so *I have met with the most unceasing opposition and reproach*, until at length the adversary found an occasion to triumph over me;* but so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that if I were at liberty, and my health restored, I would again proclaim, all my days, the glad tidings of salvation, amidst similar opposition. But of this I see no prospect; the Lord's hand is heavy upon me; still I can praise his name, that though afflictions abound towards me, yet I can say, the consolations of the gospel abound also, and I believe he will do all things well for me."

In this truly pious manner, Mr. Smith concludes his correspondence with the Society, who will ever cherish his memory with respect and affection, while they mourn over his unmerited sufferings, sympathize with his afflicted relict, and pray for them who so despitely used and persecuted their beloved and faithful Missionary.

* That such an occasion was sought and longed for, appears from the following passage, among many similar ones, in the *Guiana Chronicle*, particularly that on the 11th of Feb. 1822, where, after the most virulent abuse, the writer says, "Let them (the Missionaries) be looked after now more strictly than ever, and we pledge ourselves to do for them in proper colours, whenever we may be furnished with the authentic particulars of any immoral or illegal wanderings from the path of their duty." Such an occasion they thought they found in the insurrection of Aug. 18, 1823; and then, indeed, they determined, as they had threatened, "to do for them," and the blackness of their colours can never be questioned. They have since employed exactly the same colours in their abuse of the Rev. Mr. Austin.

The Directors having been informed of Mr. Smith's dangerous illness, and apprehending that a removal to his native air might prove beneficial, made a respectful application to the Right Hon. Earl Bathurst, requesting that he might be allowed to return home; the Directors rendering themselves responsible for his appearance and good conduct. His Lordship very politely attended to the request, and sent out orders to Demerara to that effect, if the circumstances of the case, at the termination of the trial, should admit of that measure. But this gracious concession did not reach Demerara till about the day of his decease, and then gave prodigious umbrage to the enemies of Mr. Smith.

Mr. Smith had, for some time previous to the revolt, laboured under considerable indisposition, and repaired to George Town, on the morning of that very day on which the revolt happened,* to take the advice of a physician there, who strongly recommended his removal, as soon as possible, to the salubrious air of Bermuda. But this measure subsequent events soon rendered impossible; for, in three days, he became a prisoner, and remained such till death released him, in about six months.

The state of his mind, during his imprisonment, was calm and happy, although he had much to encounter. The defence he had to form, under many disadvantages, must have been exceedingly laborious; and the false accusations brought forward, not only by professed enemies, but by professed friends also, whose fear of death induced them to bear false witness against their innocent pastor, must have been afflictive in the extreme:

* Had Mr. Smith entertained the least apprehension of the revolt, he would either not have travelled nine miles to George Town, on that day, or if he had gone thither, would certainly not have returned, in his weak state, to the scene of tumult and danger.

and what must have been his feelings when, being in a room above that in which the Court sat, he heard the shoutings of joy, as he had reason to believe, on the agreement to pronounce him guilty. Yet amidst all these sufferings, "in patience he possessed his soul." And, at length, when flesh and heart began to fail, the frame of his mind was such as corresponded with his life of piety and labour. We cannot express this more properly than in the words of his widow, in a letter to the Directors, dated 13 Feb. 1824 :

"The information I have to impart is no other than the death of my dear husband. His severe sufferings terminated about half past one o'clock, on the morning of Feb. 6, in the most happy manner. He was perfectly sensible to the last moment, and manifested the same resignation to the will of his Divine Master, the same unshaken confidence of his acceptance with God, through the merits of a crucified Saviour, and the same ardent love for reading and prayer, for which he has ever been distinguished since I had the happiness of knowing him. I feel that in being bereft of him, I have not only lost an affectionate husband, but one peculiarly qualified to be an help-meet, in the highest sense. But I trust that God, who has seen fit to take him from me, and who, I think I may say, in a wonderful manner supported me under the distressing circumstances in which I have, for some months past, been placed, will still be my friend, and lead me in that narrow path, no matter whether through floods of tribulation or not, until I have the happiness of finding myself landed on that peaceful shore, where sorrow and sighing shall for ever cease, and where death shall not again part us from those we love."

The funeral of Mr. Smith was ordered by the public authorities to take place at the very unusual and inconvenient hour of four in the morning, and Mrs. Smith was cruelly forbidden to attend it. She so far complied with the stern mandate as not to "follow the corpse," but she, with her friend Mrs. Elliot, preceded by a slave with a lantern, met the body at the grave, where the solemn service

was performed by the Rev. Mr. Austin, a clergyman of the Established church, and who has incurred the general odium by vindicating the injured character of a man whom he believed to be perfectly innocent of the crimes laid to his charge.* The enmity of Mr. Smith's adversaries followed him to the grave, and magisterial orders were issued to remove some slight memorials of respect which the affection of some of his hearers were placing around it.

But "his record is on high," and the day is approaching in which his persecutors must appear before the judgment seat of Christ, to answer for their conduct towards this oppressed minister of the Gospel. Our sincere prayer is "that they may find mercy of the Lord in that day."

For Mr. Smith's bereaved flock, now scattered as sheep without a shepherd, we feel a most tender concern, and humbly hope that the great Shepherd of the sheep, who came to seek and save that which was lost, will, in his own good time, furnish them with a pastor after his own heart.

With the bereaved widow the thousands of our British Israel sincerely sympathise; for her, their fervent prayers ascend to heaven; and for her future support a liberal subscription is commenced, not only by the Missionary Society, but also by persons of various denominations, not connected with it, whose hatred of oppression and persecution, and whose love of liberty and of religion, have inclined to engage in this labour of love, and which we doubt not will be crowned with distinguished success.

* Three hundred persons have signed petition to the Governor, to suspend Mr. Austin from his ministry in the church; but we believe that few of his constant hearers were of that number, and that hundreds of the black and coloured people retain their regard for him and his ministry.

A SERIOUS ADDRESS TO SUCH AS HALT BETWEEN TWO OPINIONS.

Christian Brethren,

In many respects you appear to be our hearty friends; you diligently attend our ministry, you constantly assist us in our Sunday-schools, you willingly subscribe toward our support, and are ready on all occasions to receive us into your houses; yet you have not publicly taken upon you the yoke of Christ, neither do you unite with us in commemorating his dying love. You seem ready to accompany us every where, until we are going to sit at the Lord's table; then, as if displeased with our work, you turn back and leave us. I cannot persuade myself that you are satisfied with your situation, and that you do not, sometimes at least, feel a desire to unite with us; but there are some difficulties in your way, which as yet you have not been able to surmount. I should consider myself happy, could I give you a helping hand, to come to a determination to give yourselves publicly, and without delay, to the Lord and to his people. Allow me, therefore to commend the following hints to your serious consideration.

1. *Consider that you live in a course of disobedience to the command of Christ.* The command, "Do this in remembrance of me," was given by Jesus, and is sanctioned by all the majesty of heaven. He that gave the command is King of kings and Lord of lords. Think also, that Christ has commanded you to do this in commemoration of his love in laying down his life, that you might live for ever. In not doing this, you are guilty of disobeying the highest authority, and despising the greatest love.

2. *Consider how awfully you depreciate the sufferings of Christ by not partaking of the Holy Supper.* The Lord's Supper is the monument that has been raised to perpetuate the memory of the glorious victory obtained on Calvary: but your conduct

has a direct tendency to pull down this monument. Monuments have been erected to perpetuate the memory of the achievements of more than one of our illustrious countrymen that fought and conquered on the fields of Waterloo. Consider how unkind these warriors would take it at your hands, were you to attempt to undermine these monuments, and level them with the ground. Think then how unkind Jesus takes it at your hands, that you endeavour to undermine the monument erected to perpetuate the memory of the victory obtained on the Cross! Were all to act as you do, there would be no monument on earth to perpetuate the memory of that glorious victory.

3. *Consider how much your conduct tends to weaken the interests of the Redeemer in the world.* The regular and devout partaking of the Lord's Supper, is the visible badge of the friends of Jesus Christ. It is the ensign of his army. While you neglect this sacred ordinance, it cannot be said of you that you publicly erect the standard of the Cross, or that you have regularly enrolled yourselves to fight the battles of Jesus. In this you strengthen the hands of the enemies. When they see that you do not unfurl the banner of the Redeemer, they are ready to conclude that you are on *their side*, and that you espouse *their cause*. On the other hand, the friends of the Redeemer mourn on your account. In many things they see you appearing on *their side*; but when they see you turn your back on the army, when unfurling their banner, and turning aside from the family when going to sit at the table of their dear Lord, grief and sorrow fill their hearts. Does it not grieve you to think that your conduct thus weakens the cause of our dear Saviour, and fills the hearts of his followers with sorrow?

4. *Consider seriously, would you like to die in your present condition?* Is it your deliberate intention to continue all your days without giving

yourselves to the Lord and his people? When on your death-bed, reflecting on your journey through the world, what will be your feelings? Will it afford you comfort to recollect, that you have seen others surrounding the Lord's table scores of times, but that you had never united with them? That you had spent all your days just at the threshold of God's house, and that his servants had earnestly invited you, but that you had obstinately refused to comply with their invitations? I cannot think that it is your serious design to continue all your life in your present condition. No, no. Are you not ready to say, "I hope I shall have the privilege of uniting with the church of God before I die?" If then you intend to unite with the family of God some time before you die, you would do well,

5. *To consider, have you some reason to expect a more convenient season than the present, to give yourselves to the Lord and to his people?* Upon what ground can you hope for such a thing? It is certainly very unreasonable in you to expect it. "For what is your life? It is even a vapour that continueth for a little time, and then vanisheth away." Yes; "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth like a shadow, and continueth not." Your delaying, year after year, has a greater tendency to harden your hearts than to soften them. O think of the infinite risk of delaying! If you do not wish to die in your present situation, delay no longer. Behold, now is the accepted time—now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts. I was acquainted with one who had in her life made many vows and promises. She was taken suddenly ill, and when in her dying agonies, she said with awful emphasis, "I never thought that death would have found me here." I have been well acquainted with

another, who had been a constant hearer of the gospel, and in many respects friendly to the cause of God during a long life, who said a few minutes before leaving the world, while a young man at his bed-side prayed for the salvation of his soul, "*It is now too late!*" which awful words were the last he uttered. Have you not often almost made up your mind that you would delay no longer? Have you not promised to your friends that are anxious about your salvation, that you would, without delay, give yourselves to the Lord? O, think how inexpressibly awful it will be to reflect, when about entering the eternal world, on the many opportunities you had lost, on the promises and vows you had broken, and on the kind entreaties and friendly expostulations you had disregarded.

6. *Consider how frivolous are the apologies you are ready to make, for not giving yourselves unto the Lord.* These, most assuredly, will afford you no support in a dying hour. You would fain excuse yourselves now, by saying that you are not fit to approach the Lord's table. But this excuse will avail you nothing. Nothing renders you unfit but your own voluntary transgressions. Were one of you to command his servant to perform a piece of service requiring *clean hands*, and should this servant wilfully wallow in some filth, so as to render himself unfit to perform the service, would you consider that his thus bedaubing himself would exempt him from his obligation to obey your reasonable commands? By no means. Suppose a person standing by a fountain should be required to perform some cleanly action, and should he object to the performance of it because his hands were unclean, would it not be reasonable to say to this man, "Is not the fountain at hand, go wash thy hands and then do it." It is true that as sinners you are polluted and unclean, but it is your comfort that there

is at hand a fountain opened for sin and uncleanness. Yes, brethren,

“There is a fountain fill'd with blood,
Drawn from Immanuel's veins,
And sinners plung'd beneath this flood
Lose all their guilty stains.”

The blood of Jesus cleanseth from all sin. Go and wash in this fountain, then come to the feast.

But you may say, “I am afraid I do not possess true godliness; that I have not been born again: if I knew my heart was renewed, I would most gladly unite with the people of God.” But allow me to tell you, if it be your intention *not* to unite with the people of God till you are sure you possess true grace, it is very likely, if not absolutely certain, that you will never unite with them. I do not think it possible for you to have any reasonable satisfaction that you possess true grace, while you habitually disobey the command of Christ. It is your duty to obey Christ and partake of the Lord's Supper, not because you conceive that you possess true grace, but because God has commanded you to do so. You are not to expect satisfaction respecting the safety of your state, but in a course of obedience to the commandments of God. Perhaps the enemy has no snare that proves more fatal to the souls of many, than to persuade them that it cannot be their duty to unite with the people of God and partake of the Lord's Supper, till they know that they have been truly converted. Were I allowed to say what I have experienced myself, I might tell you that I was dreadfully entangled in this snare for more than two years. I conceived that I had never been thoroughly convinced of sin, or experienced true contrition of heart; and therefore, that I was unfit to approach the Table of the Lord. But at last I was constrained to come without any satisfaction respecting these things, mourning because I could not mourn, and sorrowing for want of sorrow. I did not believe,

neither could I profess that I had experienced any real change; I only professed that I desired to unite with the church and partake of the Lord's Supper, because I was commanded so to do. I am much more satisfied in seeing persons offering themselves to church fellowship with diffidence and fear, feeling their need of every thing, than with such as profess to have experienced deep convictions of sin, and great enjoyments of the love of God. I believe it would be found by examining into the state of our churches, that there are many in our respective communions, whose humble, holy, and conscientious deportment adorns the gospel of God our Saviour, that united with us at first under great fears that they had not experienced a work of grace upon their souls. These joined our congregations rather from a conviction that it was their duty to make a public profession of the gospel, than from any inward feeling of their fitness to approach the Lord's table. I understand there are stated feasts in London in honour of certain eminent statesmen, such as the late Mr. Pitt, &c., and that such as are friendly to their principles, and supporters of their measures, &c. are welcomed to these entertainments. You know, brethren, that there were principles infinitely more dear to the heart of our Lord Jesus Christ. These were the great principles of the constitution of heaven; the principles on which the throne of Jehovah is established. Now I ask, Are you friendly to these glorious principles? Are you hearty supporters of those measures that were dear to the heart of our Redeemer; and in support of which he shed his precious blood? If you are, come to this feast, that your heart may be the more inflamed with holy enthusiasm, in support of the glorious principles of the Court of Heaven. In concluding my address, let me entreat you, brethren, to take these things into your serious consideration. Some of

you may be old and gray-headed—perhaps sixty or seventy years of age. There cannot be much of your short span remaining; your day is almost spent, and the shades of the evening are lengthening upon you; the night is approaching, in which no man can work. And will not you come and work *one hour* in your Lord's vineyard before your sun set? We have seen some joining our churches as old as you, and professing that they enjoyed much more comfort and satisfaction in the house of God than they had anticipated. About ten years ago I visited an old neighbour, nearly sixty years of age. He had attended the preaching of the gospel from his youth, and his outward conduct had been unimpeachable; but he had never been a partaker of the Lord's Supper. I asked him, Did he intend finishing his days without joining the church? He answered, while the tears trickled down his aged face, that he felt very unhappy because he had not joined many years ago. "It is a great shame for me to confess (said he), that were I to come now, I could say no more of my experience than I could have done forty years ago." However, I thought it my duty to encourage him to come, and before we parted, he said that he would delay no longer; and desired me to propose him to the church, which I did, and he was consequently received. About six months after he called on me, and with child-like simplicity said, that he had come to give me some account of the lovingkindness of the Lord towards him since he had publicly professed his name. "When alone (said he) in the fields, it is not possible for me to express what comforts I enjoy in meditating on the love and grace of my heavenly Father." The good old man is yet alive, though greatly afflicted in body; "but though the outward man perisheth, the inward man is renewed day by day."

But, let me address our young

friends: *your* advantages when compared with the aged are inexpressibly great. The Lord calls you by name. Attend unto his gracious language; Prov. viii. 17—22. "I love them that love me; and those that seek me early shall find me," &c. Will you suffer the early part of your days to pass without seeking the Lord? You have a great work, and it behoves you to take care of the *morning*. You who attend our Sunday-schools, and are now eighteen years of age, are you willing now to take upon you the yoke of our dear Saviour? How friendly he addresses you, Matt. xi. 28, 29, 30. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If you are willing to take the yoke of Christ, and acknowledge him in all your ways, you are made up for ever. He will assuredly direct your paths, and safely guide you through all dangers to the mansions of eternal glory. Should it be his good pleasure to prolong your life to the age of seventy or eighty, could any thing afford you so much peace and comfort, as to look back on a long life spent in the ways of righteousness? Do you not almost envy the happiness of your aged friends, who can adopt the language of the royal Psalmist? Psal. lxxi. 17, 18. "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come." You cannot expect to be happy and comfortable in old age, unless you *now* make haste and delay not to keep the commandments of the Lord. That you may seriously consider these things, and that they may be attended by the blessing of the eternal Spirit for your good, is the earnest prayer of

Llanbrynmair.

J. R.

FURTHER EXTRACTS FROM THE
REV. J. BURWOOD'S DIARY.*

"Sept. 26, 1682. This morning I endeavoured to exercise my thoughts in the further consideration of the great love of blessed Jesus in some other demonstrations of it during his life upon earth. Looking into the gospel, my mind was set upon the meditation of that discovery of his love towards the man sick of the palsy, Matt. ix. 2,— 'Jesus said, Son, be of good cheer; thy sins be forgiven thee'! Oh! the bottomless depth of the love of Jesus to this poor sinner, in bestowing on him an infinitely greater mercy than he came for, or expected! For he was brought to Jesus with a sick body, but Jesus looked upon his sick soul, and first cured that by pardoning his sin. He came for bodily health, but received spiritual health. I observed, 1. That it is good for poor sinners to come to Christ for all supplies, for the healing of all distempers of soul and body. All good that we want we may find in him. 2. Such as come to Christ in faith shall be sure to find more, a great deal more good than they can expect; Eph. iii. 20.— 'He is able to do exceeding abundantly above all that we ask or think.' O my soul, be fervent and frequent in asking! Let me never be weary in asking and seeking! Such is the love of Jesus, that I may have from him infinitely more than I ask. O that I could go to Christ in faith! Lord, increase my faith! 3. I noticed that Christ sees who come to him in faith, and who not. Blessed Jesus! thou seest I want faith; O give, give me faith to lay hold on thee! Apply thy blood, and then say to my soul, 'Thy sins are forgiven thee.' 4. Pardon of sin brings joy to the sinner: 'Be of good cheer,' saith Christ. Dear Lord! speak thus to my poor soul: O say to me, 'Son, be of good cheer; thy sins are forgiven thee'! O the good

cheer I shall have in my soul, if thou wilt say unto me, 'Thy sins are forgiven thee'! 5. When Christ forgives sins first, he can and doth, when he will, heal diseases afterwards. O Lord, of all diseases, the diseases of my soul are the worst. Let me be most sensible of *them*, and most willing to be cured of *them*! O work a cure in me! Whatever disease is on my body, O make me cry most earnestly for the pardon of my sin! I shall not much complain of the sickness of my body, if thou wilt assure me of the pardon of my sins. What free, rich grace and love is this in Christ to pardon sins! O this sweet testimony of my Saviour's love! O that I could but believe my pardon, how should I love Jesus Christ; especially, considering what a price my pardon cost him! O that I could believe!

"Another instance of the great love of Christ I observed, was his calling of Matthew the publican, Matt. ix. 9. Christ's call to him was a call of love and power, glorious power; for it reached his heart, changed his mind, conquered his will, and won his affections; for he forthwith answered the call of Christ—he arose and followed Christ. I thought on the condition of this Matthew, and what he was doing when the bright beams of Christ's love were darted into his heart. Surely, in a state of ignorance and unbelief he minded not Jesus Christ, nor ever *would* have minded, or sought him, if Christ had not minded, sought and found *him*. O infinite love and grace! Such was *I* when thou callest *me*! If thou hadst not loved me first, I should never have loved thee. O dear Jesus, speak to my heart; thou *hast* spoken; I thank thee, I praise thee! O help me most readily to follow thee, yea, to follow thee whither soever thou goest! Let me be able to forsake all, and follow thee; for thou art most worthy!"

Hoddesdon.

T. P.

* See our Mag. for April, p. 140.

THEOLOGICAL GLEANINGS.

As seed virtually contains in it all that afterwards proceeds from it; the blade, stalk, ear, and full corn in the ear; so the first principle of grace implanted in the heart, seminally contains all the grace which afterwards appears, and all the fruits, effects, acts, and exercises of it.—*Dr. Gill.*

Nothing can reconcile the soul to afflictive allotments, but looking on them as covenant dispensations.—*W. Mason.*

It is a peculiar kind of expression (Ephes. iii. 19,) where the apostle prays that they might "know the love of Christ, which passeth knowledge." We may know that experimentally which we cannot know comprehensively: we may know that in its power and effects which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.—*Owen.*

ANECDOTES.

Mr. Robert Aitkin, a bookseller of Philadelphia, was the first person who printed a Bible in that city. He was a Scotch Seceder, and an eminently pious man. While he kept a book-store a person called on him, and inquired if he had *Paine's Age of Reason* for sale. He told him he had not; but having entered into conversation with him and found he was an infidel, he told him he had a better book than *Paine's Age of Reason*, which he usually sold for a dollar, but would lend it to him if he would promise to read it; and if after he had actually read it he did not think it worth a dollar, he would take it again. The man consented; and Mr. Aitkin put a Bible into his hands. He smiled when he found what book he had engaged to read, but he said he would perform his engagement. He did so: and when he had finished the perusal he came back to Mr. Aitkin, and expressed the deepest gratitude for his recommendation of the book, saying it had made him what he was not before—a happy man; for he had found in it a Saviour, and the way of salvation. Mr. Aitkin rejoiced in the event, and had the sa-

tisfaction of knowing that this reader of the Bible, from that day to the end of his life, supported the character of a consistent Christian, and died with a hope full of immortality.

Thirty years ago.

"There was a period," said the aged and venerable President of the Swedish Bible Society, in their meeting at Stockholm, "still fresh in the memory of many, when some predicted that the era was fast approaching when there would be no Bible to be found, except in large libraries, and covered with dust, to remain as a memorial of the superstition of our ancestors. They did not consider, that had such predictions been verified, the pillar which supports the civil government would have been removed, society at large would have lost its best security, and suffering humanity her best consolations. What would these airy schemers now say, could they rise from the dark tombs into which they have descended without hope, if they were to behold that sacred book, which was once the object of their cold-hearted derision, now circulated throughout the whole world, anxiously inquired for by multitudes, and received with veneration and gratitude? What would they say could they see princes and other exalted personages, and thousands of the various classes of society, considering it their delightful duty to become fellow-labourers in paying homage to this important object, and by this means fulfilling the immutable truth of that divine declaration, 'As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God!'"

Free-will and Free Grace.

Dr. Gill preaching a charity sermon many years since, concluded thus:—"Here are present, I doubt not, persons of divided sentiments, some believing in Free-will and some in Free Grace. Those of you who are Free-willers and Meritmongers will give to this collection of course for what you suppose you'll get by it. Those of you, on the other hand, who expect salvation by Grace alone, will contribute to the present charity out of love and gratitude to God. So between Free-will and Free Grace, I hope we shall have a good collection.

OBITUARY.

REV. JOHN ORR.

Died, March 1, at Stamfordham, in the 72d year of his age, the Rev. JOHN ORR, after he had been the beloved pastor of the Dissenting church and congregation in that place thirty-six years. This eminent servant of God was a native of Scotland, and he appears to have lived in the fear of the Lord from his youth. He frequently mentioned it as a remarkable circumstance, that he had never from his fifth year been one Sabbath absent from public worship; and since he became a preacher, he had not been laid aside from ministerial duties by indisposition for a single day. He prosecuted his classical and other studies in the University of Glasgow, and he attended a regular course of divinity lectures under the late excellent John Brown, of Haddington. For some time he continued a preacher in connexion with the Secession church, but when he received a call from the congregation at Stamfordham he associated with the other Presbyterian ministers in Northumberland. He, however, always retained the highest respect for the brethren of that body, and indeed he loved all of every name who loved our Lord Jesus Christ, and held ministerial intercourse with them as opportunity offered. His views of the doctrines of Christianity corresponded with that summary which is given of them in the Westminster Confession of Faith and Assemblies' Catechisms. These doctrines he preached with fidelity and perspicuity, but every thing like controversy was avoided by him in the pulpit. It might be truly said of him, that he was of a meek and quiet spirit, and that he always followed the things which tended to peace. For a few years previous to his departure, he was compassed about with some of those infirmities which are connected with age, but still he was enabled to preach to the last. On the Sabbath previous to his death, he went through all the usual duties of the sanctuary, and his people did not ob-

serve any thing remarkable upon that occasion, save his fervent prayer, that all vacant congregations might be guided by wisdom from above in the choice of ministers; upon this part of the service he was unusually long and earnest. On the Monday he was quite well; and towards the evening he retired, according to his daily practice, to his own room for communion with God, by reading, meditation, and prayer; and what is a very pleasing circumstance to reflect upon, he continued that evening in this exercise twice the length of time he had ever done before. So sensible were the family of this, that his daughter was sent up to inquire if he was indisposed, as they had been waiting for him so long; when she entered his room he was coming away with a pleasing smile upon his countenance, which reminded her of Moses, when he came down from the Mount of Communion with God. How delightful to think, that he had just ceased from holding intercourse with his God upon earth when he was caught away to see him as he is in heaven. After family worship and supper he retired to rest, and in a few hours he said to Mrs. Orr that he felt rather indisposed, but had not the least pain. Upon this she arose; but without saying more, or a single motion, he gently leaned his head upon the breast of his daughter (who had been called in), and so fell asleep in Jesus. Thus his departure from this world appears to have approached as near to a translation as the law of mortality will allow. "Mark the perfect man, and behold the upright, for the end of that man is peace." A tribute of respect was paid to the memory of this good man, and the solemn circumstance of his death attempted to be impressed on the minds of a very numerous and deeply affected audience on the Sabbath week after, in a funeral sermon by the Rev. G. Atkin of Morpeth, the old and intimate friend of the deceased. Mr. Orr has left a widow, and one son and three daughters.

DAVID DAVIES, Esq.

DIED, on the 22d of May, 1824, almost suddenly, but well prepared, DAVID DAVIES, Esq. of Carnachenwen, South Wales, late banker of Aberystwith, in the 50th year of his age. He was a warm friend to the public institutions of the day, to some of which he has made bequests in his will. To the London Missionary Society he has left 50*l.* and was prevented by his extreme modesty alone from being one of its Directors. J. L.

REV. MR. LANGWORTHY.

JUNE 11, died suddenly, in his 80th year, at Sunbury, Middlesex, where he had been for many years the esteemed pastor of the Congregational church, the Rev. MR. LANGWORTHY, whose love to souls was evinced in his making his own pecuniary resources the principal means of his support. The providence was improved in a funeral sermon, delivered to the bereaved flock by the Rev. Mr. Churchill, of Thames Ditton, from Heb. xiii. 7, 8.

LIEUT. FRANCIS COLLINS.

DIED on Monday, 28 June last, aged 51, Lieut. FRANCIS COLLINS, R.N., well known as the late *Depositary* to the Religious Tract Society, leaving a disconsolate widow and five children (the eldest not sixteen years old) to lament his loss, and in circumstances wholly inadequate for their support.

Mr. Collins was promoted to the rank of Lieutenant in the Royal Navy in 1801, through the recommendation of the late Admiral Lord Viscount Nelson, for his gallant behaviour, while commanding a division of boats in effecting the landing of the British troops composing the army in Egypt, under the command of General Sir Ralph Abercrombie. In this distinguished effort he received a wound in his head from a musket ball, which at the time was considered mortal, (every man and officer in the boat being either killed or wounded.) The Lord was pleased to restore him; but from the effects of this wound he sought for and obtained a retreat on shore, after fifteen years service at sea, having first embarked on the watery element at eleven years of age. From his relation

to the Religious Tract Society, in which, as its *Depositary* he continued for fourteen years, he was well known to the religious public, and highly esteemed by all who knew him. His zeal, activity, and piety he manifested to all around him. His unwearied exertions in visiting and relieving very many of the poor in and about the metropolis, and his readiness to engage in every good work for promoting the enlargement of the Redeemer's kingdom, will long be remembered.

Of his talents as a speaker, his occasional labours in the pulpit, and at public meetings will fully attest that they were respectable. And, considering his former habits and pursuits, his "Voyages to Portugal, Spain, Sicily," &c. certainly exhibit a mind of no inferior talent, with much energy and zeal for the Redeemer's cause. His truly benevolent and kind disposition caused him to submit to very frequent and severe privations, in order to minister to the wants of the destitute. Indeed he was indefatigable in his labours for the spiritual and temporal welfare of others. He aimed to follow the bright example of his Lord, "who went about doing good." His widow and children are left in circumstances which are by no means adequate to their support, and it is confidently hoped that the religious public will not suffer the family of so useful, zealous, and valuable a servant of Christ to want.

With a view to bring this interesting and necessitous case before the Christian public, the undermentioned gentlemen have formed themselves into a Committee, by whom Subscriptions will be thankfully received.

Capt. Allan, R.N. Camberwell Grove; Capt. Lumb, R.N. Camberwell; Lieut. Norris, R.N. 5, Beresford-street, Walworth; Lieut. Gen. Yeoland, 9, ditto; Doctor Smith, 62, Hatton Garden; Mr. T. Pellatt, Ironmongers' Hall, Fenchurch Street; Mr. T. Thompson, Brixton, and 18, Aldermanbury; Mr. D. Simpson, 57, Bishopsgate-street; Mr. J. Nisbet, 21, Berner-street, Oxford-street; Mr. J. Fox, 2, Stationers' Court; Mr. T. Phillips, Potters' Fields, Tooley-street; Mr. Dawtrey, Carey-lane, Cheapside; and Mr. Marriott; the *Depositary* of the Religious Tract Society, 54, Paternoster-row; and at the Publisher's, 10, Stationers'-court.

* See *Evan. Mag.* vol. xv. 421. xxii. 144.

POETRY.

[We cannot be content that the following beautiful little Poem, which has appeared in several other periodical publications, should not have a place in the *Evan. Mag.*]

NIGHT,

BY JAMES MONTGOMERY, ESQ.

NIGHT is the time for rest;
How sweet, when labours close,
To gather round an aching breast
The curtain of repose;
Stretch the tired limbs, and lay the head
Upon our own delightful bed!

Night is the time for dreams;
The gay romance of life,
When truth that is, and truth that seems,
Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams by daylight are!

Night is the time for toil;
To plough the classic field,
Intent to find the buried spoil
Its wealthy furrows yield;
Till all is ours that sages taught,
That poets sang, or heroes wrought.

Night is the time to weep;
To wet with unseen tears
Those graves of memory where sleep
The joys of other years;
Hopes that were angels in their birth,
But perished young, like things on earth!

Night is the time to watch;
On Ocean's dark expanse,
To hail the Pleiades, or catch
The full Moon's earliest glance,

That brings unto the home-sick mind
All we have lov'd and left behind.

Night is the time for care;
Brooding on hours mis-spent,
To see the spectre of Despair
Come to our lonely tent;
Like Brutus midst his slumbering host,
Startled by Cæsar's stalworth ghost.

Night is the time to muse;
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry pole,
Descries athwart the abyss of night
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away,
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
When all around is peace,
Calmy to yield the weary breath,
From sin and suffering cease;
Think of Heaven's bliss and give the sign
To parting friends—such death be mine!

THE POOR MAN'S HYMN.

(From CONDER'S "Star in the East," &c.*)

As much have I of worldly good
As e'er my Master had:
I diet on as dainty food,
And am as richly clad, [board,
Though plain my garb, though scant my
As Mary's Son and Nature's Lord.

The manger was his infant bed,
His home the mountain-cave.
He had not where to lay his head;
He borrow'd ev'n his grave.
Earth yielded him no resting-spot,—
Her Maker, but she knew him not.

As much the world's good-will I share,
Its favour and applause,
As He whose blessed name I bear,—
Hated without a cause,
Despis'd, rejected, mock'd by pride,
Betray'd, forsaken, crucified.

Why should I court my master's foe?
Why should I fear its frown?
Why should I seek for rest below,
Or sigh for brief renown?—
A pilgrim to a better land,
An heir of joys at God's right hand.

* See *Evan. Mag.* for May, p. 202.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Answer to the Abbé Dubois, in which the various wrong Principles, Misrepresentations and Contradictions contained in his work, entitled, "Letters on the State of Christianity in India," are pointed out; and the Evangelization of India is both on sound Principle, and by solid Fact, demonstrated to be Practicable. By Henry Townley, Missionary to Bengal. 8vo. 4s. 6d. Westley.

A Reply to the Letters of the Abbé Dubois, on the State of Christianity in India. By the Rev. James Hough, Chaplain to the Hon. East India Company, on the Madras Establishment. 8vo. 5s. Seeley.

It may be fairly asked, Who is this individual, whose arrogant pretensions have called forth the two able works before us, and who has had the temerity, in the very title of his book, to pronounce the conversion of the Hindoos "impracticable"? The thinking part of the Protestant public cannot but be gratified to learn that he is an aged emissary of the Romish church, who, after having laboured twenty-five years to convert the natives of India to popery, has now "returned to Europe," to use his own language, "disgusted at the total inutility of his pursuits." We say this intelligence must be gratifying to all thinking Protestants, because it proclaims from the proper quarter, that popery is not fitted to become the religion of the world—a concession most ominous, if it be true that Christianity is destined to carry its triumphs to every nation, and kindred, and tongue, and people. It is high time, surely, that Rome should begin to discover her own weakness; but it is more than could have been expected, that one of her most learned priests should venture to expose it to an unfeeling world. We wish that every where "the Man of sin" were as powerless as in India; for it is hard to say if paganism itself has more debased the human faculties than has this monstrous corruption of the Christian faith.

If this despairing Abbé had not addressed himself to a class of feelings, which, to the discredit of human nature, we are sorry to say is but too popular, Messrs. Townley and Hough might have saved themselves the labour of writing these Replies; but as the whole strain of the

Abbé's work chimes in with the semi-infidel opinions expressed on the subject of the conversion of the Hindoos, by certain well-known personages about twenty years ago, it was most desirable that gentlemen so well acquainted with the state of India, should not, by silence or contempt of the Abbé's sentiments, or any other circumstance, allow to the enemies of Christian missions the feeble boast even of a temporary triumph. There can be no real power in a work so full of contradiction, absurdity, and scepticism, as the Letters of this unsuccessful priest; but if they had been suffered to pass unnoticed, the admirers of the Quarterly and Monthly Reviews would probably have concluded, that those who favour the spread of the gospel in India, had nothing to state in reply to the Abbé's prophetic interdict; or that they had given up a contest which they considered to be either idle or fruitless. Happily for the interests of truth, we are better acquainted now with the real state of India than we were thirty years ago, so that no audacious pretender can practise those cheats on the public credulity which might have passed without detection at a less enlightened period of our history.

Will it be believed that this Abbé has ventured on a new defence of Hindoo morality, and that one whole division of his book is written with a view to discredit the statements of Mr. Ward on that subject? He says, speaking of the Missionaries,—

"It was reserved for a few enthusiasts, who have of late years made their appearance in this country, under the imposing title of Reformers, to reverse this pleasing picture, (viz. the picture furnished by the interested opponents of the gospel,) by giving us the most shocking accounts on the subject, and by holding out to our view the mild and inoffensive Hindoos as a people wholly polluted by every kind of wickedness; as a race of barbarians sunk into the deepest abyss of ignorance and immorality; as a people far below the most savage nations, and approaching nearer, by their beastly habits and unnatural vices, to the brute than the human creation."—p. 179.

Now it is very true that Mr. Ward, and all the Protestant missionaries in India, have reversed the picture of Hindostan given by infidels and formalists; but in so

doing have they not immortalized themselves as the messengers of truth, and exposed every such writer as the Abbé to the indignant execrations of posterity? And yet, what will be thought of this Abbé, if it can be proved that from his own pen has flowed one of the darkest representations of the Hindoo character that has ever been published? If this be the case, what can be said for his consistency in raging against the Protestant missionaries for the announcement of facts, which, seven years ago, he gave to the world under the imposing title of "A Description of the People of India"? The work referred to has not sold so rapidly as to be out of print, and those who will take the trouble of perusing it, will find that for stupidity, cowardice, vanity, extravagance, utter disregard of the future, the absence of all sensibility, base ingratitude, total indifference to truth, uniform dishonesty, the want of natural affection, domestic discord, unblushing lewdness, and withal a cruel and impure idolatry, the Hindoos have, in the Abbé's estimate, no fair competitors in the known world. Is the Abbé's identity changed, or has he sold himself to a set of new masters? We suspect the latter. But what a pity he did not look to his former book before he ventured to publish another of a complexion so completely different! The Abbé, with all his effrontery, anticipates inquiries of this nature; and, with an impudence unparalleled, turns round and tells the public, "that in his former productions, most of his censures, if not all, are directed against the Brahmins, or other persons who, like them, live by imposture; and the whole of whom do not form a twentieth of the population of India." Now we pledge ourselves to the statement, that the "productions" in question contain the most unqualified reference to the state of morals throughout India, and that the language employed in them admits of no such qualification as that which the Abbé has so unsuccessfully attempted. In plain terms, this hoary Jesuit has made himself the agent of a party both in this country and India, who, if not friendly to the vices of the East, are at least hostile to the gospel, the only agency by which they can be removed. It is really perfectly astounding to mark the extravagant dogmatism of this Abbé. According to his account, Christianity is totally unsuitable to the character of the Hindoos, and he maintains that such is the speciality of their case, that all efforts for their conversion are vain, if not impious. He pronounces all change in their religious prejudices to be impracticable, because they

are, in his opinion, (with all their excellence of character!) given up to a reprobate mind, and abandoned to the unmitigated operation of the divine displeasure. By one sweep of his pen he annihilates the whole value of our missionaries' indefatigable exertions in India. He unhesitatingly says they have done nothing but mischief; and declares, that though no translation of the Bible would be of any use in India, the translations which have been effected at Serampore and elsewhere are utterly valueless. Our readers will by this time perceive that the Abbé is wise in his own conceit; but we rejoice to inform them that he has fallen into the hands of able critics, who have examined his pretensions and shown them to be wanting.

The first of these works is by Mr. Townley, an agent of the London Missionary Society, who has spent seven years in India in labours most honourable to himself, and most beneficial to the cause of God. It is difficult to say whether the substance of these strictures, or the mild spirit which pervades them, is deserving of the largest measure of commendation. No one who reads them with candour can fail to pronounce them an unanswerable reply. Without using a single harsh expression, Mr. T. has reduced the Abbé's flimsy scepticism to a nonentity. The volume is divided into seventeen chapters, in which the misstatements, contradictions, and falsehoods of this refractory Catholic are exposed to the light of day. The very opposite of the Abbé's positions is in general taken by Mr. T. He shows that converts to Christianity are just as possible, by the power of God, in India as elsewhere; that the persecutions connected with the abandonment of caste may be, and are already, supported with fortitude; that the time for attempting the conversion of the Hindoos is the present; that it has not passed away; that the missionaries' reports of actual success are not false; that though Catholic missions have in a great measure failed, this is only an additional excitement to Protestant effort; and that the instruction of Hindoo females is not only within the range of practicability but also of fact. All that is advanced by the Abbé against the circulation of the Scriptures in India, is shown to proceed from the evil genius of popery. The new Indian versions are defended against the base insinuation of their substantial incompetency; and the learning or truth of the Abbé is placed in the greatest possible jeopardy. Indeed, Mr. T. has distinctly proved, that the Abbé is either no judge of the work of translation, or that he is a wilful perverter

of truth. Our only surprise is, that first efforts should have been capable of such a satisfactory defence. We cannot lay before our readers any extracts from Mr. T.'s book, but if they will furnish themselves with it, they will discover in its pages a rich stock of Christian entertainment. For our own part, we thank Mr. Townley most heartily for his acute and Christian reply; and cannot but rejoice that India is likely again to share the benefit of his zealous, judicious, and disinterested labours. Mr. Hough's powerful appeal is reserved for future consideration; in the mean time we take a temporary farewell of the Abbé, and hope that before he dies he will repent of the sin which he has committed against the spiritual interests of the millions of Pagan and Mahomedan India.

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*Letters from an Absent Brother;*  
 containing some account of a Tour  
 through part of the Netherlands, Swit-  
 zerland, Northern Italy, and France,  
 in 1823. 2 vols. foolscap 8vo. 12s. 6d.  
 G. Wilson.

THESE small volumes, though they appear without a name, are well known to be the production of the Rev. *Dan. Wilson*, late Minister of St. John's Chapel, Bedford-row; but now, as we are happy to hear, Rector of Islington. Laid by from pulpit labours through indisposition, Mr. W. made the tour of the Continent in pursuit of health, which in some happy measure we understand he did recover, but we fear has not fully retained. The Letters were written to a sister in England, and contain the reflections of an intelligent and pious mind, on the various scenes he met with in his journey. We have read them with uncommon interest; and though at first intended for private circulation, we are happy to find that he has yielded to the advice of judicious friends, and given them to the public. Besides general observations on the scenes of nature, and the curiosities of art, our clerical traveller has gleaned considerable information on the state of religion in the countries through which he passed, and interspersed observations of his own, which much advance the value of his communications.

Many of these we should be happy to transcribe; but for want of room must confine ourselves to two or three very brief extracts, and recommend, as we do most cordially, the work itself to the perusal of all our readers to whom it is accessible. Speaking of Germany, the writer says, "A human philosophy, applied rashly and presumptuously to religion, is the poison of German divinity among the Pro-

testants; endless refinements, imaginations, corruptions of the faith, tending to scepticism or atheism. Things are mending, but it is incredible what daring impieties are currently received: thus unbelief stands more fatally opposed to the faith of Christ than even superstition." Again he says, "I am sure we have little idea in England of the state of things abroad. We amazingly overstate the comparative amount of good effected by our Societies; the world is still dead in trespasses and sins—vast tracts of barren Protestantism, or untitled and fruitless Popery, stretch all around us."

Mr. W. was sadly disappointed in finding his esteemed Bible correspondent, Leander Van Ess, was from home. "He has given himself up to the propagation of the gospel: and though still a Catholic priest, he has printed 14 editions of his New Testament, and circulated altogether 494,860 copies. He met, however, with the venerable Antistes Hess at Zurich, with whose company and conversation he was much delighted; and whom he describes, at the age of 82, "as on the verge of heaven, with a heart full of love to the Saviour and to the souls of men."

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A Letter to the Editor of the British Review, occasioned by the notice of "No Fiction," and "Martha," in the last Number of that work. By Andrew Reed. 8vo. 1s. 6d. Westley.

WE have been anxious to avoid the painful controversy to which this pamphlet relates, partly because we have been accustomed to think unfavourably of religious novels, but chiefly on account of the unchristian personalities with which the subject has been unhappily blended. These considerations would deter us from meddling with Mr. Reed's Letter to the British Review, had we not discovered in it certain strong points in his favour, which we are ready to acknowledge have effected some considerable change in the views we had very reluctantly entertained. We have no sympathy with Mr. R. in his defence of the class of books to which "No Fiction" belongs, nor are we quite satisfied that he has met every difficulty fully; but we scruple not to assure our readers, that the injury done to Lefevre is by no means so great as has been in some quarters imagined. Mr. R. has distinctly proved, we think, that the hero of "No Fiction" was not always so ill-pleased with his notoriety as now he appears to be, on reflection.—pp. 42, 43. Indeed, Mr. R. seems to have been one of Lefevre's kindest and most faithful friends; and we honestly believe he had no intention either to

wound his feelings or to tarnish his character. At the same time we earnestly entreat Mr. R. to write no more divinity in the very questionable garb of fiction, even though he should think fit to designate it by the imposing name of "No Fiction."

Memoirs of Mr. Coxe Feary, First Pastor of the Baptist Church at Bluntisham, Hants. With an account of the Rise and Formation of his Church. By John Audley. 12mo. 3s. Holdsworth.

It has been an accidental rather than a designed omission, in not noticing these valuable Memoirs of an excellent minister at an earlier date. They briefly detail some interesting events in the early days of Mr. Feary, recorded by his own pen; and the subsequent occurrences of his life, derived from other sources, as well as from his private memorandums and correspondence, are far from being destitute of interest to the lovers of religious biography, or to the devout admirers of those preparations and developments of providence, so intimately connected with the welfare of the church of Christ.

Mr. F., a young farmer, was fond of reading; at length he met with Hervey's *Theron and Aspasio*; became acquainted with a pious clergyman, who directed him to attend the ministry of the excellent Mr. Venn, vicar of Yelling, under which he profitted greatly; he meets with Whitefield's *Life and Sermons* in a singular way, and commences reading them, first to his labourers, and then to his neighbours at their urgent request. A clergyman preached at Mr. Feary's house, and soon after—(tell it not in the streets of Harrow) Mr. Venn preached with much acceptance and success in a *barn*; and knowing the good work that was going on, Mr. V. persuaded Mr. Feary to stay at home to instruct the people in this *barn*; the barn was soon fitted up as a place of worship; a congregation of three or four hundred assembled; twenty-five persons, united with Mr. Feary, in Christian fellowship, and gave him an invitation to become their pastor, which he accepted; and soon after a Meeting-house was erected.

Of this church Mr. Feary was the faithful pastor for thirty-five years, instructing the people alike by his preaching and example. He died on April 22, 1822, in the 63d year of his age. From an excellent summary of his character by Mr. Bosworth, of Cambridge, we learn that he was an extraordinary character; that a remarkable and permanent change was produced in a great part of the population

around him; and that he left a flourishing church and congregation, the latter amounting to 7 or 800 persons. Such then in this, as in many other instances, is "*the religion of barns*;" would to heaven there were more of the same stamp!

We therefore thank Mr. Audley for this interesting Memoir of his departed friend, and wish it an extensive circulation.

Memoirs of the Life and Character of the late Rev. James Hervey, A.M. Compiled by John Brown, Minister of the Gospel, Whitburn. Third edition, with large additions. 8vo. 10s. 6d. Duncan.

THE church of Christ owes much to the Rev. J. Brown, for his pious, unwearied, and expensive labour in the compilation of this work. He has had recourse to the original and legitimate springs of information, and from them has greatly enriched the Memoirs with much precious truth and Scriptural experience. Mr. Brown has contrived to introduce his reader to acquaintance with a large number of the first men of Hervey's age for knowledge and piety, who were one way or other connected with that excellent man. It is impossible in our narrow limits to give an analysis of the work, but as a rich collection of evangelical truth, enhanced by great variety of interesting incident and anecdote, we can most cordially recommend it to the perusal of good men, who love apostolic sentiments, and breathe after apostolic sanctity. A more full account of this work may be seen in our *Old Series*, vol. xviii. p. 79.

The New Speaker; or Selections from the most esteemed Authors in Prose and Verse. By Esther Hewlett. 18mo. 5s. 6d. Holdsworth.

DR. ENFIELD'S *Speaker* is universally known in schools; but being half a century old, Mrs. H. justly thought that there was room for another, though she seems to have overlooked Mr. Murray's "*Reader*." Mrs. H.'s book, (though we dislike the title) need not, however, fear comparison with any similar publication; and in point of selection, has certainly the preference for religious schools. One thing may be an objection with some, that she has introduced a few "*Songs and Ballads*;" the objection will, however, probably subside, when it is seen they are the composition of Goldsmith, Percy, Shenstone, Scott, Campbell, Montgomery, Cowper, H. K. White, &c. In the other parts of her work, beside the above, she has made a free use

of the writings of Mrs. More, Dr. Hurd, Dr. H. Hunter, Mr. J. Foster, and the Taylors: names well known, and highly esteemed among our readers.

Bunyan Explained to a Child: being Pictures and Poems founded upon the Pilgrim's Progress. Part I. By the Rev. Is. Taylor. With above fifty Engravings. 12mo. 4s. half-bound. Westley.

MR. TAYLOR and his meritorious family are well known to our readers, and certainly deserve the thanks of the religious world for their numerous and useful productions. The present work is equally calculated to amuse and to instruct; and will, we have no doubt, be very popular when it becomes known; for it is, we think, much more suitable to be put into juvenile hands than the original work of Bunyan. The style both of the poetry and the engravings, though certainly not of the first rank, is well adapted to excite the attention, and impress the minds of the juvenile class of readers, for whom it is intended.

Scripture Natural History, with Reflections: designed for the Young. Vol. I. 18mo. 3s. Offer.

THIS is a very interesting little work for young people; with abundance of cuts and many of them very good for the purpose. This first volume is confined to quadrupeds; and the narrative is mingled with amusing anecdotes as well as religious observations. We hope the author will be induced to go through the other departments of the natural history of Scripture in the same way.

The Scripture Doctrine of Election: Two Lectures delivered in Howard-street Chapel, Sheffield, on Feb. 8 and 15, 1824. By James Mather. 8vo. 1s. Baynes & Son.

THESE Discourses were delivered to the author's own congregation, in the ordinary course of pastoral instruction, and owe their publicity to the call which was made by "those who heard them," for their appearance in a more permanent shape. Though we think it not desirable that the doctrine of Election should be handled with too great frequency in the pulpit, yet it ought certainly to form a part of ministerial teaching; and, on this ground, we commend our author for the pains which he has taken to instruct his flock and the public on a subject of vital importance. The chief excellence of these Lectures

will be found to consist in the quantity of valuable matter which is condensed within narrow limits. If the palm of originality cannot be awarded to the worthy author, he at least deserves the credit of enlightened views, sound discrimination, effective arrangement, and withal an extensive acquaintance with the state of the controversy to which his discourses relate. He is a firm Calvinist, but there is not to be found in his sentiments, or style, a single atom of the Antinomian slang. We cordially recommend these Lectures as a correct and useful summary of what is most commonly believed by evangelical Christians, both in and out of the national Establishment.

Exercises for the Young, on important subjects in Religion; containing brief views of some of the leading Doctrines and Duties of Christianity. By the Rev. John Brown, D.D. Minister of Langton, Berwicks. 12mo. 2s.6d. Nisbet.

THIS little work was composed by the pious author for the use of the Sabbath-school in his parish. It contains an outline of the doctrine and blessings of divine revelation, in language the most adapted to the capacity of the pupils; the proofs of all the sentiments being brought immediately from the oracles of God, judiciously arranged, so as mutually to shed light on each other, and put down in words at length, to be recited by the children. The author has enriched his book with some valuable notes on Socinianism (the abomination that would make our churches desolate), which discover a mind accustomed to habits of close and deep thinking, and may become very useful to multitudes besides children. We cordially recommend this little work to the teachers of Sunday-schools in England, and cannot but congratulate our friends in the Synod of Merse and Tiviotdale, when we see men of original talent and primitive piety, like this worthy man and his excellent associates, rising up in the defence and support of Bible and Missionary Societies, and of the scriptural doctrines of their excellent Confession of Faith and Catechisms, and aiding the sacred object of their parochial schools by writing little manuals of instruction for the rising generation. Though the price is moderate, we hope the worthy author will allow some benevolent individual or society to give an edition yet cheaper, of 5 or 10,000, to meet the object so near his heart, the extensive circulation of the precious truths of divine revelation in the very lowest ranks of society.

The Remembrancer, for such as believe the Truth as it is in Jesus. Fifth edition. 32mo. 1s. 6d. bound.

The first edition of this unexceptionable little work was favourably noticed in our Review of Dec. 1820, p. 515. To this edition is prefixed four doctrinal chapters on the fall and awful state of unbelievers, on God's free grace, &c. in the very words of Scripture. We hope it will be still more widely circulated, as it contains the most important truths, precepts and promises of the Bible, in a very small compass and a good type.

Thoughts on Psalmody, and the Cultivation of Sacred Music. 18mo. 6d. Holdsworth.

THIS little tract is an extract from the Eclectic Review of *Jowett's Musæ Solitaria*; and without pledging ourselves to every sentiment it contains, we wish it to be carefully perused by every psalm-singer and hymn-composer in the United Kingdom.

The Woodgrove Family; or the Young Orphans. 18mo. 2s. Whittemore.

THE object of this little work is to inculcate the truths of evangelical religion, and to show the various methods employed by providence in conversion, and particularly of a prodigal son, who had been seduced into the paths of vice.

The History of Widow Gray and her Family. 18mo. 9d. Thompson. Edinb.

THIS is a Scottish story, containing many pious and useful admonitions, designed for young people on their quitting school, and entering different situations in life. It is well written, and well adapted to the object.

LITERARY NOTICES.

*In the Press, and speedily will be published—*1. A Grammar of the Coptic, or ancient Egyptian Language. By the Rev. H. Tattam, A.M. F.R.S.L. Minister of the English Episcopal Church, Amsterdam.—2. A Syriac Lexicon, in Syriac and English. By the same author.—3. A Memoir of the late Rev. W. Ward, of India. By S. Stennett, Minister of the Gospel.—4. A Guide to the Lord's Table, in the Catechetical form; to which are added, an Address to Applicants for admission to it, and some Meditations to assist their devotions. By the Rev. H. Belfrage, D.D.—5. To be published by Subscription, in one vol 12mo. "Things worth Thinking on;" or the Beauties of Theology. (The profits towards erecting a place for Village worship.)

Mr. W. H. Stowell will shortly publish Lectures on the Ten Commandments, illustrated on Christian principles.

SELECT LIST.

Sixteen Lectures on the Influence of the Holy Spirit, delivered in the Parish Church of St. Olave, Southwark. By T. Mortimer, M.A. Evening Lecturer, &c. 8vo. 10s. 6d.

Letters and Papers of the Rev. T. Scott, never

before published; with occasional Observations. By J. Scott, A.M. Vicar of North Ferriby. 8vo. 12s.

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Free Communion Vindicated: being a Reply to the Rev. J. Ivimey.

Nine Letters on the Extent of the Death of Christ, in Reply to W. Cunningham, Esq. of Lainshaw. By the Rev. J. Methven. 8vo. 7s.

Sketch of the Life of the Rev. J. C. Rien, Pastor of the Reformed Church, Fredericia. 18mo. 1s. 6d.

The Scottish Wanderer; or Patience and Contentment in Humble Life Exemplified, in an interesting Memoir of T. Hogg. By the Rev. W. Read, A. M. of Stone Easton Lodge. 8d.

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Lord Byron's Works viewed in connexion with Christianity, and the Obligations of Social Life: a Sermon at Holland Chapel, Kennington, July 4, 1824. By the Rev. J. Styles, D.D. 8vo. 1s. 6d.

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By the Rev. D. Stuart, Theol. Tutor. With an Appendix by the Rev. W. H. Cooper, Class. Tutor. 8vo. 1s.

The Death of Judas. By Rev. D. Stuart, Dublin. With Notes and Illustrations. 8vo. 1s.

The Christiana Stewardship: a Discourse on the Nature and Responsibility of the Sacred Office.

Preached before the Homerton College Society, June 22, 1824. By T. Morell, Pres. of the Theol. Inst.

Wymondley. 8vo. 1s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON.

SOCIETY FOR ENLARGING & BUILDING CHURCHES AND CHAPELS.

THE Sixth Anniversary Meeting of this Society was held on Wednesday, June 2, at the Freemasons' Tavern. His Grace the Archbishop of Canterbury in the Chair.

There were also present—the Archbishop of York, the Bishops of London, St. Asaph, Chester, &c.; and also the Rt. Hon. Lord Kenyon, Mr. Justice Park, and a numerous body of clergymen.

His Grace directed the Report to be read by the Rev. Mr. Barrett, which stated, that the funds of the Society were nearly exhausted, and rendered it necessary to appeal to the public in support of this laudable Institution. It enumerated the number of churches and chapels that had been built and enlarged in the course of the last six years, by grants from this Society, amounting to 64,000*l.*; thereby affording free sittings to no less than 91,000 persons of the poorer class of society.

FRIENDLY FEMALE SOCIETY.

THE Forty-fourth Half Yearly Meeting of the Subscribers and Friends to this Society, was held on Friday, June the 4th, at Stationers' Hall, Ludgate-hill, when above 400 ladies of high respectability attended; amongst whom were, Countess Mayo, Lady Teignmouth, Lady Nicholl, Hon. Mrs. Windsor, Miss Vansittart, (President of the Society), &c., &c. On this occasion, the Rev. WM. A. EVANSON, Lecturer of St. Luke's, Old-street, addressed the Meeting in a pathetic appeal in favour of its benevolent object.

The Ladies then proceeded to the election of two inmates of the Asylum; also seven on the first, and two on the second class of annuitants. After which a collection was made, to be divided amongst the unsuccessful candidates.

Donations of Bibles, Testaments, Tracts, &c. are received by the Committee, for the use of the Institution. Also flannelgowns, petticoats, and stockings, with any article of warm clothing, are very beneficial to the objects of this Institution.

INFANTILE SCHOOL SOCIETY.

JUNE 8. A Meeting was held at the Freemasons' Tavern, Great Queen-street,

for the purpose of forming an Infantile School Society. By one o'clock, the centre of the room was occupied by a number of ladies of the first distinction; and shortly afterwards the Marquis of Lansdown, who presided over the Meeting, took his seat upon the platform; as did also the Marquis of Downshire, Lord Calthorpe, Sir James Mackintosh, M. P.; H. Brongham, Esq. M. P.; Dr. Lushington, M. P.; Wm. Wilberforce, Esq. M. P.; John Smith, Esq. M. P.; W. Leake, Esq. M. P.; Leslie Forster, Esq. M. P.; Col. Money, M. P.; Sir John Lubbock, Colonel Macdonald, the Rev. Dr. Thorpe, the Rev. E. Irving, Mr. W. Allen, Dr. Birkbeck, and various other gentlemen.

It was stated that several Infant Schools had been already formed in Vincent-square, Westminster,—in Spital-fields,—at Walthamstow, Putney, Bristol, and other places. The Society being formed, a subscription was opened, and the Meeting broke up.

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

JUNE 17. The Friends of the Bill for the Prevention of Cruelty to Animals assembled at Old Slaughter's Coffee-house, in St. Martin's-lane, for the purpose of forming a Society more effectually to check the practice of treating the brute creation with cruelty.

F. Buxton, Esq. M. P. being unanimously called to the Chair, stated the object of the Meeting. He observed that it was desirable, not only to prevent the exercise of cruelty towards animals, but to spread amongst the lower orders of the people, especially amongst those to whom the care of animals was intrusted, a degree of moral feeling which would compel them to think and act like those of a superior class, instead of sinking into a comparison with the poor brute over which they exercised a brutal authority. There were in the room many persons distinguished for their active benevolence. Two Institutions had arisen out of the exertions of a few such individuals (the British and Foreign School Society, and the Prison Discipline Society), and had changed the whole face of the country. Here was a much more auspicious beginning. A society might here be formed productive of effects equally calculated to alter the condition of the moral feeling throughout the

land. Of the necessity for interference, there existed no doubt. By a return which he held in his hand, it appeared that a man named Wheeler, who had been employed to keep an eye upon the men who brought cattle to Smithfield market, had himself apprehended and brought to conviction no less than 63 men, for cruel outrages committed since the 12th of December last. Mr. Broome, Mr. Meymot, Rev. Mr. Hatch, Mr. Martin, M. P. for Galway, and Sir James Mackintosh, severally addressed the Meeting, and the Society was formed.

BAPTIST MISSION.

JUNE 23. The two Annual Sermons were preached for the BAPTIST MISSION Society: That in the morning at Queen-street Chapel by the Rev. C. Anderson, of Edinburgh, from Matt. vi. 33. "Seek first the kingdom of God," &c. And that in the evening at Surrey Chapel, by the Rev. T. Morgan, of Birmingham, from Isa. xl. 9. "O Zion that bringest," &c. Several other ministers took part in the devotional services. On Thursday morning early a Prayer Meeting was held at Eagle-street Meeting, when an address was delivered by the Rev. Jos. Kinghorn, from the words, "Abide in me." After which was held the General Meeting at Queen-street Chapel, Benjamin Shaw, Esq. Treasurer, in the Chair. After prayer, by Mr. Hemmings, the business was opened by the Chairman, who adverted with sympathetic feelings to the late melancholy affairs at Demerara, and the cruel treatment of the late Mr. Smith. The Report was then read by the junior Secretary, after which the Treasurer gave a statement of the accounts, by which it appeared that during the last year the income of the Society was 12,500*l.* and that a balance of 1771*l.* remained in the hands of the Treasurer.

In moving and seconding the usual Resolutions, the Meeting was addressed by the Rev. C. Anderson, A. Haldane, Esq. J. Butterworth, Esq. M.P., Rev. Dr. Winter, Rev. J. Kinghorn, Mr. H. Sutton (Missionary), Professor Chase of N. A., J. E. Gordon, Esq., Rev. F. A. Cox, and the Rev. J. Birt of Manchester.

BAPTIST IRISH SOCIETY.

Friday morning 7 o'clock, was held at the City of London Tavern, the Tenth Annual Meeting of the Society, J. Butterworth, Esq. M.P. in the Chair. The Report, which was read by the Rev. Mr. Ivimey (Secretary), stated that during the past year the Society had gratuitously fur-

nished 500 Bibles and 2000 Testaments, English and Irish, besides spelling books, and that they had 8000 children in their Schools, belonging chiefly to Roman Catholic parents. That they had six itinerant Preachers who also superintended the Schools, besides Bible Readers, and that the Society was now out of debt. The Meeting was then addressed by the Rev. Messrs. Evanson, Morgan, Anderson, &c. and by Mr. J. S. Taylor, Barrister.

NEWFOUNDLAND SCHOOLS.

JULY 13. The first Annual Meeting of the Friends and Supporters of the Education of Youth in the Colony of Newfoundland, by the establishment of schools there, was held at the London Coffee-house, on Ludgate-hill; Sir J. H. INGLIS, Bart. in the chair.

The Chairman, after apologizing for his incompetency, directed the Secretary to read the Report, which began by congratulating the Society on the support which it derived from various quarters. It then went into a history of the state of the colony since its discovery by Cabot, in the reign of Henry VII. It next showed that there were about sixteen schools on the island, which contains a population of 70,000 persons; or about one school to 1,890 souls. It was to remedy this great defect that this Society had been established. The whole amount of the funds of the Society during the last year, including the government grant of 500*l.*, was 1,700*l.*, and the expenditure was 1,100*l.*, leaving an inadequate surplus. Government had also granted land to the Society for building Schools, and also free passages in ships of war, or transports, to Schoolmasters and Schoolmistresses. Besides this, Government had given 500*l.* towards a new school, and 100*l.* per annum to pay a Schoolmaster.

The Meeting was then addressed, and the usual resolutions moved and seconded by W. H. Trant, and W. Jenney, Esqrs. Rev. H. Budd, J. Blackett, Esq. Rev. J. West, Mr. S. West, of the Society of Friends, C. Robinson, J. Codner, and Percival White, Esqrs.

Good Samaritan Itinerant Society, for Propagating the Gospel, opening Sunday Schools, &c. in destitute Villages.—The Fourth Annual Meeting of this Society was held on Monday evening, May 3, at the School-room of the Brit. and For. School Society, Borough-road, the Rev. Alex. Fletcher, M. A. President, in the Chair. After the Rev. J. Irons had implored the divine blessing, the Report was read by

the Secretary, Mr. Loades; it stated that the Society has under its care *eight* stations, namely, Streatham, Ewel, Hook, Regent-place, Bansted, Esher, Weybridge, and Walton-on-Thames, in which the word of life is preached regularly every Sabbath; and in *four* of these places there are Sunday-schools, each of them in a very prosperous condition. *Six* instances are recorded of the good effects that have resulted from its labours. Beside the above-mentioned places, several others have been occasionally supplied by the Society's agents during the past year. The Report further stated, that the Society is burdened by a debt of more than 50*l*.

The several resolutions were moved and seconded by the Rev. Dr. Andrews, Rev. Mr. Irons, and by T. Thompson, Esq.; Messrs. Brown, Bolton, Ellaway, Goodman, Hawes, Oliver, Overton, Peachey, and Wright.

New National Scotch Church.

July 1, was laid the foundation of this Church, which is about to be erected in Regent Square, north of the Foundling Hospital. The Subscribers, Committee, and friends, met at the Caledonian church, Cross-street, Hatton-Garden, at Twelve o'clock, where the Company was numerous and respectable, a large proportion being females. Among them were the Earl and Countess of Breadalbane and daughters, Earl Gower, Earl of Roseberry, Countess Conyngham, and Lady Chetwynd, with a number of Scotch nobility and gentry. Divine service began a quarter before One. Rev. John Marshall, of the Scotch Church, Swallow-street, commenced with prayer, after which the Rev. E. Irving delivered an appropriate address, founded on 2 Chron. xxix., the dedication of Solomon's temple. The church was crowded, and a considerable sum was collected at the doors after the service, toward the building. At Two o'clock the procession began to move; preceded by police officers, and the beadles of the Scotch churches in London in their liveries. The Caledonian school followed, with the members of the different Committees, Architects, &c. and the Rev. Messrs. Marshall, Irving, Crombie, and Dr. Blyth. At Three they arrived at the site of the new church. Mr. Mann, Chairman of the building Committee, introduced Mr. Tite to the Earl of Breadalbane, who acted as proxy for H. R. H. the Duke of Clarence, (who had sent an apology for not attending, as being indisposed.)

The Rev. Dr. Manuel, of London-wall, then invoked the divine blessing; Rev. Mr. Irving delivered another address, and

the stone was laid by the Earl of Breadalbane, with the usual forms; Dr. Blyth, Moderator of the London Presbytery, offered a short thanksgiving, and Mr. Irving concluded with the benediction. The crowd was very great, but no accident occurred.

COUNTESS OF HUNTINGDON'S COLLEGE.

JUNE 24, the Thirty-second Anniversary was held at Cheshunt. The service commenced by the Rev. J. Bridgman, of Cheshster, reading the Church service appointed for the day; after which, the Rev. Wm. Kemp, Resident Tutor, introduced the Themes, which were delivered by two of the senior students; viz. Messrs. Hodson and Sanderson. The former, On the Power of God; and the latter, On the Wisdom of God. The Themes discovered considerable talent; an enlarged acquaintance with the great truths of revelation; and were gratifying to all who heard them.

The Rev. Joseph Fletcher, of Stepney, preached a most excellent sermon, from 2 Cor. v. 18, On the Ministry of Reconciliation (which he has been subsequently requested to publish); and the Rev. Dr. Waugh closed the service by commending, most affectionately, the College, in all its departments, to the Lord; and earnestly soliciting the divine blessing to follow the engagements of the day.

HOXTON ACADEMY.

ON Tuesday, June 29, the Annual Examination of the Students took place at the Academy-house.

The Class of the First year was examined in Virgil, in Lucian, and in the Philosophy of Rhetoric. The Class of the Second year was examined in Horace, in the Idylls of Bion, in the Philosophy of Mind, and in Euclid's Elements. Several of the students read Essays on subjects connected with the course of lectures they had received. The Class of the Third year was examined in Livy, in Homer, in the Prophecy of Micah in Hebrew, and in Theology, on the effects of the Fall of Man. The Class of the Fourth year was examined in Tacitus, in Demosthenes, in the Chaldee of Daniel, and on the nature of the Gospel as a Moral Economy. A very pleasing and satisfactory attestation to the progress of the students was given by the Rev. John Thornton, the Rev. Michael Castleden, and the Rev. W. Hull, who presided in the several departments.

In the evening of the same day, the Annual Meeting of Subscribers was held at the City of London Tavern, when Joseph Wilson, Esq. was called to the Chair.

The Rev. John Thornton commenced the engagements of the evening with prayer; and the Rev. Dr. Harris read the Report of the Committee, which presented a very encouraging aspect of the affairs of the Institution. Several resolutions were then proposed and adopted; of which one is distinguished by peculiar importance. It is, "That in the opinion of this Meeting it is expedient, and highly important to the interests of the Institution, that a new and commodious building be erected for the Academy, in an eligible situation, in the vicinity of the metropolis; and that it be referred to the General Committee, to take such measures as may appear to them desirable, for the accomplishment of the object." In support of this motion it was urged; that the present house is by no means adequate, especially in the sleeping apartments, to the accommodation of the usual number of students; and that from the crowded population around it, which has of late rapidly increased, the health of the young men had greatly suffered. The resolution was carried unanimously. The Treasurer, Thomas Wilson, Esq. informed the Meeting that inquiries had been made respecting ground in a suitable situation, and that an offer had been made in the neighbourhood of Stoke Newington, at the price of *two thousand guineas*. Should the spot be deemed eligible, he expressed his intention of *presenting the whole sum as his donation towards the object proposed*. The following ministers and gentlemen took part in the proceedings of the evening: the Rev. Dr. Morrison, from China, formerly a student at Hoxton, (who has himself given 2,500*l.* to the erection and support of the Anglo-Chinese College); the Rev. Messrs. Hull, H. F. Burder, J. Stratten, J. Thornton, T. James, B. Jeanes, M. Castleden; and S. Mills, Esq. T. Platt, Esq. H. Ashley, Esq. and T. Wilson, Esq.

On Wednesday evening discourses were delivered at the Chapel of the Academy by three of the senior students,—Mr. Bunter, On the Connexion of Faith with Salvation; Mr. Lamb, On the Dying Malefactor; and Mr. Atkins, On Decision of Character.

HOXTON ASSOCIATION.

THE Ninth Annual Meeting of the Ministers educated at Hoxton Academy was held on Wednesday, June 30, at the Academy-house. The Rev. M. Castleden, the senior minister present, was called to the Chair. The Rev. J. Fletcher read an elegant and very interesting essay on the Connexion of the principles of Nonconformity with the spread of the Gospel, and the general prosperity of the church of

Christ. It was unanimously resolved, that Mr. Fletcher be requested to publish the Essay, which had been heard with so much delight. Mr. Fletcher expressed his readiness to take the request into his deliberate consideration. It is hoped that in future years there will be a more full attendance of ministers, both at the meeting of the Association, and at the Academic Examination. It was determined, by ballot, that the Rev. John Burder be requested to read an Essay at the next meeting of the Association.

ORDINATION.

The ordination of the Rev. R. Owen took place at Holywell Mount Chapel, London, on Friday, June 25. Mr. Brown, of Cheltenham, began with prayer; Mr. James delivered the introductory discourse, and proposed the usual questions; Mr. Platt, the pastor of the place, offered the ordination-prayer; and Mr. Young, of Margate, delivered the charge. The interesting services were concluded by Mr. Mather, of Beverley.

NOTICES.

THE next Half-yearly Meeting of the Middlesex and Herts Union will be held (D.V.) on Wednesday, Aug. 25, at Cheshunt College, when the Rev. Mr. Stewart, of Barnett, is appointed to preach, "On the Witness of the Holy Spirit." Service to begin at Eleven o'clock.

The Rev. John Knight has resigned his pastoral charge of the church of Christ at Ponder's End.

RECENT DEATH.

DIED, July 7, Mr. JOSEPH BATEMAN, student of Hoxton Academy, in his 24th year, after a lingering illness; during which he manifested great resignation, and enjoyed a peculiar degree of the divine presence. J. H.

HARVEST HINT.

A Correspondent, who signs "Evangelist," observes, that a great number of Irishmen come to England to assist in our harvest; and recommends the furnishing them with Religious Tracts, or Testaments, to take home with them; as also conversing with them on religious subjects, and, if possible, introducing them to places of worship; as he thinks there is much more prospect of gaining their attention while at a distance from their priests, than in their own country.—We hope this hint will be attended to, and the divine blessing follow.

PROVINCIAL.

Durham and Northumberland Association.

The Annual Meetings of this Association of Congregational Ministers and Churches, were held at Newcastle, on Monday and Tuesday, the 21st and 22d June. On Monday evening, the Rev. J. Matheson, of Durham, preached in Mr. Gibbs' Chapel, on the following subject: The Encouragement which the Scriptures present to Christians while engaged in promoting the cause of Truth. On Tuesday morning, at Seven o'clock, a Public Prayer-meeting was held. In the forenoon, the ministers of the Association, and the delegates from the churches, met for business. In the evening a Public Meeting was held in Mr. Davison's chapel, Postern, when the Report was read by the Secretary, and the various resolutions were moved and seconded by the following ministers: the Rev. Messrs. Davison, Stratten, Nicol, Pemble, Jones, Gibbs, Chamberlaine and Williams; Mess. Lewis and Selbie, Home Missionaries, and Mr. L. Foster, from Hoxton Academy.

The Report stated that the ministers of the Association and the Home Missionaries preached in 72 villages and hamlets, to about 4,520 hearers, independent of all their regular pastoral duties at home. In several instances good had been done. The necessity for increased exertion was shown, as many villages in both counties were still destitute of the preaching of the gospel.

Blackburn Independent Academy.

The Annual Examination of the Students took place at the Academy on June 24, before a full meeting of the Committee, the Rev. Dr. Clunie in the Chair. The students were strictly examined in various Latin and Greek Classics; and in the Hebrew Scriptures; in Algebra and Geometry; and at very considerable length in Polemical and Practical Theology; in all of which branches of literature and science, as well as in their own compositions, they reflected the highest credit on the talents and fidelity of the tutors, and their own diligence and attainments. The whole examination, in the estimation of all present, fully justified the high confidence which the religious public has been pleased to repose in this Institution. Two students were admitted on probation, and several more applications for admission are expected at Christmas next. In the evening, two of the senior students delivered discourses on the following subjects:—Mr. Cooke, On the Adaptation of the Gospel to the Moral wants and circum-

stances of Mankind; and Mr. Dean, On the Obligation of Christians to Disseminate the Gospel; both of which were extremely well received.

ORDINATIONS, CHAPELS, ETC.

April 28. A New Chapel was opened at Litchet Minster, for the congregation which has for many years worshipped at Organ-ford, near Poole. The service was conducted by the Rev. Messrs. Bulgin of Poole, and Waller, formerly of Haslemere, Surrey. One of the friends gave the land, which, with the chapel, is made over in trust; and several poor men, unable to contribute money, gave a considerable portion of their labour.

June 2. At Stamfordham, Northumberland, the Rev. J. Bryce was inducted to the pastoral charge of the Dissenting church and congregation at the above place, vacant by the death of the late Rev. John Orr. Upon this occasion the following ministers were engaged: viz. Mr. Hoy, of Felton, began the service by prayer; Mr. Gibb, of Thropton, preached; Mr. Patterson, of Harbottle, put the usual questions, and received Mr. Bryce's confession of faith; Mr. Hunter, of Widdrington, prayed for a blessing upon the union which was then recognised; Mr. Atkin, of Morpeth, gave the charge to minister and people; and Mr. Rate, of Alnwick, concluded with prayer. The attendance was numerous and respectable; and from the unanimity and affection with which the proceedings of the church have been marked, there is every reason to hope that this settlement will be extensively useful.

June 8. A new Independent Chapel was opened at Bradford, Wilts, for the use of Rev. W. Coombs and congregation, when three sermons were preached, by Rev. W. Stodhart, of London, J. E. Good, of Salisbury, and Thorpe, of Bristol. 507. were collected at the doors.

June 9. Rev. J. Estcourt, of Rodborough, (late itinerant for the Wilts Association), was ordained pastor of the church of Christ at Wivenhoe, near Colchester, and itinerant for that neighbourhood, under the patronage of the Congregational Union, or Essex Home Missionary Society.

Mr. Churchill, of Mersea, read and prayed; Mr. Muzcutt, of East Bergholt, offered the general prayer; Mr. Kemp, of Terling, stated the nature of a gospel church, asked the questions, and offered the ordination-prayer; Mr. Savill, of Colchester, gave the charge; and Mr. Herrick, of Colchester, preached the sermon to the people.

FOREIGN.

FRANCE.

Paris, July 3.

THE *Etoile* contains the Encyclic Letter of his present Holiness, Pope Leo XII., addressed "to our venerable brethren the Patriarchs, Primates, Archbishops, and Bishops." This letter, being a sort of pastoral charge from the Head of the Church to those who are its chief office-bearers, ought to have followed immediately the elevation of Leo to the triple crown, but has been delayed in consequence of the dangerous illness of his Holiness after his election. In the first part of this production there is nothing very remarkable either in style or substance, if we except those passages which relate to the duties of the Bishops, and the dangers of political reformation. In speaking of these attempts, his Holiness thus exclaims:—"What terrible combats have arisen in our time! what terrible opposition is daily manifested to the Catholic Church! Who, in recalling them to his mind, can refrain from tears? It is not the small spark of which St. Jerom speaks. No! it is not a small spark, but a flame that threatens to devour the universe, to consume the most extensive cities, walls, and forests: it is a leaven capable of leavening the whole lump." "And what do we mean by this?" asks his Holiness. "We mean a sect, which, arrogating to itself the false name of philosophy, has raised from their ashes the dispersed phanxes of almost all errors." "This sect," continues the Pope, "covered externally with the flattering appearances of piety and liberty, professes tolerantism, (for thus they call it) or indifference, and extends it not only to civil affairs, of which we do not speak, but even to those of religion, teaching that God has given men an entire liberty, so that every one may, without danger to his salvation, embrace or adopt the sect or opinion which pleases him according to his private judgment."

After recapitulating some other heresies, and observing the much greater lengths to which the tolerance of modern times proceeds, the letter concludes thus:—

"God, who confounds the wisdom of the wise, seems to have given up the enemies of his church, and the detractors of supernatural revelation, to a reprobate sense, and to that mystery of iniquity which was written on the forehead of the shameless woman, of whom the apostle St. John speaketh; for what greater iniquity than to see these proud men not only abandon the true religion, but to attempt to surprise the simple by sophisms of all sorts,

by words and writings full of artifice? Let God arise, let him repress, let him confound, let him annihilate, this unbridled licentiousness of speaking, writing, and publishing writings!

"What shall I say more? The iniquity of our enemies has so increased, that besides the deluge of pernicious books contrary to the faith, it even goes so far as to convert to the detriment of religion, the Holy Scriptures, which have been given us from above for the general edification.

"You are not ignorant, venerable brethren, that a Society, vulgarly called the Bible Society, audaciously spreads itself over the whole earth; and that, in contempt of the traditions of the holy fathers, and contrary to the celebrated decree of the Council of Trent, it exerts all its efforts and every means to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongue of all nations; which gives just cause to fear that it may happen in all the other translations as in those already known—namely, that we may find in them a bad interpretation, instead of the Gospel of Jesus Christ, the gospel of man, or rather the gospel of the devil."

His Holiness observes that several of his predecessors have exerted themselves to avert this scourge, and he himself, following their example, exhorts his venerable brethren carefully to keep their flocks from those mortal pastures, to make them follow exactly the regulations of the *Index*, and to persuade them that the translation of the Bible into the vulgar tongue does more harm than good.

In conclusion, his Holiness sees the cause of all the evils that he deplores, in an obstinate contempt of the authority of the church. The letter is dated the 3d of May.—*Semper eadem*: such is Popery to the present hour.

HAMBURGH.

THE importance of Hamburgh as a commercial situation, having been long felt by the British nation at large, has since the restoration of peace induced many of our fellow-countrymen to settle there. In the exchange of countries, however, it was soon found that they had deprived themselves of their most valuable privilege, the public exercise of religion.

In the year 1818, some gentlemen obtained from the Senate a *Concession*, allowing the British residents a full protection in their religion, (otherwise not tolerated) and the "Evangelical English Reformed Church," thus formed, has since continued, with varying success. Some oppressive difficulties, owing chiefly to the want of a place of worship of their own,

in connexion with some very encouraging appearances at the present time, have induced the Committee to resolve on the erection of a Chapel, in which the pure religion of the gospel may be maintained; and that with very special reference to the spiritual good of *seamen*, of whom, during the greater part of the year, there are some hundreds in the harbour.

The amount of subscriptions in Ham-burgh rose above the most sanguine expectations, though far from adequate to the sum required. The minister of the church, therefore, having been desired to visit his native land in the hope of completing the important design, employs this mode of making known to Christians of all denominations (for in this foreign object *all* are equally interested) his intention of calling on them; under the assurance that his application will not be in vain to those whose hearts are influenced by the divine precept, "Freely ye have received, freely give."

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PALESTINE.

*Extract of a Letter from the Rev. Mr. King, an American Missionary, dated Mount Calvary, May 7, 1823.*

How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill where our dear Lord and Saviour poured out his soul unto death, and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed, or be lost for ever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also from want of pure water. All this, however, I as it were forgot the moment my feet entered within the limits of Canaan. Thus will the soul, redeemed from sin, forget all the trials of its earthly pilgrimage as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the Passover, which we celebrated together on the anniversary of that sorrowful night when our Lord was betrayed into the hands of sinners, and when he agonised in the garden of Gethsemane.

We partook of the Sacrament in a little upper room on Mount Calvary, where I lodge. Some of the bread and wine with which you presented me on parting at

Paris, and which I had preserved till my arrival here, we used as the emblems of that body which was broken, and that blood which was shed, for the remission of sins.

Last Monday we kept our first Monthly Concert of Prayer, on the Mount of Olives, after which we went down to Bethany.

[From the letter to Mrs. W. we can make but one extract.]

Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah delight me most. I would also add Bethany, the town of Martha, Mary and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God!"

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AMERICA.

Revivals of Religion.

(From the Christian Herald of Mar. 7, 1824.)

THE last Boston Recorder gives the following summary account of revivals:—

After a careful examination of the papers, from Sept. 1822, to Sept. 1823, for the purpose of ascertaining the number of revivals reported in that period, results have been published, by which it appears that more than 400 revivals, in which the number of hopeful converts exceeded 27,000, were reported. This is probably a greater number of revivals than the American churches have known in any preceding year. In the Presbyterian church in 1815 there were only three revivals. From this small number there was a regular and rapid increase till the last year, when there were 98. We have not the means of ascertaining that there has been the same, or a similar progress in the other denominations. But we do not recollect that we have ever before been cheered with the intelligence of so many hundred revivals, and so many thousand converts in a single year. The prayer, that converts may be multiplied as the drops of morning dew, seems to be answered.

At the present time, there are revivals of religion in several Baptist Societies in Maine. A letter from the Rev. Mr. Ripley, of Portland, mentions particularly those in Nobleboro', Jefferson, and Sidney. The number who have been admitted to the churches, and who are expected soon to be admitted in these places, exceeds an hundred.

The revivals in New Hampshire and Vermont, of which we find an account published in the month of February, are those in Burke, (Verm.) and Leinster, (N. H.) There is a striking contrast in the intelligence from these states, in relation to revivals at the present time, and at some preceding periods.

In Massachusetts there are revivals in Cambridgeport, near Boston, and in Carver. In the former place it is in the Baptist Society, and is spoken of as a very interesting work; in the latter, it is hoped about 50 are recently converted, and the revival appears to be extending to some of the Societies in the vicinity. No particular intelligence has been published concerning the revivals in Cohasset, Hingham, and Scituate, but they have been spoken of as exhibiting, in a remarkable manner, the power of God; for they advanced against great opposition. There is not in Massachusetts, at the present time, any thing resembling the revivals of former years, when numerous churches in the vicinity of each other, have, at the same time, been visited and refreshed by the presence of the Spirit of God.

In Connecticut, there are revivals in Colchester, Lyme, Millington, East Had-dam, and in the State's Prison. In Colchester the revival extends to the different denominations, and has been of great power. In the State's Prison, several convicts give evidence of penitence, and others are anxious to secure their salvation. A letter from the Rev. Mr. Nettleton, published within a few weeks, states, that about twenty towns, within the last eighteen months, in the vicinity of Bolton, in the eastern part of Connecticut, have shared in the gracious influences of the Divine Spirit. In these towns more than 1300 are hopeful converts, of whom 800 have been added to the church.

In New York, there are revivals in Northumberland, Moreau, Sandy Hill, Glenns Falls, Lenox, and in Dr. Macauley's Society, in New York city. The revival which commenced in Moreau and Northumberland (where about 70 have been added to the church), has been greatly promoted by Union Prayer-meetings of neighbouring churches. The revival in Dr. Macauley's Society in New York city, commenced soon after his removal from Schenectady, and has continued from that time to the present. More than 200 persons have been added to the church, of whom 98 are heads of families.

In Sidney and Bridgetown, N. J.; in the Methodist society in Wilmington, Del.; in several Baptist churches in the vicinity of Orange, Virg. and at Taloney, among

the Cherokee Indians, there are revivals: At Taloney, nine Cherokees and one white person have been admitted to the church.

A letter from Edgefield District, South Carolina, states that one minister alone in three churches, has baptized 250 persons in two years, and that there are revivals in several of the churches in that region at the present time.

In Illinois and Missouri, a letter from Rev. J. M. Peck states, the prospects of religion are more favourable than they have been for six months past. In the county of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the churches. In several settlements in Illinois also, the spirit of serious inquiry is increasing.

GEORGIA.

Extract of a Letter from a Ministering brother in Montgomery County, dated Dec. 7, 1823.

[From the Latter Day Luminary, p. 58.]

A great number of the blacks in the low country profess religion. In one coloured church there are upwards of 1800 members, and in another upwards of 800. In the Sunbury church there are several hundred persons; in the great Ogeeche church upwards of 500 persons of this description, forty-four of which I baptized in one day, in July last; *the time I was engaged in the administration was precisely ten minutes.*

AMERICAN STATISTICS.

[From Mr. Ingersoll's *Philosophical Discourse*.]

THERE are half a million of scholars at the public schools throughout the United States; and more than 3,000 students at the colleges which confer degrees.

There are 1,200 students at the medical schools, 500 at the theological seminaries, and more than 1,000 students of law.

There are about 10,000 physicians, and upwards of 6,000 lawyers.

There are about 9,000 places of worship, and about 5,000 clergymen.

About 4,400 patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the United States.

1,000 newspapers are published.

There are more than 100 steam-boats, comprising more than 14,000 tons, navigating the Mississippi.

There are 5,000 post offices, and 80,000 miles of post roads, and 12,000 miles of turnpike roads.

MISSIONARY CHRONICLE

FOR AUGUST 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

MISSIONARY MUSEUM.

THE Members and Friends of the London Missionary Society are respectfully informed, that the articles contained in their Museum being now arranged, and a Descriptive Catalogue printed, the Museum will be opened on *Wednesday the 4th of August*, and on every succeeding Wednesday, under the following

REGULATIONS.

1. Admission can only be by Tickets.
2. Tickets may be obtained (*gratis*) of any of the Directors or Officers of the Society.
3. A Ticket, which is not transferrable, will admit only the person whose name is written upon it, and such a number of other persons as is stated in figures upon it. (Children excepted).
4. WEDNESDAY is the only day of the week on which the Museum will be open. From Lady Day to Michaelmas from Ten o'clock to Four; and from Michaelmas to Lady Day from Ten to Three.
5. It has been the hope of the Directors in preparing the Museum for the gratification of the Public, that the expenses thereby incurred should not fall on the funds devoted to the support of the Missions: a box therefore is placed in the Museum, for the reception of any donations which visitors may please to give towards that object.

The CATALOGUE which has been prepared, will, it is hoped, be purchased by visitors—the price will be left to their own liberality.

The attendants are not allowed to receive any gratuity from visitors.

DEMERARA.

Subscriptions for Mrs. Smith, the Widow of the late Rev. John Smith, of Demerara, continue to be received by the Treasurer and Secretaries of the London Missionary Society, at their Office in Austin Friars. The Donations which have come to hand are acknowledged in the List of Contributions.

It is with much pleasure we announce to our friends the generous efforts of a number of gentlemen of various denominations, and of great respectability, who have

circulated the following paper, soliciting a general subscription, for the purpose of purchasing an Annuity for Mrs. Smith. At their request we insert the Circular.

Subscription for the Widow of the Rev. John Smith, of Demerara.

“The case of that unfortunate gentleman is so fully before the Public, that it is needless to advert to the particulars of it, especially in this Address to the benevolence and liberality of the British nation.

It is proposed to raise a Subscription, to be managed by the undermentioned persons, and applied to the benefit of his Widow, who, at the age of 30, is without any certain provision, and with health (perhaps irreparably) injured by her late sufferings.

The individual subscriptions are limited not to exceed One Pound, but smaller sums will be received, that every benevolent individual, who may so incline, may become a contributor.

Donations will be received by the bankers, in Town and Country, who are requested to remit the amount and donors' names, on the 1st day of September, to Samuel Hoare, Esq. Lombard-street, who has kindly undertaken to be Treasurer.

Right Hon. Lord Suffield	Richard Martin, Esq. M.P.	William Allen, Esq.
Sir T. D. Ackland, Bt. M.P.	W. T. Money, Esq. M. P.	Thomas Barry, Esq.
Sir T. Baring, Bt. M.P.	Sir J. Mackintosh, M.P.	John Deacon, Esq.
Charles Barclay, Esq. M.P.	C. E. Rumbold, Esq. M.P.	Charles Field, Esq.
Hen. Brougham, Esq. M.P.	John Smith, Esq. M.P.	Samuel Hoare, Jun. Esq.
J. Butterworth, Esq. M.P.	George Smith, Esq. M.P.	S. Hanbury, Esq.
T. F. Buxton, Esq. M.P.	Abel Smith, Esq. M.P.	R. H. Marten, Esq.
Tho. Denman, Esq. M.P.	William Smith, Esq. M.P.	John Parry, Esq.
Pascoe Grenfell, Esq. M.P.	Sir R. Williams, Bt. M.P.	Benjamin Shaw, Esq.
Thomas Lennard, Esq. M.P.	Anthony Brown, Esq. Ald.	Thomas Sturge, Jun. Esq.
S. Lushington, LL D. M.P.	John Key, Esq. Ald.	Henry Waymouth, Esq.

Letters or Communications addressed to the Committee, at the Bar of John's Coffee House, Cornhill, will be attended to; and where Donations will be received.

ACTING COMMITTEE :

Jos. Butterworth, Esq. M.P. Bedford-sq.	J. Challis, Esq. Leadenhall-market
T. F. Buxton, Esq. M.P. Brick-lane, Spitalfields	George Delwyn, Esq. Walthamstow
R. Martin, Esq. M.P. 16, Manchester-buildings	Charles Field, Esq. Lambeth-marsh
W. T. Money, Esq. M.P. 181, Piccadilly	W. L. Hanbury, Esq. 18, Aldermanbury
— Ashley, Esq. Tokenhouse-yard	John Fry, Esq. St. Mildred's court
S. Hoare, Esq. Jun. Treasurer, 62, Lombard-street	R. H. Marten, Esq. Mincing-lane
Benjamin Shaw, Esq. 72, Cornhill	Charles Marten, Esq. 9, Finch-lane
J. T. Barry, Esq. Plough-court	Tho. Sturge, Esq. Jun. Newington Butts
	Hen. Waymouth, Esq. 6, Connaught-place
	J. White, Esq. Nine Elms, or Jamaica Coffee-house.

The Committee for raising a Subscription for the Widow Smith, think it right to inform those who are expected to feel interested in her welfare, that the limitations of individual donations to One Pound, and the offer to receive smaller donations, was with the view of giving opportunity for all to contribute, according to their means, without raising a larger sum than would be reasonable for a permanent and suitable support for her future life; but it is with regret they find from some of their Correspondents, that an opposite idea has prevailed; and that because little is asked individually, it is presumed the aggregate will become very large, and therefore many have not contributed at all. Should such an idea become a prevailing one, it will frustrate the purpose proposed, and become a disgrace, rather than an honour, to the great cause under which the Widow has so deplorably suffered. The Committee, therefore, hope that this will confidently be left to their discretion, and that the friends of religious instruction will show their love to Missions, by taking this cause up in their

respective circles, and extend their attention to the humblest member, in order that all may be enabled to manifest their sympathy with the worthy innocent sufferer. Hitherto the receipts do not by their amount justify any fear of a surplus, but on the contrary the fear rather preponderates lest an unfounded apprehension of such surplus should prevent the subscription rising to the moderate amount which the Committee have expected from the measure."

At a Meeting of the Ministers and Delegates from the Churches connected with the Durham and Northumberland Association, held in Newcastle-upon-Tyne, the 22d of June 1824.

R. J. SHAFTO, Esq. in the Chair.

It was carried unanimously,

Resolved, That this Meeting deeply deplores the late melancholy events at Demerara, particularly as connected with the late excellent missionary, Mr. Smith, and at the same time expressing its conviction of the moral and legal innocence of that much-injured and useful individual. It also takes the opportunity of avowing its attachment to the London Missionary Society, and its approbation of all the measures taken by the Directors, in order to obtain a reversal of the sentence passed against Mr. Smith, at the same time expressing its persuasion that all that has happened will turn out to the furtherance of the gospel.

(Signed) JAMES MATHESON, Secretary.

At a Public Missionary Meeting, held at Daventry on the 29th June 1824.

SAMUEL CHASE, Esq. in the Chair.

The following Resolution was adopted,

Resolved, That this Meeting views with the deepest concern the cruel and illegal proceedings carried on against the missionary, the late Mr. Smith, of Demerara, which have prematurely terminated the life of an innocent man, a holy Christian, and a useful minister of the gospel.

At the same time this meeting offers its corded acknowledgments to the Directors of the London Missionary Society, for their firm and prudent measures to vindicate his character and secure the protection of all other missionaries in future.

In the list of petitions presented to the House of Commons, in the case of Mr Smith, inserted in the last Chronicle, those from LIVERPOOL and NEW MALTON were inadvertently omitted.

An occurrence has been brought to public view, which more fully justifies the character of Mr. Smith, and throws more light on the conduct of his persecutors than any thing that has before appeared.

In the Guiana Chronicle a paper has been published, signed by a Mr. Hopkinson, 19 April, in which he states that he had submitted to the Governor-General (Murray) certain serious and heavy charges against a Captain Spencer, a militia and burgher officer, which remained for many weeks unnoticed, but which were at length committed to a Court of Inquiry for investigation.

The charge brought by Mr. Hopkinson against Captain Spencer was this—That he, Captain S., who resided in the very centre of the agitated district, had full informa-

tion of the intended disturbance before it broke out, and neglected to make it known to the proper authorities, and was therefore guilty of gross misconduct.

The Court of Inquiry has published their decision, which is, that "*No blame whatever is attached to Captain Spencer for his conduct on the 18th of August last—(reader mark)—the revolt having been so unexpected, and the information so little believed, that it was not deemed expedient to alarm the colony by any military movement; and as it clearly appears that Captain Spencer, who lived in the centre of the part in which it broke out, knew no cause to believe the rumour of the day, he could not have avoided both ridicule and censure should it have proved unfounded, if he had needlessly thrown the district into confusion and alarm by calling out the militia.*"

Now this declaration most completely exonerates Mr. Smith from the only charge which had the least colour of blame. He was judged a *criminal*, for not communicating to the Governor what he heard on Sunday the 17th. His answer was plain and simple; he had not the slightest idea that the slaves intended to revolt, he had therefore nothing to communicate; and had he gone to the Governor, he might have incurred both "ridicule and censure." Yet this silence of Mr. Smith is gravely called *Misprision of Treason*. But the very same conduct in Captain Spencer is declared to be *perfectly blameless*, and even commendable; and, on this ground, that he had no cause to believe the information he had received, and that had he reported it, or needlessly alarmed the Colony by any military movement, "he could not have avoided both ridicule and censure."

"The decision on Captain Spencer's case (says the Editor of the New Times of July the 2d) is perfectly fair and just. It is monstrous to charge men with treason, because they do not run to a magistrate with every vague rumour that they hear. But, if Captain Spencer has been treated fairly, the unavoidable inference is—that *poor Smith was the victim of persecution.*"

Death of the King and Queen of the Sandwich Islands.

It is with deep concern that we state the demise of TAMEHAMEHA, the King of the Sandwich Islands, and of TAMEHAMALU, his Queen; the latter departed this life on Thursday, the 8th of July, 1824, and the former on the Wednesday following, the 14th, five days only intervening between the times of their decease.

The King and his suite brought letters with them for the Society, from Mr. Ellis, our Missionary at Oahu, the island in which the royal residence is situated, where Mr. Ellis, and Mr. Bingham the American Missionary, alternately performed family worship, morning and evening. The King's inducements to visit England, were to see the country, to obtain a better knowledge of the nature of commercial transactions, and to make arrangements with the British Government for the protection and prosperity of the Sandwich Islands.

Soon after their arrival in this country, the Directors, anxious to pay their respects to them, appointed a Deputation to wait upon them, when, on application to the Secretary of State's Office, which was found to be necessary, they were informed that it would be proper to defer the visit of the Deputation until they had been introduced to His Majesty. Whilst waiting for this ceremony, Tamehameha, his Queen, and most of their suite, were seized with the measles, from which it was hoped their majesties were recovering, when inflammation ensued, and terminated in their death.

The Directors have thus been deprived of the opportunity which they hoped to have enjoyed, of thanking the King for the countenance he had given to Christian missionaries, and for the steps he had taken to destroy idolatry, enforce the observation of the Lord's Day, and introduce the religion of the gospel amongst his numerous subjects, and to have encouraged and exhorted him to proceed in the useful course he had commenced.

This is one of those mysterious events in the course of Divine Providence, the development of which must be reserved to that great day in which the Governor of the world will prove that he hath done all things well.

ANNUAL MEETING

Of the London Missionary Society, held in Queen Street Chapel, on Thursday, May the 13th, 1824.

The *Resolutions* passed on this occasion, appeared in the *Missionary Chronicle* for June last, (see page 277,) the following pages contain the substance of the *Speeches* by which those *Resolutions* were moved and seconded.

Robert Humphrey Marten, Esq. having been called to the chair, introduced the business of the day by a short and serious address, in which he adverted to the indisposition of his brother-in-law, the Treasurer, whose anxiety for the credit and honour of the Society on a late trying occasion had injured his health. Mr. Marten, aware that the affair of Mr. Smith would necessarily be discussed, expressed his hope that no angry passion might be indulged against our adversaries, but that the confidence we profess to have in God would be manifested on this occasion; believing that he whose cause we plead is "a God at hand and not afar off;" and that we shall find "his arm is not shortened that it cannot save, nor his ear heavy that he cannot hear."

After the Report (or rather a brief abstract of it) had been read by the Senior Secretary,

The Rev. Dr. Bogue, Senior Tutor of the Missionary Seminary at Gosport, moved the first Resolution for the reception of the Report, (see page 278). He begun by observing the solemnity of the present service, and the seriousness of mind which it demanded. He adverted to the commencement of the Society, of which this was the Thirtieth General Meeting, and the lively impressions then made on the public mind. He then remarked how very different the state of the Christian world now is, from what it was in 1795—how little of a missionary spirit was then known, but that by the establishment of this Society, a new and mighty impetus was given, which has been increasing ever since, and had given rise to the Church Missionary Society, the Methodist Missionary Society, the Scotch Presbyterian Missionary Society, and to similar societies in South Africa, in Holland, in America, in Switzerland, and lately in France; that the British and Foreign Bible Society, and numerous Tract Societies have lent their powerful aid to the great object, so that the whole religious world had been excited to send the gospel to the heathen. This Society, he observed, had demonstrated the truth of a principle which is of peculiar importance—that Christians, though differing in smaller matters, could cordially unite

in propagating the gospel; that this plan had never been tried before; that it had occasioned no such confusion as some had predicted; it had produced *Catholic Christians*; it had produced union of spirit in the various members of the family of God, and real communion in every thing of importance; a closer union than subsists even in the church of Rome, where external uniformity is insisted upon and enforced.

Dr. Bogue further observed, that there were some things which the Society might regard as peculiarly their own; it was the first Protestant Society that ever had a *Missionary Seminary* for the instruction of persons going to the heathen; and Dr. Morrison was probably the first patron of a similar institution in the East (at Malacca); others have since been established at Serampore and Calcutta.

I need not, said the speaker, particularize the exertions of our missionaries in different parts of the world, in learning the languages of the heathen, and communicating instruction to them in Catechisms, and above all, in translating the Holy Scriptures. In this part of the missionary work, certainly the highest honour is due to my worthy friend, Dr. Morrison, with the assistance of the late Dr. Milne (another of this Society's students). By their labours the Scriptures are rendered intelligible to some hundreds of millions of the human race.

Strange! (said Dr. B.) strange! that 1800 years should have been suffered to elapse before the Bible should be translated into the language of the most numerous class of people in the world.

Referring to the contents of the Report, he observed, that they must have heard it with delight, and particularly of the wonderful success of the missions in the South Sea Islands. How wonderful does the sovereignty of divine grace appear, in the conversion of some of the most dissolute and degraded tribes of men to the knowledge of Christ; and their rapid improvement in morals and civilization. These events may be considered as designed to encourage missionaries all over the world to persevere in their labours, for never was there, for many years, a more unpromising attempt. It

also deserves particular attention, that God is now raising up Christian teachers from among the natives. The great Jonathan Edwards, when speaking of the Millennial state, says, "There may be found divines amongst the Hottentots," as if that would be one of the most wonderful of all wonderful events. There are, we trust, some such among the Hottentots; but there are already *thirty* in the South Sea Islands, who are teaching their countrymen the gospel of Jesus Christ. We have also a Christian Chinese whom we are delighted to see amongst us this day, whilst another is left at home to preach the word. There is also a *Samuel Flavel*, (a good name) a converted native, preaching in India, and God is granting him much success, so that several of the natives have been converted and baptized.

Dr. B. then observed, that whilst we enjoyed the pleasure of witnessing their success, we have reason to deplore the loss of many valuable friends—many of the first patrons of this Society are gone—some still remain (some of whom were named, who preached at the first meeting of the Society)—some of our excellent missionaries are gone—Cran and Desgranges, Vanderkemp, Albrecht, Pritchett, Nicholson, Skinner, and many other men of God, who died proclaiming salvation through Jesus Christ—some remarks were added on the mystery of divine providence in these and in similar events.

Allusion was then made to the persecution of the late Mr. Smith, in Demerara, which the speaker said, he trusted God would overrule for good. He observed, that there are two ways in which bad systems are brought to an end—the most common is by the righteous judgment of God, the wicked passions of men destroying the principal agents in it. I pray, said Dr. B. that this may not be the case in the West Indies, though undoubtedly, the existence of a free population of Blacks in St. Domingo, and the late transactions in South America, endanger our colonies. But I hope the end may be the amelioration of the condition of the slaves, by their instruction in the gospel of Christ; and the death of our highly-valued missionary may be conducive to this end.

In considering the present state of the Society, I think it exceedingly encouraging. The friends of the Society, and the contributions of its friends are increasing every year. Our highly esteemed missionary (Mr. Townley) in his excellent discourse, yesterday, at Surrey Chapel, filled me with shame, when he stated that

there is an annual festival celebrated in honour of an idol, in which *five hundred thousand pounds* are expended, and that one rich Hindoo has been known to contribute as much as *ten thousand pounds* towards it; and shall the goddess Doorga be allowed to boast against the Lord Jesus, and say, "Where among thy disciples are there any whose liberality equals that of my votaries? Certainly, were the members of this Society suitably impressed with this thought, they would say—We must do more!"

It is pleasing to find that the younger ministers throughout England are zealously espousing the interests of this Society, and there is hardly a congregation that does not contribute to its support. This is a cause of joy to us all, but especially to those of us who must soon be removed from the scene of labour, yet believe that our places will be more than supplied by our successors, and that the cause of the Redeemer shall flourish more and more.

The Rev. John Clayton, Jun. seconded the motion, and observed, that though he would rather have been silent, yet that the late lamentable occurrence, in Demerara, was sufficient to rebuke all reluctance, and to call forth every possible expression, both of tenderness and energy; he also intimated his persuasion, that as violent storms cause the trees of the wood to root the deeper, and as the vivid lightning and loud thunder which terrify the hinds of the forest, purify the loaded atmosphere, and promote the health of man; and as the most awful tragedy that was ever performed on the theatre of the earth—the tragedy of the cross—procured the salvation of a ruined world—so the recent event, deplorable as it is, would ultimately promote the furtherance of the gospel. Mr. C. also expressed his hope that no emotion would be felt or expressed in regard to the authors of this calamity, but such as accorded with the spirit of the gospel; and that no retaliation would be thought of, except a determined renewal of our efforts to convey to them that gospel which would soften their spirits and ensure their happiness.

Mr. C. then referred generally to the contents of the Report, communicating pleasing intelligence from the South, from the North, and from the East; and, he added, "would to God we could say from the *West* also!" Wonders have been effected in a few years; the temples and altars of superstition have been overthrown; barbarity, ignorance and

atrocities have been banished, and we are bound to sing anthems of praise to Him, to whom *alone* the glory of the whole is due.

The Rev. J. Julian, Vicar of Trimley, moved the second Resolution, relating to China, &c. (see page 278.)

He readily admitted that the motion might have been entrusted to abler hands, but there was not a man in that large assembly whose heart was more warmly interested in the subject, or more earnestly desirous of promoting the cause. He could not help advertent to the recent calamity in the West; but, said he, "Smith! thy name will be held in lasting honour. Smith! thy name will be embalmed by this Institution. Smith! thou hast left, as it were, a fragrance behind thee, as the air is filled with the perfume of an insect, when the insect itself is gone."

Mr. J. then noticed, with warm applause, the noble conduct of the Rev. Mr. Austin, and the disinterested and independent spirit he manifested in the vindication of Mr. Smith, and the kind attention paid to him in his imprisonment.

Mr. Julian next referred to China, and the noble work Dr. Morrison had performed in the translation of the whole Scriptures into the language of that vast empire, and, said he, "What are these Scriptures, but the last will and testament of the Lord Jesus Christ? What are the contents of them? Legacies to a vast amount! Who are the legatees? They are scattered over the face of the whole earth. His will was proved, approved, and registered in the High Court of Heaven; and He ordered his executors to go into all the world, and publish it to every creature. Our worthy brother has acted the part of a good executor. But alas! a large proportion of the legatees are yet ignorant of the will. Now you know an executor is sworn to perform his duty; and if he does it not, he is a perjured man. The *first* executors performed their part well; but who are now to continue it? Why, *their* executors, administrators, and assigns for ever; it is to go on, from age to age, till all the legacies are paid off; till death is swallowed up in victory, and God shall be all in all. O my friends, circulate as many copies of this Will as you possibly can; and pay off the debts as fast as the stock in hand will allow.

Mr. Julian then turning to Dr. Morrison, addressed him in the most affectionate manner, expressing the most fervent wishes for his success and happiness, and concluded with a pious exhortation to the Society to persevere in the great cause, which must ultimately prevail.

J. Butterworth, Esq. M.P. seconded the motion, and said it reminded him of his fault, for that nearly 20 years ago, when passing through the rooms of the British Museum, he observed a young man poring over some Chinese manuscripts, he then supposed it would prove a waste of time, and that the language of China was almost unattainable; but now, said he, what hath God wrought by his instrumentality—the table is loaded with his honourable labours, and the Christian world is deeply indebted to him. He has acquired a perfect knowledge of the language, he has formed a grammar and a dictionary of it, and the whole Scripture is translated into it. Thus we have the key of that mighty empire, which was before altogether shut against all our exertions. Dr. Morrison has also collected several thousand volumes of Chinese literature—an extensive library which we hope will induce young gentlemen to study the language, and qualify themselves to become the colleagues or the successors of our valuable friend.

Mr. Butterworth then congratulated the Society on the success which had crowned their efforts in various parts of the world, but adverted to an event which, though all must deplore, yet, with other speakers, he trusted would, ultimately, be productive of good. He would not, however, enlarge on this topic, as it would be his duty to pass his judgment upon it in another place.*

Mr. B. observed, that the legislature of St. Vincent's had discovered in 1792 as much of a persecuting spirit as had lately been manifested in Demerara.—they passed a law imposing a punishment of three months' imprisonment upon any one who should preach without a special licence; for the second offence, a fine of 100*l.* and banishment from the island, and if he returned—DEATH! But now, so different is the spirit of the island, that the Governor and the Members of the Council have subscribed liberally toward the support of the mission. He trusted that a similar change would take place in Demerara.

The motion was put and carried unanimously; after which,

Dr. Morrison acknowledged the honour done him in words to the following effect:

I hold in my hand the original letter of instructions communicated to me by the late valued Treasurer of the Society, Mr. Hardcastle. I advert to it merely to no-

* The House of Commons.

tice the very desponding feelings that then existed in his mind and the minds of the Directors respecting the object in view. At that period I was considered a Lay-Missionary,—a sort of mathematician sent to gain, if practicable, a residence in yonder region. The acquisition of the language was thought scarcely possible; though a faint hope was entertained that it might be acquired, and that a Dictionary might be composed, and the Holy Scripture might be translated into Chinese; and now, after 17 years residence in that country, I stand here before God and before you this day, and would our esteemed friend were yet on earth to witness our laying before the Society the scarcely anticipated result of this undertaking. I have referred to this for two reasons; first, to excite gratitude to God, for “not unto us,” as has been already said, not unto us, “but to thy name give glory, O Lord;” and I refer to this circumstance on another account, because I am every day distressed, for in almost every house I am asked, What is the use of the Chinese language? Many persons still mention the difficulties that are to be encountered, and say that China is hermetically sealed: but I have the proof of past experience that patient attention to the object, and assistance from God, will accomplish our wishes. There are Chinese colleges, where there are thousands who are accessible to those efforts, which have been made hitherto in a manner quite disproportioned to the end to be effected. The world, in the Scripture, is called “God’s husbandry,” and he is pleased to allow men to be workers together with himself: but some say they want to see openings—they want to be invited; they think the difficulties are so many, that we are not likely to do any thing just now; we must wait till some change takes place. But I do not think that that is the road pointed out for Christians to pursue. It is our duty to use the means, events rest with heaven. The command is, “Go and preach the gospel.” Tell us not that they will not receive the gospel, that is not *your* concern; “Go and preach, and proclaim God’s mercy to perishing sinners.” But the Christians in this country need to have patience. They are so impatient for what they call pleasing accounts; but yonder region of the world is not to be compared to those places where the ministers have only to put in the sickle. There we have to make ploughs and harrows before we can begin, and we want more men, able men, able-minded men, and men full of the Holy Ghost, to go and cut down yonder jungle, and wait, perhaps, half a century, before men can

sow the good seed. Yesterday, the ministers of religion were exhorted to go and serve in this cause; but I want not them only, I want more *Lay-Missionaries*. I want men who possess affluence in this country to make their personal and domestic concerns subservient to the cause of our Lord Jesus Christ. I almost despise the giving a little pittance of overflowing affluence—giving a few thousand pounds, when compared with giving *ourselves* to this cause. We must give *ourselves*, according to the plain common-sense meaning of the New Testament. Let this mind be in you which was also in Christ Jesus, when he descended from heaven to earth, and left the bosom of his Father to come, and die on the cross. But alas! sons and daughters here cannot leave the bosoms of their parents, and ministers cannot leave their churches; but they say they will pray for them—pray they certainly ought, but what is the use of prayer, unless you put your shoulders to the work. I do not despise prayer, God forbid that I should; but I solemnly invite men of opulence to give themselves to this great work, and to go abroad, and support themselves, and support others: and may God incline the hearts of many to do so.

The Hon. Baptist Noel moved the third resolution relating to the affair at Demerara (see page 278 of our Chronicle for June) in a most eloquent and impressive speech, of which we are enabled to give only a very slight, imperfect sketch.

Mr. Noel expressed his approbation of those hints which had been given, recommending abstinence from all angry passions on this affecting subject, yet observed, that whilst we feel the deepest pity and commiseration for those men who conducted Mr. Smith to his funeral pile, we cannot but express our abhorrence of the action, nor should we shrink from stating the grounds on which it is established.

The speaker then proceeded to consider distinctly the four charges brought against Mr. S. He observed that the only two charges of the four which could be construed into any legal offence, were his consulting with one single negro man, who was shot before he was proved an insurgent; and had the fact of Mr. Smith’s conferring with him been proved, it could by no means have justified such a sentence as was passed by the court—the legality of the whole proceedings had been justly doubted—he ought to have been tried by a jury of his countrymen—the evidence of negroes—of negroes concerned in the rebellion, the evidence of negroes whose

testimony in common cases would not have been taken for 40 shillings, was admitted—not one of those slaves who were brought against Mr. S. was punished, though guilty. The evidence itself was so vague and trifling, that not only not the life of a free man, but not even his property ought to have been affected by it.

But Mr. N. ascribed the whole to that persecution which was always attached to the cross of Christ, and referred to the history of the Bible, to show how the servants of God have always been treated by the men of the world—even now, he observed, that religious persons were stigmatized as *enthusiasts*, and said, “Though I do not mean to arrogate to myself that name which is now trampled upon—a name more honourable than any other in the English language—the name of SAINT; this is become a name of reproach; and we are even accused of being enemies to our country, while our hearts bear witness that we love it as dearly as possible; and while I look around me, and hear in the expression of your approbation (there were loud cheers at this time) your love to it, and I am sure you would feel that you had lived too long, if you had survived the ruin of your country. Why, he asked, was Mr. Smith persecuted? It was because he taught these poor slaves to look up to heaven for mercy; it was because he wished to raise them from their wretched state of degradation to the level of humanity, by that Christianity which, in spite of all opposition, he was determined to communicate. But the crown of his ministry was made to him a crown of thorns; he was doomed to see the men whose souls he loved persecuted and despised—prohibited from attending that worship which had produced such excellent results; and when they persevered in what they thought a Christian duty, they were to be met with the lash; and where was he to find a resource?—Not in the white population, where he might have looked for friends of his own colour and his own language; for there an enemy’s eye glared upon him; if he looked across the water, and said, there they sympathize with me; there also calumny was doing its work; the name of Mr. Smith was defamed, and the public were told he was the author of an insurrection which his soul abhorred. He was then dragged to prison, awaiting what he might expect would be the fatal result; but he has gloriously emerged, and winged his flight to the realms of his heavenly Father. But you certainly owe to yourselves and to others every constitutional effort to rescue his character—you owe it to yourselves, because you have

expressed your full conviction of his innocence—you owe it to this country, because its laws have been violated—you owe it to humanity, because, outraged as she was, she fled away shrieking to heaven—you owe it to religion, because she has been trampled in the dust—you owe it to the Missionaries you mean to send after him, to stand in the gap which the artillery of Satan has made in your ranks: and while I see around me on this platform so glorious a phalanx of Christian support, I can no more believe that your efforts will be stopped by this opposition than that the mountain torrent should be stopped by the trees that oppose it, or that the flaming torch on the summit of Vesuvius could be extinguished by an April shower.

Mr. Noel then expressed his hope that some, not bound by Providence at home, would step forward to occupy the post in which Mr. Smith had so gloriously fallen. I hope, he said, I am not calling you forth to wear a martyr’s crown, yet I trust there are many here who would not shun to wear that crown. Go, then, and, like the Alpine fir, strike your roots in that barren soil, and raise your heads to the skies, and if the snows should load your branches, shake them off, and break forth into fresh luxuriance, and fill the earth with fruit.

I have only one word more to say to this august assembly, before whom I feel that I have stood too long—I have to pray that you will oppose your enemies, in this country and throughout the world, in that spirit of firm endurance in the Christian course, “in nothing terrified by your adversaries, which will be to them an evident token of perdition, but to you of salvation, and that of God.”*

In conclusion, I implore you to feel for that Church to which I belong, with all its faults and all its evils; to love it as a Christian Church, and to show to all who differ in minor particulars, but who agree in the gospel, the love of Christian brethren; and thus give to this age and nation a character which no age or nation has yet possessed—that you will show that all paltry distinctions can be melted down by the fire of universal charity: and aid me, by your prayers, that I may attain that spirit of devotedness and love to God, which pleasure has no charms to seduce, and pain no power to terrify—that love which can trample under foot the objects of sense, and soar to higher and more elevated regions—not to be like the sparrow or the swallow, which takes shelter from the dropping shower under the eaves

* Phil. i. 28.

of our houses, but like the eagle, which bursts through the surrounding storm, and rises to the region where the sun is ever on its plumage, and the earth far beneath its feet.

Rev. Dr. Wardlaw, seconded the motion.

Mr. Chairman—I had no expectation of being called to move or to second such a resolution as this; but I feel happy in availing myself of the hints which have been given more than once, inculcating brevity; especially when I consider the excellent manner in which the cause of your martyred missionary, and the cause of the gospel of Christ, has been pleaded. What we have heard will leave, I trust, an indelible impression on our minds, and we shall go forth in the great work with renewed ardour and success. I shall only say, in reference to the subject of this motion, that I most cordially concur with every sentiment and feeling expressed concerning it in the Report from the chair, and from all who have spoken. I cannot but consider the case of your missionary as one in which there is an almost unprecedented combination of irreligion, and cruelty, and illegality, and unrighteousness; and I cannot but tremble when I think of the awful responsibility incurred by those persons who not only hold the bodies of their fellow-creatures in bondage, but impose the shackles of ignorance upon their souls; and who, when others come to instruct them, and break off the shackles from their minds, persecute them to death. But we dare not speak in any other terms than those which the blessed Lord of life and peace has enjoined, when he says, "Bless your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you." Sir, I believe in an over-ruling providence, and therefore I have no more doubt that the circumstances that have taken place will tend to the furtherance of the gospel, than I have of the reality of the melancholy fact itself; I believe not only in an over-ruling providence, but that that providence is carried on by the Redeemer himself; and that, in that providence, he has one object continually in view—the prosperity of that kingdom which is peace, and joy, and righteousness.

That divine providence is, no doubt, over-ruling for good, all the events which are taking place amongst us, however contrary to our present wishes and desires and feelings. The bonds of the Apostle Paul "turned out for the furtherance of the gospel," and the bonds of your present Missionaries will do so too; and I

cannot but be reminded of the sublime expression of the Apostle, "I am an ambassador in bonds; nevertheless the word of God is not bound." Here was his consolation in the time of trial; he was in bonds, but the *gospel* was not bound; and this, I have no doubt, was a part of the consolation of your Missionary in all his sufferings.

But, coming from a distance, I cannot conclude without bearing the testimony of my own admiration, and that of all my friends, of the conduct of the Directors of this Society throughout the whole of the business. There has been such a union of dignity and firmness with moderation and propriety, as has endeared them to all our hearts in Scotland, and which will, I trust, be manifested in our more ardent prayers, and efforts, and in our increasing liberality for the advancement of your cause.

Rev. T. Adkins observed, that he should best consult his own feelings as well as those of the assembly in the prospective service before them (at Tottenham Court Chapel), by simply reading the motion, which he did.

[The remainder of the Speeches are unavoidably postponed till next month.]

VIZAGAPATAM.

Extract of a Letter from Rev. James Dawson, missionary at Vizagapatam; dated June 19, 1823.

OUR prospects of late brighten a little. The Scriptures are read with interest, and considerable inquiry excited among those who have them explained; and we hope that the reading and understanding of the word of God will be attended with blessed effects.

Mode of conveying Christian Instruction in the Native Schools.

The mode of instruction in our schools has prepared the scholars for perusing the Scriptures with advantage. As soon as the children can read, they begin to commit to memory Dr. Watts's first and second Catechisms. The Scripture names of persons contained in the *first*, become quite familiar to the scholar's mind, although their characters are but imperfectly known; but when they can read a full account of some, and an abridged account of others in the New Testament, no ordinary interest is excited. While they are reading the chapters which give an account of the persons they have heard of before, I refer them to questions in the Catechism where the names are mentioned; and when they are repeating the Catechism, I make them turn to the passages in the Testament, in which they

read what is written there respecting them.

The Scripture Parables attractive to the Natives.

I have always observed that the parables in the gospel particularly engage the attention of the natives, and this is easily accounted for, when it is known that many of their own books, and the stories handed down from father to son, abound with fables and similitudes.

It is not, however, to be expected that the natives can understand the meaning of the parables in Scripture, unless great pains is taken to instruct them, and hence arises the importance of explaining every part of the parable at the time it is read, and also endeavouring to make them understand the design of it. While the parable itself affords them pleasure, it gives an excellent opportunity of presenting to their view the important truths it contains. I have always been much pleased with two qualities in the native youth in this place; one is a readiness to commit lessons to memory, and the other is their retaining what they have either read or heard.

We seldom have to tell a scholar the same thing a second time.

The eagerness they express to understand the Scriptures is certainly a token for good. Here I shall copy a few extracts from my School journal, by which you will perceive that there are some of the youths here inquiring after the truth.

Extracts from the School Journal.

Sept. 18, 1822. This morning at six o'clock went to a school in the country, in which there are about 40 boys; found them all present, excepting two that were sick. All the scholars capable of learning lessons; repeated them extremely well. The best scholars are committing the gospel of John to memory; each boy repeated ten verses without one mistake, which they had learned since I heard them two days before. They read a chapter in Matthew with much attention, and answered questions from the chapter with great readiness. The teacher in this school is a very clever young man; has made good progress in the knowledge of Christianity considering the short time he has been in employ. He takes great pains with the children and the young lads under his care. He explains the Scriptures to them as far as he understands, and the passages he does not know the meaning of, he always turns to when we are at the school, and requests to have them explained, and as soon as he understands them, he explains them to the

scholars, until they understand them, with a strict injunction not to forget what they had heard respecting such passages which before they knew not the meaning of.

Sept. 20. Was highly satisfied with many of the scholars' answers to-day respecting Cornelius, the centurion. Some of the boys repeated a part of the 10th chapter of Acts, which led to the following questions; viz. "Why Cornelius sent for Peter? What the apostle was employed in when the messengers arrived? What was meant by the sheet let down from heaven? How did Cornelius receive the apostle Peter? And what were the good effects of his visit?"

The scholars gave very satisfactory answers to these and many similar questions. They read the first chapter of the gospel of John, and answered many questions on Christ being the light of the world, and respecting Nathaniel coming to the Saviour. There is no defect of intellect in the Gentoo youth.

Sept. 21. This morning in one of the schools, some of the scholars delivered a part of the 4th chapter of the gospel of John, which gave an opportunity of asking many questions on the Saviour's conversation with the woman of Samaria. The answers they gave showed that they had paid attention to the passages they had committed to memory. I had some difficulty in making them understand what was meant by the fields being white to the harvest. They love the parables, but often say the meaning of them is very deep.

Attended another school at half-past eight. The scholars read the 2d chapter of the gospel of John. I had much conversation with them respecting the miracle of the water turned into wine. Even persons who have had many advantages for acquiring a knowledge of the Scriptures meet with passages not easily understood, and we are, therefore, the less surprised to hear those who, on reading the word of God for the first time, starting objections against passages which they cannot reconcile with what they have heard of the nature of the Christian religion. The Saviour attending a marriage feast, and, when the wine originally intended for the feast was expended, working a miracle to procure more, are things which Gentoos of high caste will object to. They consider those who drink spirituous liquors or wines as very degraded characters, and rank them below all distinction of caste. I endeavoured to make them understand that Christ's objection attending the marriage feast was to manifest forth his glory in the miracle of turning the water into wine.

ANGLO-CHINESE COLLEGE.

ACCOUNTS from Messrs. Humphreys and Collie, at the College, of a satisfactory nature, dated Dec. 1, 1823, have been received. A sermon in Chinese, sent by Dr. Morrison, arrived whilst the Chinese congregation were assembled in the College Hall, and was read to them the same evening, by which they appeared much gratified and interested.

Several Chinese belonging to the plantations around Malacca, have called at the College and requested copies of the Sacred Scriptures, which were readily given to them. One of the students informed Mr. Collie, that several of the people belonging to the same plantation, have expressed a desire to have larger books or pamphlets than the sheet Tracts, which are distributed amongst them. The press, indeed, must be the gospel herald in those remote regions; and for this purpose, more Christian Chinese students and authors are required.

The senior native students have translated Brown's Catechism into Chinese, and it is now being printed. And they have translated into English, by the assistance of the Professors, the late Dr. Milne's Chinese Tract, containing an interesting conversation concerning practical and experimental religion. Thus the founder's original design in uniting the study of English and Chinese for the spiritual and moral instruction of the natives, begins to be effected. May the divine blessing rest upon the Institution!

Mr. Medhurst, at Batavia, has written to the College for 100 copies of the Bible in Chinese: 30 copies have been sent to Pinang. The second Homily, translated by Dr. Morrison, is transcribed for the type-cutters.

Dr. Morrison's Grammar for the use of Chinese students, in MS., has been received at the College, and is found a material assistance to the students of English. This small work is printing at the Hon. East India Company's Chinese press.

The senior native students at the College are about to furnish materials for a periodical work in Chinese, consisting of translations made by them from English authors, on general subjects, literary, moral, and religious.

A Chinese young man, formerly in the College, has returned from Singapore, and is translating, of his own accord, Mr. Thomsen's English and Malayan Vocabulary into Chinese. It is thought this little book will prove very useful to the junior students in the College; whose mother tongue is generally Malayan; and the words being given in English, Chi-

nese, and Malayan, will at once aid the native student and the European teacher.

Dr. Morrison returns his sincere thanks, in behalf of the College, for the following subscriptions, which have been received since May 22.

A Gentleman (to be ann. sub.)	20	0	0
Joshua Wilson, Esq. donation	20	0	0
Lady Elizabeth O'Brien, Southampton,			
by Mrs. Toomer	5	0	0
The Rev. Mr. Adkins' Congregation,			
Southampton	22	8	6
Mrs. Smith, Brighton, subscribed	1	0	0
Sir Thos. Phillips, Bart. ann. sub.	20	0	0

DOMESTIC MISS. INTELLIGENCE.

Missionary Anniversaries.

CAMBRIDGESHIRE.

THE Twelfth Anniversary of the Auxiliary Society for Cambridgeshire and its vicinity, was held at the Rev. J. Dobson's Meeting-house, Chishill, on Tuesday the 25th May, when two appropriate Sermons were preached; one by the Rev. J. Blackburn, of London, from 1 Kings xix. 14. "I have been very jealous for the Lord God of hosts:" and the other by the Rev. Joseph Drake, of Cambridge, from Luke x. 18. "I beheld Satan as lightning fall from heaven." In the afternoon the Society met for the transaction of business. The services were well attended, and a collection of nearly 30*l.* was made on behalf of the missionary cause.

BERKSHIRE.

Wednesday, May 26, the Berks Auxiliary Missionary Society held their Annual Meeting at the Town-hall, Reading. The assembly was highly respectable, and more numerous than on any preceding occasion. Jonathan Tanner, Esq. was called to the chair. The Report was read by the Secretary, which gave ample demonstration of the increasing prosperity of the Society. The contributions for the past year amounted to 520*l.* 5*s.* 10*d.* being an increase of 168*l.* from the last Annual Meeting. The Resolutions were severally moved and seconded by Rev. Messrs. Wilkins of Abingdon, J. Arundel, Secretary to the Parent Society; J. Cooke of Maidenhead, Henry Townley from India, Rowland Hill of London, A. Pinnel of Mortimer, T. Keyworth of Aston, J. H. Hinton, T. G. Stampe, S. Lear, J. S. Watson, and A. Douglas of Reading.

The speeches were generally replete with interest, and the details of the Rev. H. Townley, respecting the awful idolatry, and cruel superstitions of India which he had witnessed, appeared to affect every heart. The collection amounted to 97*l.* 17*s.* 6*d.*

WEST RIDING OF YORKSHIRE.

The Eleventh Anniversary of this Society was held at Wakefield on the 2d and 3d days of June. The services commenced on Tuesday, when the Rev. W. Vint, Tutor of the Academy at Idle, delivered an excellent discourse in Rev. Mr. Bruce's Chapel, on the *increase and pacific character and perpetuity* of the Redeemer's Kingdom, from Isaiah ix. 7.

On Wednesday morning the General Committee met at nine o'clock in Dr. Cope's Chapel, to transact business preparatory to the public Meeting, and then adjourned to Zion Chapel, where a truly interesting discourse was delivered by the Rev. Henry Townley, missionary, from Calcutta, on Joshua vi. 20. In the afternoon the public Meeting was held in Salem Chapel, George Rawson, Esq. in the chair. Interesting and powerful addresses were delivered by Rev. Messrs. Hamilton, Bennett, E. Parsons, jun. and others. Mr. Townley in a very able and interesting manner advocated the claims of the heathen to the compassion of Christians of all denominations. This very animated meeting continued nearly five hours, and retained its interest to the end. The platform was crowded with ministers of talent and eminence, and the chapel filled with respectable and attentive hearers. The Rev. Dr. Cope was chosen General Secretary, and the Rev. E. Parsons, jun. District Secretary, in consequence of the resignation of the Rev. Thomas Scales, who had previously filled both these situations, but was compelled to resign them by his numerous engagements.

On Thursday morning at half-past six, the ministers met in Zion Chapel for prayer, and at ten o'clock the congregation assembled in Salem Chapel. The Rev. W. Thorp delivered a most appropriate discourse on Acts v. 39.

In the afternoon the Rev. W. Bradley of Manchester preached, from Is. xxxiii. 22. He noticed the *grounds* of the church's safety, because the Lord was her *judge*—her lawgiver—her king.

These exhilarating and truly profitable exercises terminated by the administration of the Lord's Supper, at which Mr. Jackson, of Green Hammerton, presided. Addresses were delivered by Messrs. Townley, Earl, J. Rawson, &c.

The devotional parts of the services were conducted by Rev. Messrs. Scales, Williamson, Bean, Earl, J. Mather, Scott, Lees, Morley, Boden, Bower (Wesleyan), Hudswell, Dr. Cope, Rhodes, Docker, &c.

The kindness of the friends in Wake-

field proved that they were warmly attached to the missionary cause, and as a proof of the zeal of the congregations and friends at Zion and Salem chapels, upwards of 200*l.* were raised by the different collections, which, added to the other sums raised by different individuals, enabled the Committee to forward for the Parent Society the sum of 213*l.* The next Meeting will be held (D. V.) the first Tuesday in June 1825, at Bradford.

NOTICES.

On Wednesday, Aug. 4, the Anniversary of the Somersetshire Auxiliary Missionary Society, will be held (by divine permission) at Wellington. The Rev. H. Townley, of Bengal, and Rev. John Blackburn, London, are engaged to preach. Rev. Thomas Morell, Theological Tutor of Wymondley College has engaged to visit the several churches in the county, immediately after the public Meeting.

ROYSTON, CAMBRIDGESHIRE.

A Meeting will be held at the Rev. Thomas Towne's Meeting-house, Royston, on Tuesday, the 10th inst. in aid of a Fund established for the benefit of the widows and families of deceased missionaries, by the London Missionary Society. A sermon will be preached by the Rev. George Collison, of Hackney. Service to commence at half-past 10 o'clock precisely. In the afternoon a meeting will be held for the transaction of business, when the Rev. Mr. Collison, the Rev. Mr. Loveless, missionary from Madras, and other gentlemen are expected to address the Meeting.

CAMBRIDGE.

A sermon will be preached at the Rev. S. Thodey's Meeting-house, Cambridge, on Wednesday, the 11th inst. by Rev. G. Collison, in aid of the above fund. Service to commence at seven in the evening, precisely.

BURWELL, CAMBRIDGESHIRE.

A Meeting will be held at the Rev. Mr. Shepherd's Meeting-house, Burwell, on Thursday the 12th inst. in aid of the above Benevolent Fund. A sermon will be preached in the forenoon by the Rev. George Collison, of Hackney. Service to commence at half-past 10 o'clock, precisely. In the afternoon, at three o'clock, a meeting will be held for business, when the Rev. Mr. Collison, the Rev. Mr. Loveless, missionary from Madras, and other gentlemen are expected to assist. Collections will be made at the close of the respective services.

MISSIONARY CONTRIBUTIONS.

[Collection, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June, to 16 July 1824, inclusive.]

IN LONDON AND ITS VICINITY.

A Friend; by the Rev. E. I. Jones, being the fifth Donation of equal value ..	100	0	0
Guardian Society.—Girls; per Mrs. Holman, Matron	1	2	6
D. D. D.	1	0	0
A. S.	0	10	0
H. Mr.	0	3	0
Surrey Chapel, addition to Collection.			
Edm. Gouldsmith, Esq.	5	5	0
Mrs. Gouldsmith	2	2	0
P. P. Esq.—Donation	7	7	0
	5	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Bedford.—Bedford Auxiliary Bible Society	10	0	0
Berkshire Auxiliary Missionary Society.—D. Fenton, Esq. Treasurer.			
Collections at the Anniversary, including £1 15s. from Rev. Jas. Howes and Friends, Goring	100	0	0
Cambridgeshire.—Isleham.—Rev. J. Reynolds.—Moiety of Collection at a Half-yearly Meeting of Ministers ..	3	5	0
Cheshire.—Doddington & Whitechurch Auxiliary Missionary Society; per T. Cooke, Esq.	35	3	6
Devonshire.—Chumleigh.—Collections; per Rev. T. Sharpe (Home Missionary)	3	15	0
Essex.—Stratford Auxiliary Society.—Rev. Mr. Embem	20	1	5
Hants.—Guernsey.—A Friend; per Rev. Mr. Laxon	1	0	0
Petersfield.—Rev. J. Greenwood.			
Collection	4	2	0
Collected by Mrs. Shudwick ..	2	13	0
Hill.	0	15	2
Barrell.	2	6	0
Mr. Baker.	5	4	0
Missionary Box; by Miss Barrett ..	1	13	0
Sunday School	0	16	11
	17	10	1
Portsea.—Rev. J. Griffin.—Annual Subscriptions	119	3	5
Gratitude	4	0	0
Miss Dawes' Seminary and Penny Society	1	16	10
Mr. Earwicker.—Penny Society ..	3	4	6
—Robins	1	12	6
Mrs. Moxon	1	5	0
—Oliver	4	4	6
Miss Mackie	2	12	0
Dr. Shoveller (from Westmeon) ..	2	2	6
	140	1	3
Ryde.—Rev. Mr. Guyer and Congregation ..	14	13	6
Ringwood.—Rev. A. Bishop and Friends ..	14	0	0
Stockbridge.—Rev. R. Ayliffe & Friends ..	5	0	0
Norfolk.—Yarmouth.—Rev. A. Creak, for the support of a Native Teacher, "John Palmer,"—5th year	10	0	0
Lancashire.—Preston Auxiliary Society.—J. Hamer, Esq. Treasurer.			
Subscriptions for Six Months ..	45	18	4
Missionary Box at Fishergate Chapel	0	11	0
Ditto, R. Thornber's	0	7	6
Profits of Work done for the Missionary cause	3	0	0
Garstang Branch Society; by Mr. Cornstive	3	15	4

Carried forward,..... 54 12 2

Brought forward.....	64	12	2
Elswick; by Rev. D. Edwards ..	7	7	10
Legacy, by a Female 19 years of age	3	0	0
	65	0	0
Lincolnshire.—Boston Missionary Association.—Rev. T. Haynes.			
B. Claypon, Jun. Esq.	5	0	0
Subscriptions, &c.	12	2	4
Sunday School Children	0	7	10
	17	10	2
Stamford.—Rev. Mr. Wright.—Collection after Sermon, per Rev. H. Townley ..	19	6	0
Middlesex.—Hampstead Auxiliary Society.—Rev. G. King.—Mrs. Dixon, Treasurer	6	11	3
Uxbridge Auxiliary Society.—Collection at the Anniversary; by Rev. Messrs. Curwen and Rayson	38	12	0
Juvenile Society, and Rev. G. Redford's Pupils	6	11	6
	45	3	6
Less Expenses	5	3	6
	40	0	0
Northamptonshire.—Harbottle Association of Independent Ministers and Congregations.—Messrs. J. and H. Goddard, Treasurers	31	17	0
Daventry.—Rev. J. Whittenbury	3	16	0
Weedon.—Rev. Mr. Pinkerton ..	6	13	0
Welford.—Rev. B. Hobson	6	0	0
Female Miss. Association; per ditto ..	10	0	0
	16	0	0
Long Buckby.—Rev. D. Griffith ..	8	8	6
Wellingboro'.—Rev. J. Renals ..	20	0	0
Yelvertoft.—Rev. Mr. Gibson ..	5	16	2
	92	10	8
Norwich Tabernacle (late Countess of Huntingdon's) Auxiliary Society.—Mr. J. Butcher, Treasurer and Secretary.			
Male Branch.—Subscriptions ..	24	15	5
Collected by Mr. Caley	6	12	0
S. Fish	1	6	6
R. Sadler	2	12	1
J. Seaman	4	1	0
	33	7	0
Juvenile Branch.—J. Bidwell, Treas.—J. Cozens, Sec.			
Collected by J. Bidwell	3	11	6
J. Butcher	4	7	5
S. Caley	3	1	11
T. Fountain	2	17	5
J. Hubbard	0	5	0
J. Meadows	4	4	6
H. Nichols	6	7	10
	20	15	7
Female Branch.			
Collected by Miss Bidwell	3	4	2
Butcher	9	11	6
Browdie	0	9	10
Brighton	0	4	4
Carpenter	0	13	0
Farrow	0	16	2
Muston	3	10	3
Popjoy	0	12	3
Redhouse ..	5	7	11

Carried forward,.... 24 9 5 60 2 7

Brought forward	24	9	5	60	2	7
Robinson ..	1	5	6			
Stewart	1	1	0			
Tillett	0	8	8			
Turner	0	7	5			
Donations..	0	14	4			
				23	6	4

Missionary Boxes of						
Miss Butcher	0	9	2			
Miss Bidwell	0	7	1			
J. Bidwell's Manufactory	1	5	0			
Mr. Boyce	0	4	11			
Mr. Broadhurst	0	2	0			
Miss Butler	0	3	1			
Sam. Caley	0	3	6			
S. Fish	0	5	9			
Miss Falstead	0	1	3			
Mr. Hall	0	2	4			
Miss King	0	15	6			
Mr. Minns	0	3	5			
Mr. Mills	0	0	4			
T. Mannings	0	9	0			
Mrs. Owen	4	7	10			
Pigg	0	6	5			
				9	6	7

Collected by Rev. Messrs. Wilks and Jackson	53	4	6			
Interest	1	0	0			
				54	4	6

Less Expenses				152	0	0
				1	0	0
				151	0	0

Sheffield and Attercliffe Mission Union.— Mr. L. Thomas, Treasurer.—Male Union Society.

Queen Street Chapel.—Rev. Mr. Boden.—Collection	21	5	6			
A few Sunday Scholars	0	1	11			
Collected at Public Meeting	24	5	9			
Mr. S. Kay.—Subscriptions, &c.	9	12	6			
				55	5	8
Lee Croft Chapel.—Rev. Mr. Dixon.—Collection	6	6	7			
Sion Chapel.—Do. do.	4	7	9			
Fulwood Chapel.—Rev. Mr. McDonald.—Do.	2	19	1			
Garden Street Chapel.—Rev. Mr. Docker.—Do.	6	3	0			
Loxley Chapel.—Do. do.	2	9	0			
Wincobank.—Do.	4	1	6			
Park Chapel.—Do.	1	1	7			
Scotlan Street Chapel.—Do.	5	3	11			
Nether Chapel.—Do.	11	8	6			
Howard Street.—Rev. Dr. Cope.—Do.	6	0	5			
Female Missionary Society.— Queen Street Chapel; per Mrs T. Waterhouse	7	16	0			
				113	3	0
Less Expenses				4	16	0
				108	7	0

Staffordshire.—Tatbury.—Legacy under the Will of Francis Greasley, Esq.— Rev. B. Brook, Exor. Less Legacy Duty

700 0 0

Shropshire.—Market Drayton.—A few Friends; per Rev. R. Richards

9 18 0

Somersetshire.—Bristol Juvenile Mission- ary Society.—Mr. Ferris, Treasurer

30 0 0

Sussex.—Harting.—Rev. J. Greenwood.

Subscriptions; per Mr. J. Lake 2 7 0
Collection

5 7 0

Yorkshire.—Hull and East Riding Auxiliary Society.—Mr. W. Briggs, Treasurer, on Account

200 0 0

North Riding Auxiliary Society.—Mr. J. Whitehouse, Treasurer.—York Branch, Collections, after Sermons, per Rev. H. Townley.—On Account..

60 0 9

Wm. Gray, Esq.—Donation per ditto ..

20 0 0

West Riding Auxiliary Society.—G. Rawson, Esq. Treasurer.—Rev. T. Scates, Secretary.

Bradford

31 11 4

Ditto Female Association

23 4 0

Booth

10 0 0

Bowbridge

5 8 0

Brighouse

8 0 0

Chapwell

14 6 0

Cleckheaton

30 0 0

Dogley Lane

10 0 0

Grafton

5 0 0

Great Ouseburn

9 14 0

Greenhamerton

8 7 7

Haltwhistle

70 0 0

Harrowgate

4 10 0

Hackmondwicke Female Branch

1 10 2

Ditto old Chapel

15 12 9

Holenbrith

15 10 0

Honley

10 0 0

Ditto Female Association for
the Education of three Na-
tive Teachers, to be called,
"Martha Graham," "Ann
Oldfield," and "Mary Ro-
binson"

30 0 0

John Oldfield, Esq. for Native
Teacher, "John Oldfield,"

5th year

10 0 0

Huddersfield Male Branch ..

48 4 0

Ditto Male Juvenile

12 7 0

Hopton Branch

9 5 6

Ditto, for Native Teacher,
"Edward Balm," 2d year..

10 0 0

Idle

16 0 9

Kippin

14 14 3

Knottingley

11 0 0

Marsden

4 9 6

Mixenden

4 9 8

Morley New Chapel

15 0 1

Ditto Old Chapel

10 18 6

Ossett

5 12 0

Stainland

4 0 0

Sowerby

4 0 0

Warley

7 0 0

Wilsden.—Mr. Geo. Tweedy,
for the Native Teacher,
"George Tweedy," 4th year

10 0 0

Wortley

1 16 7

Wakefield.—Zion Chap. 1 year

25 0 0

Ditto, Salem Chapel, 17 year

17 15 6

Ditto, Collections at the Anni-
versary of the West Riding
Auxiliary Missionary So-
ciety

207 9 3

Hymn Books sold

3 8 6

Per Rev. Dr. Cope, collected by
Miss Pearson, for educating
Females in India

2 10 0

Produce of Boxes, sold by Mrs.
Cope

1 10 0

Young Ladies at Miss Arnold's
School

1 5 0

M. C.—Widow's Mite

0 6 0

760 15 11

Less Expenses

32 1 11

728 14 0

Leeds.—On Account; per Rev. H. Townley

5 0 0

* Inserted in June Chronicle.

North Wales Auxiliary Society.

—Rev. D. Jones.

Llanfyllin.—Subscriptions....	3	16	1
Llanwchylla.....	1	7	0
Adwyrclawdd.—Missionary Box			
at Mr. Ellis's School	0	12	6
Almawch.—Rev. J. Evans	2	0	0
Pentactt.—Rev. J. Griffiths ..	2	6	0
Penymyndd, ditto.....	0	6	0
Rhosfawr, ditto.....	0	3	0

10 10 7

Scotland.—Dumfries Missionary Society.

—Rev. Andrew Fyfe

4 0 0

Aberdeen Auxiliary Missionary Association,

38 9 8

P. P. Duguid, Esq.

Cabrach Auxiliary Bible and Missionary

6 10 4

Society

St. Helena Vestry Room Auxiliary Mis-

sionary Society.—D. O'Conner, Esq.

27 0 0

Treasurer.—On Account.....

Ireland.—Hibernian Auxiliary Miss. Society.

—James Ferrier, Esq. Treasurer

454 7 5

For the Education of Native Females in India.

Huntingdonshire.—St. Neots.—Ladies for the Education of a Native			
child at Mrs. Mault's School, South Travancore, 2d payment	2	10	0
Essex.—Saffron Walden.—Miss Clayton, for the Education of a			
Native Girl at Nagercoil, to be called "Catherine Elizabeth Clay-			
ton?"	3	0	0
Aberdeen Auxiliary Missionary Association.—P. P. Duguid, Esq. Treas.	5	0	0

Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by heavy and excessive rains.

Nottingham.—Newark.—A Friend; per Rev. C. Williams	5	0	0
St. Helena Vestry Room Auxiliary Society.—D. O'Conner, Esq. Treas.	21	8	0

Donations in aid of the Singapore Institution.

Rev. Dr. Morrison.....	200	0	0
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Contributions in reference to Mr. Smith's Case.

Mr. E. H.	5	0	0
Clerkenwell Auxiliary Home Missionary Society.—A private Sub-			
scriber; per Mr. Simcoe.....	5	0	0
Warwickshire.—Kenilworth.—Mr. Turner	2	2	0

Contributions on behalf of Mrs. Smith.

A Friend (entered "Mrs. Jane Smith," by mistake in our last Chro-			
nicle, page 333.)	10	0	0
A. S.	0	5	0
B.	0	10	0
R. Phillips, Esq.	1	1	0
H. Teape, Esq.	5	0	0
J. F.	1	0	0
C. Holehouse, Esq.	1	0	0
Mrs. M. Stacey.....	3	0	0
Mottershaw, Thos. Esq.	2	2	0
Islington and Silver Street Chapels.—Rev. E. I. Jones.			
Islington.—Collection after Sermon	24	10	0
A Friend; per Rev. E. I. Jones	5	0	0
	29	10	0
Silver Street.—Collection after Sermon	20	10	0
	50	0	0
Cheshire.—Knutsford.—A Friend; per Rev. J. Turner.....	5	0	0
Gloucestershire.—Stroud.—Rev. J. Burder and Friends	5	0	0
Norfolk.—Yarmouth.—Mrs. Ruxley; per Rev. A. Creak.....	1	0	0
Middlesex.—Enfield.—Mr. Bamford	0	10	0
Suffolk.—Ipswich.—Mr. J. May	1	0	0
Ireland.—Marlow.—Miss Bessy Lombard, Eastly Cottage; per Mr. T.			
H. Justice	2	0	0
St. Petersburg.—Friends; per Rev. R. Knill	12	0	0
A Gentleman at Harkney, by the Treasurer	10	0	0

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

SEPTEMBER 1824.

MEMOIR OF THE LATE REV. JULES CHARLES RIEU,
LATE PASTOR OF FREDERICIA, IN DENMARK.

(Extracted from Mr. R. Haldane's Letter to M. J. J. Chenevière.)

THE Rev. J. C. RIEU was born at Geneva, of a distinguished family. . . . His life was a life of faith; he was always in the presence of the Lord; the earth was nothing to him but a place of passage, of trial, and of expectation; and though he was so young, he thought habitually on that desirable moment, when he should be delivered from his mortal body to be with Christ, which he knew would be for him far better. He watched and prayed continually, that he might be ready at whatever hour the Son of man might judge it proper to come. He wrote me when he was full of vigour and of health:—"Let us study, dear brother, not to lose one single moment which the Master hath confided to us. How short is the time called *life*; and how much shorter may it not be than we are aware! Let us not place the boundary any longer at the distance of a year, a month, or even a week; let us place it at the evening of every one of the days on which we find ourselves on the surface of this transitory world. Let us live and act every day as if it were the last of our days. This calculation will not deceive us, and it is

the only way of not being surprised." He wrote this on the 15th of May 1821, and six weeks after, there was "time no longer" for him.*

* Mr. Haldane inserts another letter, written to him by M. Rieu almost two years before this, which displays the same devotion, both to his work and to his Master.

Fredericia, July 7, 1819.
Sir, and much honoured Father in Jesus Christ.

I HAVE at all times deeply engraven in my heart the instructions which the Lord vouchsafed to me the grace to receive from you, Sir, and which opened my eyes to the fundamental truths of the gospel. Now that I am called by a benediction, for which I cannot enough praise the Lord, to teach them, as well as to nourish myself continually by them, I feel every day more and more the incalculable importance, and the absolute necessity of founding upon these truths all other instructions and exhortations, if we wish that they should penetrate into the heart. There is the fullest evidence that they are the only ones that the Lord accompanies with his Spirit. The enjoyment which is felt in the reading of the Bible, which takes place of all other reading, is the certain proof of it. It is only when taking it for our guide that we can penetrate truly into the centre of the gospel, and comprehend how this meditation can be our constant and entire occupation

On the 21st of June 1821, Mr. R. felt the first symptoms of this malady; he was ready—death was to him only a messenger of good tidings. What had he to fear, or to regret? “The

during life, without ever coming to an end of the discovery of new truths, and new causes, and of subjects of praise, and of exalting the God of the Gospel.

To lead a parish of labouring people to Christ, is the work that the Lord has confided to me at this time. Not having heard the truth preached to them for many years, I found them in that state of lukewarmness and alienation which naturally follows the neglect of the gospel. Love of their own personal righteousness, want of submission to the law of God, no feeling of their need of the Saviour, and therefore no thankfulness for what he has done—such, as you may suppose, are the difficulties I have to struggle with. . . . I seek to dispense to them the mystery of godliness with the greatest fidelity possible; above all, doing my utmost to accustom them to meditate for themselves upon the gospel. . . . If your engagements permit you to send me a word of friendship, will you impart to me all the counsels, exhortations, and directions, that you believe proper to fortify me in faith and piety in Jesus Christ. In my situation, insulated from all my brethren, I have greater need than others of being roused by salutary advices; I desire, above all, to make rapid progress in the knowledge of the Holy Scriptures, since these are our only powerful arms, to convince, to overturn, and to build up. Following your counsel, I have resumed the reading of the Old Testament, and I have there found what I did not before know was there, when I was less instructed in divine truth, and when, in many respects, the veil remained upon my eyes, that Christ is every where in it, from one end of it to the other. All renders testimony to him; the prophecies in particular were never presented to me with so much grandeur and so much beauty. O how admirable is this! What perfection! What agreement! How is this work raised far above all the impious attacks of men! . . . I am very impatient, Sir, to have direct accounts from you. I recommend myself always to the continuance of your kind regard, and to your prayers. It is with a very lively sentiment of gratitude that I shall ever remain, Sir, and much honoured Father in Jesus Christ, your very affectionate and devoted Servant,

C. RIEU.

Spirit of God bare witness with his spirit, that he was a child of God.” He knew that his Redeemer lived; that there is no condemnation to those who are in Christ Jesus; and he presented himself before his Judge, wholly stripped of his own righteousness, but clothed in the wedding robe; holy through the holiness of his Saviour, and righteous through his righteousness. He left his relatives and friends, but it was to go to be for ever with a better and still more tender Friend, in whose bosom he hoped very soon to see again those whom he preceded only a few moments: he left his dear flock without a visible conductor, but he left it in the hands of the sovereign Shepherd;—he was therefore free from uneasiness.

The same day he wrote to the elders of his consistory the letter which follows, with the exception of a few lines of a purely private nature—

Fredericia, June 21, 1821.

Sirs,—Dearly beloved Elders, and dearly beloved brethren of the French Reformed Church of Fredericia:—

Being seized to-day with the symptoms of a distemper which has already laid many of our brethren in the grave, I think it proper to leave with you some important instructions, should it be the will of the Lord to take me to himself.

All my papers of every kind are to be sent to my relations without delay; I will bless the Lord if they derive any edification from them.

At present, my dear parishioners, I have only a single word to say to you; it is to repeat to you what you must already know—that which will occupy my thoughts even unto death—it is, that I have loved you, and love you still with all my soul; I have prayed, and will pray for you with my latest breath. I trust I have manifested my affection in preaching to you the word of God, such as I believed it in my conscience, and before God. Before preparing the nourishment which I was appointed to give you, I constantly prostrated myself at the foot of the throne of grace, to beseech the sovereign Bishop of souls to speak to you himself by my mouth, and not to permit me to mingle a single thought of my own. Alas! I am persuaded that but for my unbelief, the Lord would have in a much greater degree perfected his

strength in my weakness, and would have more exclusively exhorted you himself. Nevertheless I have this firm and perfect confidence, that He who has chosen me (me, an unworthy creature, conceived and born in sin and iniquity, dead and condemned more than a thousand times through my errors and my sins,) is faithful, in having granted to me to build upon the only foundation, *Christ crucified*; and that, notwithstanding the numerous imperfections and pollutions which, in a thousand instances stain my work, "he will keep what I have committed to him unto the end, and will preserve me unto his heavenly kingdom;" and this the more assuredly, that I lay myself at this moment at the foot of his cross, fully and completely renouncing my own righteousness, which from first to last is but as the most filthy rags, and solemnly declaring before God, that I acknowledge Jesus Christ, "God blessed for evermore," as my only Saviour, who, by his blood shed upon the cross, has cleansed me from all iniquity, and purified me by his Spirit, so that I can appear before him in righteousness. With the publican, I smite my breast, under a deep sense of my transgressions, and I cry out, like the crucified and converted thief, "Lord, remember me in thy kingdom!"

Death, however, will be to me the happiest moment of my life; although I feel myself in a strait betwixt two—that I might instruct still those souls which the Lord has entrusted to me; but I likewise repeat, from the bottom of my heart, "my sincere desire is to depart, to be with Christ, which is for me far better." Certainly, if he takes me to himself at so early a period, it is still a favour for which I cannot sufficiently humble myself before him, and sing songs of praise. What was I, Oh, my God! that the conflict should so soon be finished, before having resisted even unto blood, in fighting against sin.

My dear parishioners, take heed!—I have declared to you the counsel of God; it is true, (and I am humbled, and lament for it before the cross,) with a great deal too much weakness, and fear of men; and, above all, my conscience reproaches me with not having sufficiently imitated the example of the apostle, in exhorting each of you in particular, from house to house; but nevertheless you can bear me witness, that I have never been ashamed of Christ crucified, in speaking his word to you from the pulpit. His kingdom is therefore come nigh unto you; the arches of the edifice where you worship will attest it. Oh! how much did I wish that

all had listened to this word of life, which alone can save your souls! What delight would it have given me if many had been converted to Christ! Hear! hear his voice while it is to-day. I cry this to you from the recesses of my tomb. If you hear not, you would not be persuaded "though one should rise from the dead in your presence." Heaven and earth shall pass away, but his word shall not pass away. O Christ! save them, and pray for them, as thou hast vouchsafed to pray for me.

Farewell, then, my dear parishioners! I commend you to God, and the word of his grace: watch and pray for yet a little time, and he that shall come will come for you likewise. We shall see each other in a very short time, before the tribunal of Christ. . . . Even unto my latest breath I will pray God for you all, whom I love with the most tender affection. May grace and peace be and remain upon you henceforth, and for ever. I remain, deeply affected by all the marks of attachment you have given me, your devoted pastor,

CHARLES RIEU.

He took to his bed on the 22d, and on Sunday, the 24th June, he wrote with his pencil the following journal:

Journal addressed to my family, to show them the progress of events during my sickness, if it please the Lord to grant me the favour of withdrawing me from this world. It is to be sent along with the letter written on the evening of the 21st. (Sunday, June 24, 1821.) . . . I cannot say that I feel the smallest pain. The physician thinks me better to-day, (Sunday,) nevertheless, as there have been so many instances of danger re-appearing suddenly and unawares, I shall not in any wise regret having scribbled, from affection; these sheets for you. My soul enjoys unutterable peace and joy. If any thing would make me count upon recovery, it is the immensity of that grace which would be manifested towards me by so speedy a removal, almost before engaging in the combat. At present, I cry more for this, I think, than for the other blessing; for this crowns the whole: Who am I? I, the most unworthy and most polluted of creatures, who am I, that so much love should have been bestowed upon me? I would owe for it undoubtedly more gratitude than for any other blessing. I have done nothing to deserve it; but what say I? rather, is not all, all absolutely gratuitous? It will be pleasant for me to speak to you from time to time, in short and rapid sentences; this brings me nearer

to you; and to speak to you of God, for it is he alone whom we must regard in all this work, and learn to listen to his voice and to follow it.

A little later.—Some symptoms rather more serious; the same tranquillity of mind. I know in whom I have believed. I advance with a joy indescribable into the dark valley, for I advance towards Jesus, towards my God, towards Christ who has conquered for us. All his promises converge in one point, to overflow my soul with a joy I never felt before. No, he has not deceived us. Happy those who have believed without having seen; I go to see him as he is. I see him already. I feel his hand supporting every part of my soul; in proportion as this clay falls, the inward man is renewed; I go to be changed into his image, to be like unto him. There, where is no mourning! How I could wish to make this joy pass into your souls! But it is there where you will enjoy it, and it is he who will now console you; for I am not separated from you; the moment when I fall asleep here, I see with you Christ coming in the clouds. May you all sleep in him—adieu to all! O my well-beloved, a little hope. That happy moment is now arrived for which I sighed so earnestly—in which I habitually placed my greatest delight. Oh! how good art thou, Lord! Thy presence fills me with joy.—Resurrection and life.—Eternity, eternity with Jesus. So loved without having seen him! What shall this be? I am overcome!

The last thing which could still slightly oppress my conscience, was to give a warning to openly avowed sinners, which I had neglected in consequence of late circumstances. I have just caused them to be admonished by the means of my elders, so that I feel assured their blood will not be imputed to me.

My peace is from henceforth pure and perfect, and without alloy; my joy surpasses all understanding. I only desire to communicate it to you, in order that you may feel it. Assuredly it is not to be found in the noisy circles of the world; and its track is not been pointed out by the philosophers of the age. No, no; it is thou alone who givest it, O God, God the Saviour, God the Comforter. Praised, praised, praised for ever, be the name of thy glory! Still Sabbath morning, I will not write any more till tomorrow.—(Here the journal ends.)

I will not (says his biographer), weaken the feelings which the reading of the foregoing must excite, by

attempting to describe them; I would merely call to remembrance, that he who thus wrote three days before a death which he foresaw, was not 29 years of age, and saw before him a useful, pleasant, and happy life, even according to the estimation of the world. Monday the 25th he was seized with delirium, and on Thursday the 28th, at half-past one o'clock in the morning, his soul entered into the joy of his Lord.

THE HONEST TRADESMAN.

To the Editor.

SIR,

IN sending the following article for insertion in the *Evangelical Magazine*, the writer is desirous of directing the attention of those who are interested in the circulation of that valuable work, to the consideration, whether, in the present state of society, the Christian professor does not more frequently need to be reminded of his moral obligations, and of the necessity of fulfilling them, especially those of uprightness and honesty in dealing. He therefore hopes that the following account will induce some of your intelligent Correspondents to communicate their sentiments on this subject; and if accompanied with cases similar to that of the honest man here noticed, showing forth the excellency of the gospel "*out of a good conversation*," it will doubtless be very acceptable to most of your subscribers, and particularly so to

Bristol.

A CONSTANT READER.

IN the year 1805, a small tradesman in a country town in Somersetshire became so much embarrassed, that he thought it no more than an honest part to make known the situation of his affairs to his creditors. The consequent investigation which took place, terminated in an assignment of his effects, which, when sold, produced a dividend of nine shillings and fourpence in the pound, and he received a discharge from all further claims. But, although thus legally acquitted, and with little prospect of realizing his intention, this honest man formed the honourable resolution of attempting, at least, to satisfy what

appeared to him the obligations of unalterable justice, by making up the deficiency to all his creditors. It is true the sum required was small, not quite 90*l.*; but his means were proportionably inadequate, having now nothing but his daily labour from which it could be obtained, after defraying his necessary expenses; and his wages were discouragingly low, not having averaged to the present time more than twelve shillings per week. Mean accommodations and clothing, hard fare and hard work, have at length, in the present year, 1824, enabled him, through the divine blessing, to accomplish his purpose. The creditors have all been paid in full, and have estimated his integrity so highly, that they thought proper to acknowledge their sense of it by a handsome present.

The writer of this article is acquainted with more than one instance of like honourable conduct; and he means not to derogate from the merit of others by expressing a doubt whether with these there was much sacrifice of comfort, or perhaps even much departure from the usual style of living, in order to bring about the desired end; certainly there was not the long-continued and severe privation to which the subject of this notice submitted. It is thought proper, therefore, that such an instance of true nobility in humble life should not be withheld from public view. It may meet the eye of some who may learn from it an instructive lesson; of some perhaps who, with a clear perception of the imperative character of the duty, and an ardent desire for its fulfilment, are discouraged by the extent of their obligations, or by continued incumbrances, from entertaining a hope that this desirable event will ever be placed within their reach. To persons of this description the writer would be sorry to give pain; and there is unhappily another class with whom, if such were his inten-

tion, it is not improbable that his attempt to effect it would be unsuccessful. The insolvent debtor, who is a mere man of the world, will think that when he has given up his all amongst his creditors, and has obtained their discharge, he need give himself no further concern about them; and if we advert to the principles by which such a character is generally actuated, perhaps little more is to be expected from him. It is natural that such a one should make his subsequent industry subservient to his own gratification, and should think that no one has a stronger claim than himself to the fruits of his labours. But the *professor of religion* should entertain a different opinion. He, surely, cannot consider any property strictly his own, whilst he is conscious that there are others to whose misplaced confidence it must be imputed that *they* are deprived of what *he* now possesses. Although disengaged from further responsibility by human laws, the *Christian* must acknowledge the authority of a higher tribunal, which takes cognizance of acts unseen by human eyes, and interferes in causes for which we are amenable to no earthly court.

To satisfy claims founded in justice, yet beyond the reach of civil coercion to enforce, is truly honourable, and may be considered as a test of the sincerity of the profession we are making, and of the actual influence of religious principle upon the heart. Yet if this should be admitted as a fair criterion, what must we think of many, who maintain amongst their neighbours no ordinary character as Christian professors, and are prominent for their strict attention to what are usually termed religious duties. If such as these do only that which human courts of judicature exact, and would punish them for the non-performance of, leaving the claims of impartial justice neglected and unsatisfied, "*What do they more than*

others? do not even the publicans the same?" Is there not great inconsistency in professing, by devotional performances and observations, to walk as in the sight of a Being of infinite purity and holiness, who observes the most secret thoughts and intents of the heart, whilst at the same time we content ourselves with barely doing what, without incurring the risk of condign punishment, we cannot refuse or omit to do; forbearing to do that which we cannot but desire that others under similar circumstances should do us?

There is great danger of well-intentioned persons being insensibly influenced in their conduct by the common practice of those with whom they associate, and thus of becoming satisfied with a lower tone of morals than the exalted purity and unbending integrity of Christianity requires. If any whom it may concern of this description, shall be excited by the above simple narrative to give the subject a serious consideration, and shall be prevailed upon to imitate an example so worthy to be followed, they will find cause of thankfulness to the author of every good word and work, for thus disposing their hearts to contribute towards clearing the Christian name from what has long been its opprobrium; and surely the smiles of an approving conscience would be cheaply purchased, not merely by a temporary abstinence from luxurious indulgence and idle show, but by years of patient industry and strict self-denial. S.

A HINT TO MINISTERS.

To the Editor.

SIR,

AN evil has on several occasions, and for sundry years, come to my knowledge, which I hope may be suggested with good effect in your Magazine. Ministers in large towns frequently find it necessary for themselves and families to visit the country

during the summer months, and it is no uncommon case for them to get their country brethren to exchange pulpits with them for a Sabbath or two. All this is friendly and good; but those poorer brethren in our villages and small towns cannot travel without expense; — and sometimes when such ministers return from these friendly exchanges, among the many inquiries which are made concerning different friends, the attendance at chapel, &c. these town pastors forget to ask, "And pray what have your expenses been?" I have known, in many instances, that these plain honest men from the country have travelled backwards and forwards 40, 60, and 80 miles; and yet nothing has been said to them respecting their travelling expenditure, though in some instances their brethren must have known that one of these journeys must have cost a pound at least. I am confident that some poor ministers and their families have been put to considerable inconvenience in this way by ministers whose salaries have been three times as large as their own. No person can hesitate to say that these things ought not to be; and I am sure you will be glad if in consequence of admitting this plain statement of facts into your useful work, the evil shall at least be prevented in future. *More, however, than this ought to be done.*

A Friend to Poor Ministers.

ANOTHER HINT.

As we fear it may be the mistake of some ministers, especially in the early stages of their labours, to deal in a style of language and argumentation far above the reach of the bulk of their hearers, the following excellent sentiment, from Colton's *Lacon*, may be highly beneficial.

"In addressing the multitude we must follow the advice of *Cromwell* to his soldiers, '*Fire low.*' This is the great art of the Methodists. If our eloquence be directed above the heads

of our hearers, we shall do no execution. By pointing our arguments *low*, we stand a chance of hitting their *hearts* as well as their heads. In addressing angels we could hardly raise our eloquence too high; but we must remember that men are *not* angels. Would we warm them by our eloquence, unlike *Mahomet's mountain*, it must come down to them, since they cannot raise themselves to it. It must come home to their wants and their wishes—to their hopes and their fears—to their families and fire-sides.”

AMICUS.

LETTER FROM AN AGED MINISTER TO HIS FRIENDS IN TOWN.

My esteemed Friends,

I intended to have written before, but the labours of my situation, and my own infirmities have prevented. I hope these few lines will find you both comfortable under increasing years; strengthened with divine communications, and cheered with the delightful prospect of being for ever with the Lord in glory. I feel quite tired of this poor diseased, sinful and troubled state, but I am afraid that I am not entirely weaned from the world and all its connexions. Oh, what a tie and clog are earthly things! How they impede the aspiration of the soul to heaven! What a vast number of things there are, within and without, to interrupt communion with God; but the bright sun of glory, the morning without a cloud, shall for ever disperse these interruptions, and open a free, full, and undisturbed communication between our souls and our dear God and Saviour. Then,

Not a cloud shall arise
To darken the skies,
Or to hide for one moment
Our Lord from our eyes.

“I hope that ere long I shall meet my dear friends in the world of consummate happiness, where there is fullness of joy and rivers of pleasure flowing at God's right hand for evermore. With my best wishes and prayers I remain yours affectionately,

J. W.

MEANS OF EXTENDING REVIVALS OF RELIGION.

FOURTEEN years ago, or upwards, a great spiritual drought lay on the churches in Worcester county, Massachusetts. Seven ministers agreed to take up prayer meetings in rotation among their people, for the out-pouring of the Spirit. The seven ministers should meet in each place, and probably as many good brethren from other churches, as could find it convenient. Soon after this commenced, revivals of religion began in their circle, and the seven churches were blessed with a refreshing shower of grace. A minister in New-Hampshire being in Massachusetts, and being assured of this fact, related it when he returned to his association. They immediately resolved upon a similar line of duty in the circle of their churches and congregations. They commenced in a town where the leading characters were unfriendly to evangelical sentiment. The ministers united short exhortations with prayers for the Spirit of grace. They afterwards had the happiness to find that some souls in that first meeting were pricked in the heart. A great awakening there followed, which gave the cause of Christ a commanding tone in the church and town. A number of towns in the circle were in like manner blessed. One great town, which never before had been blessed with a shower of grace from its origin, now experienced a wonderful work of salvation. More than one hundred joined the church. In a third town a hundred united with the church in one summer and fall. Good people felt it was the Lord's doing, and marvellous in their eyes.

This accords with the following predictions relative to these last days; “It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also.” Zech. viii. 20, 21. “At that day shall they call every one his neighbour under the vine and under the fig tree;” i. e. shall unite for solemn intercession. — *Vermont Miss: Reg.*

ON JUSTIFICATION.

SIR, *To the Editor.*

Please to insert in your valuable Magazine the following extract on Justification, from the works of the judicious Hooker, Minister of the Church of England, (edit. 1682, p. 496) and oblige your most obedient,

Limehouse.

W. H.

"I will but only make a demand: if God should yield unto us, not as unto Abraham; if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes the city should not be destroyed; but, and if he should make us an offer thus large, — Search all the generations of men since the fall of our father Adam; find one man that hath done one action which hath passed from him pure, without any stain or blemish at all; and, for that only man's action, neither men nor angels shall feel the torments which are prepared for both. Do you think that this ransom, to deliver men and angels, could be found to be among the sons of men? The best things which we do have somewhat in them to be pardoned; how then can we do any thing meritorious, or worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, to as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce. We see how far we are from the perfect righteousness of the law; the little fruit which we have in holiness, it is, God knoweth, corrupt and unsound, we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckoning as if we had him in our debt books. Our continual suit to him is, and must be, to bear with our infirmities, and pardon our offences."

LAY PREACHERS.

To the Editor.

MR. EDITOR,

MUCH has been said against lay preaching, as an arrogant and pernicious novelty: but not to go back so far as Origen, who was a popular preacher long before he

was ordained, the two following instances from the "Percy Anecdotes," will show that the practice is not without precedent.

Yours, &c.

LAICUS.

In the year 1555, a Mr. TAVERNIER of Bressley, in Norfolk, had a special license, signed by King Edward VI. authorizing him to preach in any place of his Majesty's dominions, though he was a layman; and he is said to have preached before the King at court, wearing a velvet bonnet or round cap, a damask gown, and a gold chain about his neck. In the reign of Queen Mary he appeared in the pulpit at St. Mary's, Oxford, with a sword by his side, and a gold chain about his neck, and preached to the scholars; beginning his sermon in these words: "Arriving at the Mount of St. Mary's, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, carefully conserved for the chickens of the church." This sort of style, especially the alliterative part of it, was much admired in those days, even by the most accomplished scholars; and was long after in great favour both with speakers and hearers. At the time when Mr. Tavernier first received his commission as a preacher, good preaching was so very scarce that not only the king's chaplains were obliged to make circuits round the country to instruct the people, and to fortify them against popery, but laymen who were scholars were also employed for that purpose.

HENRY BROOKE, ESQ.

One Sunday, while the congregation were assembled in the rural church of the parish in which lived the amiable Henry Brooke (author of the "Fool of Quality," &c), they waited a long time the arrival of their clergyman. At last, despairing of his coming, they conjectured that some accident had befallen him; and being averse to depart without some edification, they with one accord requested that Mr. Brooke would perform the service for them, and expound a part of the Scriptures. Mr. Brooke, though not in orders, consented; and after the preliminary prayers were over, he opened the Bible and preached extemporarily on the first text that caught his eye. In the middle of his discourse the clergy-

man entered, and found the whole congregation in tears. He entreated Mr. Brooke to proceed, but this he modestly declined. The clergyman declared, that after the testimony of superior abilities, which he perceived in the moist eyes of all present, he would think it presumption and folly to hazard any thing of his own. Accordingly, the concluding prayers alone were said, and the congregation dismissed for the day.

THE SABBATH.

(Extract from a Sermon, by Gardiner Spring, D.D. lately published in New York.)

“THE various means of grace, so abundantly blessed of God, are all by his own appointment, brought into action on this holy day. But for the Sabbath, they would not be once thought of on other days; but for the Sabbath, they would soon be erased from the recollections of men, and blotted out from the record of human affairs. Is the soul enlightened, convinced of sin, humbled, renewed, invigorated, comforted, assisted in its struggles with this conflicting world, brought forward on its spiritual pilgrimage, sanctified, prepared to triumph over death and the grave, made meet for heaven, clothed as an angel of light, and presented before the throne of God without spot, or wrinkle, or any such thing? All this light, and purity, and consolation, and honour, and glory, she owes instrumentally to the Sabbath. Is this the happy allotment of the Church of God collectively? Are such the possessions of the nations of the saved, composed as they are of a great multitude which no man can number, from every kindred, and tongue, and people? With one voice must they ascribe this inestimable inheritance to the influence of the Sabbath. Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding heart. Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of Death's prison doors to those that are bound. No longer will the voice of

supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the Hearer of prayer.”

ON SLEEPING IN THE HOUSE OF GOD.

(From an American publication.)

Does it not bring many reproaches upon our holy religion, and put our blessed Redeemer to open shame, that so many of his professed disciples indulge themselves in sleep in the house of God, while he is speaking to them, by the mouth of his ministering servants, truths of divine importance; truths, on the observance of which depends their future happiness? It is readily granted, that the flesh is weak; but surely it is a great sin to indulge this weakness at such a time, and in such a place. What, shall God speak and we close our eyes and shut our ears in sleep? What sleeping Christian would not be all awake were the preacher discussing some interesting worldly concern? What client was ever known to fall asleep while listening to the plea of his advocate? What criminal ever slept while the judge delivered the sentence of the court? Did we duly feel the importance of the message delivered by the ministers of Christ, the world would no longer have occasion to reproach Christians for this inconsistency of conduct. Will the sleeping Christian take a word of advice? Let some portion of the Sabbath morning be spent in prayer that God would preserve him from a lethargic frame of body or mind, while in the house of God; and that his heart might be duly impressed with the solemn truths of God's word; and then, if, while the word is dispensed, he should find himself inclined to drowsiness, let him call to mind this prayer; and if offered in sincerity, it is believed he will sleep no more.

THE GOODNESS OF GOD.

(From Charnock on the Divine Attributes.)

The goodness of God comprehends all his attributes. All the acts of God are nothing else but the effluxes of his goodness, distinguished by several names, according to the objects it is

exercised about. As the sea, though it be one mass of water, yet we distinguish it by several names, according to the shores it washes and beats upon — as the British and German Ocean, though all be one sea. When Moses longed to see his *glory*, God tells him he would give him a prospect of his *goodness*; “I will make my goodness to pass before thee.” His goodness is his glory and godhead, as much as is delightfully visible to his creatures, and whereby he doth benefit man. “I will cause my goodness,” or *comeliness*, as Calvin renders it, “to pass before thee;” what is this but the train of all his lovely perfections, springing from his goodness? The whole catalogue of *mercy, grace, long-suffering, abundance of truth*, summed up in one word. All are streams from this fountain; he could be none of this were he not first *Good*.

When it confers happiness without merit, it is *Grace*; when it bestows happiness against merit, it is *Mercy*; when he bears with provoking rebels, it is *Long-suffering*; when he performs his promise, it is *Truth*. When it meets with a person to whom it is not obliged, it is *Grace*; when he meets with a person to whom he hath obliged himself by promise, it is *Truth*; when it commiserates a distressed person, it is *Pity*; when it supplies an indigent person, it is *Bounty*; when it succours an innocent person, it is *Mercy*; all, all summed up in this one name of **GOODNESS!**



THEOLOGICAL GLEANINGS.

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifting up his eyes to heaven, he said, “Lord, thou knowest where I have laid up my treasure.”

The wicked dwell more on the faults of God’s children than on their graces: as the flies settle on a sore place, and as vultures fly over the gardens and delight to pitch on carrion.—*Manton*.

Many plead for those opinions and notions upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint about justification, than all the

wrangling disputes of learned men.—*T. Cole*.

Go to dying beds; there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can tell you what a blessing it is to have the king of terrors converted into a messenger of peace.—*Hervcy*.

Mr. Hervcy being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his breast, “O, Sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within.”

A gentleman having lost a favourite son, said, when some friends offered him condolence, “I would be content, was it possible, to lose a son every day in the year, might I but be favoured with such manifestations of God’s presence and love as I have experienced on the present occasion.”—*Gifford*.

Men often go to God in duties, with their faces towards the world; and when their bodies are on the Mount of Ordinances, their hearts will be found at the foot of the hill, going after their covetousness.—*Boston*.

What grosser contradiction can you conceive, than to confess yourself guilty and to implore pardon, while at the same time you cherish a hope of being favourably regarded on your own account?—*Venn*.

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion; and as easily persuaded to lay it down: like the new moon, which shines a little in the first part of the night, but is down before half the night is over.—*Gurnal*.

Sometimes by the force of truth, the outer door of the understanding is broken up, while the inner door of the will remains fast bolted.—*Boston*.

None are transplanted into the paradise above, but from the nursery of grace below.—*Boston*.

An heathen could say, when a bird (scared by an hawk) flew into his bosom for refuge, “I will not kill thee, nor betray thee to thy enemy, seeing thou flyest to me for sanctuary.” Much less will God either slay or give up the soul that takes sanctuary in his name.—*Gurnal*.

God himself is the stability of our spiritual strength. Were the stock in our hands we should soon prove broken merchants.—*Gurnal.*

It is but a small thing to see Christ in a book, as men see the world in a map; but to come near unto Christ, to love him and embrace him, is quite another thing.—*Rutherford.*

The rock followed the Israelites. Every believer has Christ at his back, following him with strength as he goes, for every condition and trial.—*Gurnal.*

God hides himself and his providence behind second causes.—*Ibid.*

To a lively believer who enjoys continual fellowship with God, every day is a Sabbath, and every meal a sacrament.—*Hervey.*

God's comforts are no dreams. He would not put his seal on blank paper, nor deceive his afflicted ones that trust in him.—*Rutherford.*

God who enables sinners to thirst after grace, will surely give them the grace they thirst after.—*Arrowsmith.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward.*

I have read of a great commander, who being extremely tortured with thirst, sold himself and all his army into the enemy's hands for a draught of cold water, which when he had drank he said, "*O quantum, ob quantillum!*" i. e. How little is that for which I have parted with so much!—*Arrowsmith.*

Time was when Satan showed our Saviour all the kingdoms of this world and the glory of them. Oh, Christian! if ever the world appear to thee temptingly glorious, suspect it for one of Satan's discoveries.—*Arrowsmith.*

Wealth is an accessory good, but no necessary blessing! A Christian may be completely happy without it.—*Ibid.*

Of a small handful of outward things I am ready to say, It is enough: but that which I long passionately for is a large heartfelt of God in Christ.—*Arrowsmith.*

Other books may render men learned unto ostentation; but the Bible only can make them really wise unto salvation.—*Arrowsmith.*

Nature can afford no balsam fit for the cure of souls. Healing from duties and not from Christ, is the most desperate disease.—*Wilcox.*

Welcome the Cross of Christ, and bear it triumphantly; but see it be indeed Christ's Cross, not thy own. *Ib.*

The works of men, without the blood of sprinkling, will be but as a withered leaf amidst the inextinguishable burning.—*Hervey.*

As the setting sun appears of greater magnitude, and his beams of richer gold than when he is in his meridian, so a dying believer is usually richer in experience, stronger in grace, and brighter in his evidence for heaven than a living one.—*Anon.*

ANECDOTES.

MERCY BETTER THAN SACRIFICE.

BENEVOLENCE, or Charity, were never carried higher than by some of the first Christian bishops. The Bishop of Nola, having nothing left to purchase captives, actually *pawned himself*; and by this stretch of heroism, restored to a poor widow of mean rank her only son!

When the Romans had ravaged the province of Azazene, and 7000 Persians were brought prisoners to Armida, where they suffered extreme want, Acases, the bishop of that city, observed that as God had said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds, the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varennes, the Persian monarch, was so charmed with this humane action, that he invited the Bishop to his capitol, where he received him with the utmost reverence, and for his sake conferred many favours on the Christians.

Ethelwold, Bishop of Winchester, in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, "That there was no reason that the senseless temples of God should abound in riches, while his living temples were perishing with hunger."

MR. EBENEZER RENNIE.

To the Editor.

My dear Sir,—As the example of my dear departed Deacon has been of great service *here*, it may be hoped that the relation of a few particulars in your *Evan. Mag.* may prove a stimulus to some of our friends at home. I hope you will please to place it with the Obituaries. Your affectionate and most obedient servant,

RICHARD KNILL.

St. Petersburg, June 4, 1824.

"Precious in the sight of the Lord is the death of his saints;" and such a precious sight we have lately seen in the peaceful and happy death of our beloved deacon, Mr. E. RENNIE, who died at St. Petersburg, Nov. 19, 1823, aged 42 years.

When his pious mother was just expecting to introduce him into the world, she was bereaved of her husband. This was a trying dispensation; but she cast herself and her offspring upon God; and the wonderful manner in which she was supported left a delightful savour on her mind, which she retained to the day of her death. It was with a view to perpetuate this divine loving kindness, that she called her new born infant "Ebenezer;" and as soon as he was capable of understanding the meaning of his name, she explained to him the reason why he was thus called, and endeavoured to lead him to love and serve this gracious and Almighty Friend.

At a suitable age, Ebenezer was apprenticed to a bookbinder in Glasgow, and at the expiration of his apprenticeship he went to London. Here his situation was very perilous, for his companions cast contempt on the sacred ordinances of religion, and spent the Lord's Day in folly and dissipation. "My hand trembles when I think how narrowly I escaped this pit of destruction, and how many of the youth of the metropolis sink in it and rise no more." Happily for young Rennie his pious mother had well stored his mind with the truths of the Bible, and her own blessed example had made a deep impression on his mind, which was frequently revived by some occurrence in providence, or some faithful sermon which he occasionally heard. One

thing in his history is very remarkable. It is this:—His mother had always kept up prayer in the family, and when Mr. Rennie was going to be married, a thought darted through his mind, that his domestic concerns would not be complete without a family altar. Just at this time also he heard a sermon on the importance of family religion, which produced deep convictions on his heart, and ended in his conversion to God. He now for the first time mentioned the importance of prayer—family prayer—to his intended wife, who treated the subject very coolly, but did not oppose. On their marriage day, they commenced this sacred duty, amidst great ignorance and imperfection; serious remark sometimes followed the prayer, and the whole was crowned with the divine blessing, in the conversion of his beloved wife. They now became regular attendants at the Scots' Church, Crown-court, where the work of divine grace was carried on and increased in their hearts. Their family worship, which commenced with prayer, was afterwards accompanied with reading a chapter, and ultimately with singing a hymn. Thus in one year from their wedding-day they had both embraced Christ Jesus the Lord, and were walking in all his ordinances and commandments blameless. Happy consummation! May every young married couple who read this imitate their example, and be blessed in like manner.

From the time of Mr. Rennie's marriage until they left England, they took several young people, and brought them up to business. The temporal welfare of these young persons was assiduously attended to, but the care of their soul was considered the one thing needful; and the Lord infinitely blessed their endeavours, for *the greater number of these young people became genuine believers*. When Mr. R. mentioned this circumstance to me, I could not help exclaiming, "What a blessing may little tradesmen be, with very slender means, when their hearts are supremely devoted to God! May the Lord inspire the soul of every pious tradesman to train up, if it be but one soul for heaven."

In the year 1818, Mr. Rennie came to

St. Petersburg at the desire of Dr. Paterson, to become bookbinder to the Russian Bible Society, and was soon after chosen as a deacon of our infant church. In the prosperity of this little Society he took a most lively interest, and in addition to his personal exertions, gave 10*l.* annually to its support. Some of his last prayers were for unity, spirituality, and increase; and in his will he bequeathed 3000 roubles for perpetuating the gospel among us.

In 1820, I became acquainted with this devoted Christian, since which period I frequently solicited his assistance for various objects. He always received me on such occasions with a smile, and always afforded the most prompt and liberal aid. This, together with the like liberality from other members of the church made it quite pleasant for me to go to them with a petition.

Had Mr. R. lived till Jan. 1824, he intended to support a Native preacher in India; this was known to his beloved wife, who now does what he intended to do, by supporting a native preacher, to be called "Ebenezer Rennie." She knows of no way in which she could, more honourably, or more sacredly perpetuate the memory of her dear departed friend; and the subject is so interesting and so important, that it merits the consideration of all whom the Lord has constituted his stewards, and who must shortly give an account of their stewardship. I am solicitous to introduce this particular to the notice of the friends of Jesus, because some things that I have mentioned in times past have turned to good account for the poor heathen, and I hope that on some considerate minds the above statement may have good effect also.

I believe that for many years Mr. R. enjoyed an unclouded evidence of his interest in Christ. The sting of death was gone. The state of his mind in the prospect of eternity was most delightful. It could be scarcely said that he passed through the valley of death, for the sun of righteousness shone full upon him. I have witnessed many happy death-bed scenes, but nothing like this—it was joy unspeakable and full of glory. The Sunday fortnight before his death, he attended chapel in perfect health. The subject was,—
"Which things the angels desire to

look into." On the Tuesday following he called on me and renewed the subject. "I had great enjoyment," said he, "in following the angels in their investigations, and hope soon to be with them, where I shall know all things perfectly." Two days after this he was taken ill, and in nine days more his spirit joined the spirits of the just. During his short illness, his conversation with his family and friends was always sweet and edifying, sometimes rapturous. The Sunday before his death, when his adopted daughter was reading to him the 3d of John, he was frequently overcome with joy, especially with those beautifully touching and comprehensive declarations contained in verses 13, 14, 15, 16. An hour before his happy spirit took its flight, Dr. Paterson said to him, "Is the Lord Jesus precious to you *now*?" He answered, "Yes;" and spake no more. His funeral was to us a most solemn and affecting scene. Devout men carried him to his grave, and I trust we have all felt this event as a powerful admonition to make our calling and election sure.

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RECENT DEATH.

REV. ALEXANDER WAUGH.

DIED at Godstone, on his way to Worthing, on the morning of Monday, Aug. 2, the Rev. ALEX. WAUGH, A.M. minister of the Scottish Presbyterian church in Miles's-lane, in the 30th year of his age, and fifth of his ministry. It graciously pleased his heavenly Father to preserve his mind, to the close, in the undisturbed exercise of his faculties; and to enlighten the long night of his affliction with the cheering hope of immortal blessedness. Hope, founded exclusively on the atonement and promises of the divine Redeemer, whose gospel it was the delight of his heart to preach to guilty, enslaved and perishing men. He was buried in the family grave in Bunhill-fields, on Tuesday the 10th inst. after a very suitable and impressive address by the Rev. W. Broadfoot, of Oxendon Chapel, Haymarket, to a numerous body, besides his own family, of Christian friends, who of their own accord attended as mourners, in testimony of their esteem, of, and attachment to, his personal piety and ministerial faithfulness.

## POETRY.

## THE UNSEEN EYE.

THERE is an eye that never sleeps,  
But constant watch unwearied keeps,  
Invisible to all!  
The heart's dark thought of sin it knows;  
The drooping mourner's silent woes  
Beneath its notice fall.

Oh! may this eye on me and mine,  
On all I love, benignant shine,  
With mercy's heav'nly ray!  
In life's tempestuous sea a star,  
A beacon-light in passion's war,  
To guide us, lest we stray!

For how should Nature's fragile bark,  
'Mid booming waves and tempests dark,  
In safety ride the storm?  
Did not the eye of Sovereign Love  
O'er the vex'd flood still watchful move,  
Kind as in brightest calm!

But ('neath that all-pervading view,  
That through the trackless ether blue  
Directs the sea-fowl's wing;  
'Mid arid wilds, tho' far she's err'd,  
Guides to her nest the desert bird  
Supplies of food to bring;)

Our path's secure, where'er we roam,  
Though polar rocks we call our home,  
Or India's burning shores:  
What though by friends unseen—forgot!  
'Tis Wisdom rules our chequer'd lot,  
Its eye our way explores.

If thus we're made the care of Heaven,  
Our trials prove but blessings, given  
To wean from earthly toys;

To teach, our home's beyond the sky,  
By love prepar'd!—a rest on high!—  
A bliss no sin alloys.

And sweet the thought!—that gracious  
Hath pitying view'd our destiny, [Eye  
And wept o'er human woes!  
When all of agony, e'er known—  
E'er felt—inflicted—gazed upon,  
'Gainst sin's meek victim rose.

Yes! for that Eye which lights the day,  
Whose law bright seraphim obey,  
Was once suffus'd with tears;  
When veil'd in frail humanity,  
The condescending Deity  
His people's judgment bears.

When his Redeemed's wound was heal'd,  
That languid Eye in death was seal'd,  
But cheer'd the gloomy grave!  
And now its fiery eagle glance  
Shall pierce its foes, as with a lance,  
"Nor rocks nor mountains save."

Oh! when that awful day doth come,  
That the great Judge shall fix the doom  
Of earth's assembled race;  
May I amidst his children stand,  
In truth array'd, at his right hand,  
And view his glorious face!

Then shall the radiance of that Eye,  
Beaming with love and majesty,  
Unclouded on them fall;  
While heart and eye, and ear and voice,  
In hope's fruition blest, rejoice  
In Him, the One Great All.

Bath.

F. C—y.

## TO MRS. HANNAH MORE,

By the Rev. J. NEWTON, written in her Album at Cowslip Green, when asked to insert his name, previous to seeing her, as was the custom.

Why should you wish a name like mine  
Within your book to stand,  
With those who shone, and those who shine  
As worthies of our land?

What will the future age have gain'd,  
When my poor name is seen,  
From knowing I was entertain'd  
By you at Cowslip Green?

Rather let me record a name  
That shall adorn your page,  
Which, like the sun, is still the same,  
And shines from age to age:

Jesus, who found me when I stray'd  
In Afric's dreary wild,  
Who for my soul a ransom paid,  
And made his foe a child.

He taught my wild blasphemous tongue  
To aim at pray'r and praise,  
To make his grace my theme and song,  
And guided all my ways.

A pattern now of Mercy's power,  
Where'er I stand is seen;  
Such as I think was ne'er before  
Beheld at Cowslip Green.

## REVIEW OF RELIGIOUS PUBLICATIONS.

*A New Family Bible and Improved Version, from Corrected Texts of the Original; with Notes Critical and Explanatory, and short Practical Reflections, &c.* By Rev. B. Boothroyd, LL.D. 4to. Vol. ii. 1*l.* 16*s.*; vol. iii. 1*l.* 12*s.* Duncan, Hatchard, &c.

WE sincerely congratulate Dr. B. on having completed a task that was perhaps never before accomplished by a single individual; namely, a corrected Hebrew text of the Old Testament, and a revised English version of the whole Bible. The first volume of this work was reviewed in the 27th vol. of our Old Series (for 1819), pp. 146, 191; and we are happy to say, that the work improves in our estimation as it proceeds. The second volume comprises from Job to Malachi, and the third includes the whole New Testament.

In our former Review, we observed that the author has judiciously availed himself of the labours of preceding critics, of which the Notes to his Hebrew Bible form a valuable synopsis. See *Evan. Mag.* vol. xxv. p. 20. We might have added, as respects the Pentateuch, that both his text and translation include the additions of the Samaritan Pentateuch, and the best authenticated various readings of both the Hebrew and Greek originals; which to Biblical critics will supply the want of several expensive volumes.

We have formerly observed, that in the poetic parts of Scripture the author has preserved the metrical form, on the plan of Bishop Lowth; and as a farther specimen, we shall here insert his version of the 8th Psalm entire.

### PSALM VIII.

- 1 O Jehovah, our God!  
How excellent thy name through all the earth;  
Who hast placed thy glory above the heavens!
- 2 From the mouths of babes and sucklings  
Thou ordainest strength against thine opponents;  
So as to put to silence the enemy and avenger.
- 3 When I behold the heavens, the work of thy fingers,  
The moon and stars which thou hast formed,
- 4 What is man that thou art mindful of him?  
And the son of man that thou regardest him?
- 5 For thou madest him a little lower than the angels,  
And crowndest him with glory and honour!
- 6 Thou gavest him dominion over the works of thy hands,  
And didst put all things under his feet:

7 Flocks and all herds; and also the beasts of the forest,

8 The birds of the air, and the fishes of the sea,  
That pass along the paths of the waters!

9 O Jehovah, our God!

How excellent thy name through all the earth!

We have not here room for Dr. B.'s critical notes, but cannot persuade ourselves to pass over his practical reflections, which appear to us very excellent and judicious.

"1. While we contemplate the works of God, we should thankfully admire his kindness to, and care of, man. When brought into the world, we find in the affections of our parents the means of safety. They, through his wise appointment, watch over us, and, as long as necessary, provide for us. Afterwards, in his good providence, he affords us supplies. The earth is full of his riches, and they are given for the use of man. Never let us abuse our dominion over inferior creatures; and while we feed upon them, let us love and praise Him who has allowed us so kindly and freely this great indulgence.

"2. We may here learn the grace of our Lord Jesus Christ, who, when he was rich, for our sakes became poor, that we through his poverty might be made rich. The apostle applies what is here said to him, both in his state of humiliation and exaltation: He, the Lord of angels, by assuming human nature, was made a little lower than they; became a man of sorrows and acquainted with grief. No instance of divine goodness is like to this, that God should give his only Son to sufferings and death for our salvation. But he has gloriously exalted him, and given him a name which is above every name. He is now crowned with glory and honour. When we contemplate this scene of wonders, surely we have peculiar reason to say, 'What is man that thou art mindful of him? and the son of man that thou regardest him?'"

The third volume is, without any fulsome flattery, very respectfully dedicated to his present Majesty, George IV.; and in the preface to this volume, Dr. B. in very temperate language, but forcible reasoning, contends for aspersion as the primitive mode of baptism. To this is also prefixed a General Index to the whole Bible, with a Geographical Index of all the places therein mentioned, accompa-



nied with maps of Canaan and of the countries visited by the apostles. From this volume we shall give two short specimens, the one from St. John's gospel, the other from the epistles.

"1 In the beginning was the word, and the word with God, and the word was God. 2 He was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life, and the life was the light of men. 5 And the light shone in darkness; but the darkness admitted it not. 6 There was a man sent from God whose name was John. 7 He came for a testimony, to testify of the light, so that through him all might believe. 8 He was not that Light, but was sent to testify of that Light. 9 The true light was that which coming into the world, enlighteneth every man. 10 He was in the world and the world was made by him, yet the world knew him not. 11 He came to his own *land*, and his own *people* received him not. 12 But as many as received him, to them he gave the right to become the children of God, even to those that believed on his name; 13 Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. 15 John testified of him, and cried, saying, 'This is he of whom I spoke; he that cometh after me is preferred to me, for was before me. 16 And of his fulness we all have received: and grace upon grace. 17 For the law was given by Moses, but the grace and the truth came by Jesus the Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.'

In these specimens it will be seen that Dr. B. keeps as close to the style of our venerable translators as the changes of language and his views of the sense of the writer will allow. Far from favouring the Socinian glosses on this important proem to St. John's gospel, he considers it as a clear and decided proof of the proper divinity of our Saviour, and in his notes supports this interpretation by references to the most able critics and commentators.

We should be glad to extract largely from the text and notes of the Epistles; but must forbear: we shall give only two or three detached passages from the most difficult parts of St. Paul's Epistle to the Romans.

Chap. viii. 18. "For I reckon that the

sufferings of this present time are not worthy to be compared with the glory which shall be manifested to us. For the earnest expectation of mankind waiteth for this manifestation to the sons of God: (for mankind were made subject to vanity; not willingly, but through him who subjected the same,) in hope that mankind will be delivered from this bondage of corruption into the glorious freedom of the children of God. For we know that all mankind groan and travail in pain together until now," &c.

Chap. ix. 3. "For I could wish that I myself were made as one accursed, after the manner of Christ, for my brethren, my kinsmen according to the flesh: . . . Whose are the fathers, and of whom, as concerning the flesh, is Christ, who is over all, God blessed for ever. Amen."

Once more. Ver. 14, &c. "What shall we say then? Is there unrighteousness with God? By no means. For he saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' So then, it is not of him that willeth, nor of him that runneth, but of God that hath mercy. For the scripture saith to Pharaoh, 'Even for this same purpose have I preserved thee, that I might show my power in thee; and that my name might be declared throughout all the earth.' So then he hath mercy on whom he will, and whom he will he suffereth to be hardened." Thou wilt say therefore to me, 'Why doth he still find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest to God?' &c.

Having given these few specimens, we can only add, and we do it with great pleasure, a general testimony in favour of the work, as doing great honour to the author, and, we trust, calculated to render much glory to God. We particularly recommend it to ministers and students, and though its size and price may render it inaccessible to many without assistance, we hope there are numerous churches which contain at least *one* wealthy layman who is able to present to their pastor so valuable a present. It is not, however, confined to ministers; gentlemen of scriptural taste and liberal education will find in it a fund of instruction and improvement. But Dr. B.'s work has a particular view to the use of families in his practical remarks, which are always confined to a moderate compass, and much better adapted to domestic worship than the unwieldy volumes (however excellent) of some of his predecessors in this department.

*Massillon's Thoughts on Moral and Religious subjects, extracted from his works, and arranged under distinct heads.* Translated from the French by the Rev. Rutton Morris, English Minister at St. Pierre and Calais. 5s. Westley.

MASSILLON is well known to have been one of the most eloquent of the Catholic preachers in France in the reign of Louis XIV. Some of his discourses are supposed to exceed those of any preacher or writer of his age. "His name has become that of Eloquence itself." His works were published in a great number of volumes, from which a French writer, we believe the *Abbé de la Porte*, collected, in the year 1748, a volume, entitled *Pensée sur différents sujets, &c.* of which the volume before us is a translation. It contains many very just, original, and striking thoughts, and discovers much knowledge of the human heart. We select a passage relating to the priesthood.

"If the dignities of the church were, as formerly, only a pure and laborious ministry, without glory or pomp, which exposed us to hunger, nakedness, persecution and death, should we think them worthy of our eager pursuit? If they required us only to watch unto prayer, and to the ministry of the word; to bear the burthen and heat of the day; if the honour of the sanctuary offered nothing more flattering than these two duties, would the apostolic portion be so much coveted? Alas! we should soon feel our eager desires abate, and our solicitations and pursuits changed into fears, objections, and foolish excuses, on account of our unworthiness and weakness. In a word, if it were only to be 'fishers of men,' the conducting of the boat would not appear very worthy of our pursuit. But we know that the sea upon which we are about to embark, conceals treasures in its bosom; that the lines of Peter possess the power of finding a piece of money even in the entrails of a fish: with this hope we desire to pilot the vessel, and to succeed to his ministry.\*"

These are remarkable sentiments for a prelate of the church of Rome! The pious and worthy translator published this volume in hope of obtaining aid from its sale

to enable him to continue his evangelical labours in France; and we sincerely wish him success.

*Treatises on Justification and Regeneration.* By J. Witherspoon, D.D. with an Introductory Essay by W. Wilberforce, Esq. M.P. 12mo. 3s. 6d.

*Private Thoughts on Religion.* By the Rev. T. Adam, late Rector of Winttringham; with an Introductory Essay by the Rev. D. Wilson, M.A. 12mo. 3s.

*The Christian Remembrancer.* By Amb. Serle, Esq. with an Introductory Essay by Dr. Chalmers. 12mo. 3s. 6d.

THESE volumes contain a farther continuation of a series of "Select Christian Authors," now publishing by Messrs. Chalmers and Collins, of Glasgow, of which we have noticed several preceding volumes in our Magazines for *Feb. May,* and *July.* The works here reprinted, are certainly standard works in theology, and the writers may properly be numbered among our Christian Classics. Dr. *Witherspoon* was a Scotch divine of the last century, and a profound theologian of the Calvinistic school. In 1768, he went to America as President of Princeton College, New Jersey, and died in that country in 1794. Mr. *Wilberforce*, in his short but excellent discourse prefixed to this volume, remarks, that "the author had drunk largely of that abundant stream of practical divinity which is supplied by what I may be permitted to term the church's well-head, the works of the ancient worthies of the English religious Establishment, from the period of the Reformation till toward the close of the 17th century, to which also many of the excellent Puritan writers copiously contributed. And while his writings contain much of that searching examination of the human heart, for which they were so distinguished, we have the same sentiments at a less expense of time and trouble; relieved not only from their prolixity, but sometimes from their obscurity, by the omission of those numerous subdivisions with which our older divines so generally abound."

Mr. *Adam* was a judicious and popular clergyman in Yorkshire; his *Private Thoughts* were reviewed by us in the *Evan. Mag.* for 1796, (p. 40,) and our account harmonizes with the character given by Mr. *Wilson* in his valuable prefatory Essay. "He (Mr. Adam) scrutinizes the whole soul; dissipates the false glare which is apt to mislead the judgment; exposes the imperfections of what is apparently most pure and inviting; and thus teaches us to make our religion more and

\* The eloquence of Massillon was rewarded with the Bishopric of Clermont, in which he conducted himself very laudably; he reduced the exorbitant rights of the episcopal roll to moderate sums, and in the course of two years privately transmitted 20,000 livres to the Hotel Dieu of Clermont.

more spiritual, holy, solid, practical, humble, sincere." To this volume is also prefixed a recommendation to a former edition, under the title of "Advertisement," which appears to have been written by the late Rev. Mr. Richardson of York.

The third work, by Mr. *Serle*, though very popular, having gone through many editions, seems hitherto to have escaped our notice, and certainly does not now need our encomium. Mr. S. was, we believe, a frequent hearer of Mr. Romaine, in whose theological sentiments he generally coincided. His style of composition was equally simple, but much more elegant; and his doctrine at once purely evangelical and practical. Dr. *Chalmers* says, "The Treatise, as the author remarks, is rather intended for hints to carry on the mind to farther meditations, than for full and exact meditations themselves, and is brought into a narrow compass, that the serious Christian may find it a little *Remembrancer* with many short errands to his heart.—And, as the reader from our previous observations (says Dr. C.) will not fail to remark, that it is not the mere knowledge or possession of any truth, but the constant remembrance of it, which can give it an operative influence over the mind, and make it issue in those practical results which such a truth is fitted to produce;—so, however important those precious truths are, which are so clearly and impressively presented in the following treatise, yet they can have no saving or salutary influence without being kept in constant remembrance."

We are happy to see works of so much excellence presented to the public in so good a style of paper and printing at so reasonable a price; and shall be glad to see them supersede much of the trash published under the name of divinity in the present day.

*The Duties and Temper of the Christian Shepherd: A Sermon preached at the Parish Church of St. Mary, Islington, July 11, 1824, on occasion of being inducted into the Vicarage of that Church. By Daniel Wilson, A. M. late Minister of St. John's Chapel, Bedford Row. 2d edit. 8vo. 1s. G. Wilson.*

THE admission of an evangelical and zealous minister into the pulpit of a parish church as its *Vicar*, must afford sincere gratification to Christians of every denomination, who sincerely rejoice that "Christ is preached." Mr. Wilson's talents and usefulness are well known, and we earnestly pray that his health may be so renewed as to enable him, for many years,

to discharge the duties of a parochial minister in the populous and extensive parish of Islington, and with a degree of success equal to his warmest wishes.

The text of this Induction Sermon is 1 Pet. v. 2, 3. "Feed the flock of God," &c. from which the preacher considers, 1. The *Duties*, and, 2. The *Temper* of the Christian Shepherd. Both these topics are treated with great simplicity, seriousness, and humility, affording a specimen of what the parish may expect from his pious and zealous labours.

The Rev. Mr. Jerram, of Chobham, we are told, succeeds Mr. Wilson, as minister of St. John's Chapel.

*Excitement to increasing Zeal and Liberty [in the pursuit of Missionary objects: a Discourse delivered at the Tabernacle, London, on Lord's Day, May 9, 1824. By the Rev. John Hyatt. Published at request. 1s. Westley.*

FROM Isaiah xi. 6, "The wolf also shall dwell with the lamb," &c. The preacher considers, 1. "The melancholy description which the prophet gives of mankind in their fallen and unregenerate state; and, 2. The import of the promise which the text expresses." This discourse, delivered a few days before the Anniversary of the London Missionary Society, was well adapted to prepare the minds of the congregation for that sacred festival, and affords an encouraging prospect of the further success of missionary undertakings.

*Lord Byron's Works viewed in connexion with Christianity, and the obligations of Social Life: a Sermon delivered at Holland Chapel, Kennington. By the Rev. J. Styles, D.D. 1s. 6d. Knight & Lacey.*

THE writings of Lord Byron, with others of the same school, have been to England for many years as the hail on Egypt, desolating some of the fairest promises of spring; and, in some instances, it is to be feared their effects resemble the judgment on the first-born, and that in many a house there is one dead, smitten by the blast.

Dr. S. has, with the fearlessness of conscious power, associated with the high principles of Christianity, warred, not with Lord Byron, but with infidelity in her giant defender. He has ably shown, that the splendid veil formed of his most beautiful poetry, covers only moral putrefaction and death; and that the youth who listens to the sounds of his most unrivalled harp, is exposed to the loss of purity and peace. He has satisfactorily



proved that infidels are as much the enemies of "the life that now is, as of that which is to come." That were their efforts successful, they would subvert the foundations of society, and overturn the pillars that support the altar and the throne.

Those contemptible allies and coadjutors of Infidelity, the scribblers of Sunday papers, have published the defeat of her chieftain in the utterly false and malignant attack on the personal character of the Doctor. We know that "Crush the wretch," was once the watchword of their camp; and this blasphemy of their scorn was directed against the name that is above every name. All that we ought to wish to escape from in these men, is their praise. We cordially recommend this sermon, especially to those who have felt the fascinations of the poetry of the infidel school: and were this production elaborated into an essay, on the Character and Tendency of Lord Byron's Writings, it would form a good book, which Milton says, "is the life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

CHINA: *A Dialogue for the use of Schools: being ten Conversations between a Father and his two Children concerning the History and present state of that Country.* By an Anglo-Chinese. 1s. 6d. Nisbet.

THIS is a very interesting little book, admirably adapted to inform and delight the young, whose interest it is evidently the design of the author (we presume Dr. Morrison) to promote, as well as to excite the attention of persons generally to the Chinese language, and to the moral circumstances of that immense nation, which forms nearly one third part of the population of the globe.

We understand that one object of Dr. Morrison's visit to his native country, is to promote the study of Chinese literature; for this purpose he has brought with him a library of 10,000 volumes, which he proposes to leave in England for the use of those who may bend their attention to this most interesting people. Surely the object is worthy the attention both of the scholar and the philanthropist. "The general scholar, by the Chinese language, is introduced to the history of a very large portion of mankind, during many centuries past; and to the actual transactions of government, and daily occurrences; amongst nearly one third of the human species. China, and all that concerns it, are of considerable commercial importance to England, and a knowledge of commercial affairs is promoted by a knowledge of the

language. To the Christian philanthropist there is no other living language of equal importance, because there is no other language so extensively known amongst men as the Chinese." "I should like to see," says this excellent author, "ten or twenty good Chinese scholars in England: it is said that his present Majesty, when a prince, was very fond of Chinese architecture, furniture, &c. I wish King George the Fourth would endow a Chinese fellowship or two; and then the English government need not go to Rome, or to Naples, seek for a Chinese interpreter."

In directing his attention to the young, the author has acted wisely, and we trust the judicious effort will be crowned with success. The little work contains a vast portion of valuable information regarding the Chinese, their origin, chronology, literature, government, laws, education, and moral condition: this information is interspersed with useful observations on topics adapted to gratify the juvenile reader; hence, in noticing the various dynasties from the *Hea-dynasty*, which commenced about the time of Nimrod, B. C. 2176, to the *Tsing dynasty*, which began in A.D. 1643, and continues to the present day, the author refers to some of the most distinguished cotemporary events that occur, and the most famous characters, both patriots, legislators, senators, philosophers, orators, poets, and missionaries, that appear in the Jewish, Roman, Grecian, and British History; so that we know not where so much information is so judiciously condensed as in this book; and in recommending it to the attention of our readers, we take leave to state, in the words of the author, that "Christian Britain ought to use prudent and peaceable means to convey the light of divine revelation to China, Japan, the Loo-Choo Islands, Cochin-China, and all the colonies in the Chinese Archipelago, where the Chinese language is read. In order to this, the Chinese language should be more studied by the Christian world, and more attention turned to the literature of that country; for how shall the truths of divine revelation be conveyed, opened, and expounded, without the thorough knowledge of the language and the literature of China."

THE MODERN TRAVELLER.—Syria and Asia Minor. 4 Parts. 18mo. each 2s. 6d. Duncan.

THE two first Parts of this work, containing Palestine, were mentioned in July: these follow them, and so far (at least) the *Evangelical Magazine* can accompany "the Modern Traveller," being all holy

ground; sanctified by its connexion with Scripture history. Syria includes the provinces of Damascus, Tripoli (in Asia), Aleppo, and to the East, Palmyra, (or Tadmor), alike famous for its founder Solomon, and for the splendour of its ruins. Asia Minor includes the seven churches of Asia, Tarsus, Iconium, Nicomedia, Nice, &c. The accounts are of course very brief; but as they appear to be taken from the most respectable modern travellers, they are necessarily very interesting, especially to readers of the Scriptures, as they throw great light on the sacred history and topography: we could have wished, however, that the Greek names had been uniformly expressed in Roman letters, which is not always the case.—(See pp. 188, 9.) And we should have been much gratified by an *Index* to the *Names* of all the principal places described, which might be compressed in a very few pages. The maps appear to be carefully drawn, and the views are very neatly engraved; some even elegantly. We cannot but think that works of this nature are far more suitable for young persons than tales and novels, even should they be *religious* novels; as they combine entertainment with instruction, in a manner that scarcely any other class of writings can pretend to.

*Tales from Afar.* By a Clergyman.  
Author of "Tales from Switzerland."  
12mo. 4s. 6d. Westley.

WE are known not to be partial to fiction, not as questioning its lawfulness in many cases, but from a dread of its abuse. If, however, we are to have Tales, let them be such as these—beautiful and instructive—without a dagger and without a sting. The tales herein contained are six: "My College Friend—The Village Pastor, (a sequel to one of the Tales from Switzerland)—the Missionary—the Drooping Lily, (in verse)—the Surprise—and the Thunderstorm. The author has evidently a fine poetical imagination, which he has devoted to the cause of evangelical religion and humanity. His pictures are beautiful; but his colouring is sombre, and therefore not the best adapted for those whose constitution is inclined to melancholy.

*Hunt's Bredow's Tables of the History of the World:* divided into, 1. Ancient History; 2. Middle Ages; 3. Modern History. 2d edition enlarged. 3s. in sheets; in covers, 3s. 6d. Robertson. THESE Tables are stated to be compiled by C. A. Hunt, Esq. on the plan of the late Professor Bredow. We are pleased with tabular exhibitions of science for

three reasons: 1. Because they are easy to be consulted; 2. Because they comprise information in such a narrow compass; 3. Because they afford the opportunity of comparing the history of different ages and of different nations. It would be too much to pledge ourselves as to the correctness of these tables; but from the cursory view we have been able to take of them, they appear to be compiled with considerable care, and are brought down to A.D. 1815.

*An Historical Connexion between the Old and New Testaments, shewing the Types of the former, and their fulfilment in the latter.* 18mo. 1s. 6d.

THIS, though a small, is a very full exhibition of the doctrine of Types, written with more judgment and discretion than we often meet with on this subject. We particularly recommend it to the attention of those who can find nothing of Christ in the Old Testament.

#### LITERARY NOTICE.

*In the Press.*—Mr. Belcher, of Folkestone, has in the press, in a 12mo. vol. "Interesting Narratives from the Sacred Volume: showing the excellence of Divine Revelation, and the practical nature of true Religion."

#### SELECT LIST.

Bibliotheca Biblica; a select List of Books on Sacred Literature; with Notices, Biographical, Critical, and Bibliographical. By W. Orme. 8vo. 12s. Eighteenth Report of the Directors of the African Institution, with an Appendix, &c. 8vo. 4s.

Calvinism and Arminianism Compared in their Principles and Tendency, &c. By J. Nichols. 2 vols. 8vo. 14.

Scripture Illustrations: containing (numerous Cuts and Maps, with) Explanations relative to the Agriculture, Manners, Customs, Worship, Idols, Monuments, Buildings, and Countries mentioned in the Bible. (From the Youth's Mag.) 12mo. 7s. 6d.

Immediate, not gradual Abolition of West India Slavery. 8vo. 4d.

#### Single Sermons.

Necessity and Propriety of Home Missions; for the Home Mission Society. By J. Reynolds.

United Claims of Home and Foreign Missions; for ditto. By H. F. Burder, M.A.

The Religious Instruction of the Slaves in the West India Colonies advocated and defended: a Sermon before the Methodist Missionary Society. By R. Watson. 1s. 6d.

On the Death of Lord Byron. By a Layman. 1s.

Two Sermons on Theatrical Amusements. By T. Best, A.M. 8vo. 4d.

#### For Schools and Young people.

The Life of John Knox, the Scotch Reformer. 18mo. 2s.

False Hope destroyed, and Despair removed. An authentic Narrative. 18mo. 2s.

The Pastor of Blamont. Ditto, ditto. 1s. 6d.

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Letters in Rhyme, from a Mother to her Children. 18mo. 2s.

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The History of the Patriarch Abraham. Ditto. 1s.

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Early Piety Exemplified in S. Archer, who died in his 9th year. By I. Slooper, Beccles. 4d.

Thomas Shaw, or the Baby's Baptism. 18mo. 10d.

Hymns for Children in Sunday and other Schools. 32mo. 4d.

## RELIGIOUS INTELLIGENCE.

## LONDON.

*Plan of an Association for erecting and superintending a BUILDING in which the Meetings of Religious and Charitable Institutions may be held.*

THE want of a suitable place for the Anniversary Meetings of Public Societies, has been long and severely felt. There is no existing edifice in this metropolis, which combines the essentials of such a place of Public Meeting; as no room can be procured sufficiently capacious, or which affords the necessary means of ingress and egress, the facility of hearing, and proper accommodation.

The return of every Anniversary causes extreme embarrassment to the several Committees, who are wholly dependant for the execution of their duties, in this respect, upon the managers of the only rooms which can be obtained. The accommodation which may even be had of them is very precarious, and subject to a variety of inconveniences too well known to need recapitulation.

In consequence of such considerations as these, a Meeting was convened, by public advertisement, at Freemasons' Tavern, on the 6th of May last, and adjourned to the 14th, when the Right Hon. Lord Gambier took the Chair; the propriety of erecting such an edifice was then determined upon, and the following noblemen and gentlemen appointed a Provisional Committee, to devise a plan for carrying the same into effect, with power to add to their number.—The Right Hon. Lord Gambier, Rt. Hon. Sir G. H. Rose, M.P., Sir T. Baring, Bart. M.P., Sir R. H. Inglis, Bart. M.P., Sir C. S. Hunter, Bart. J. Trueman, W. M. Forster, J. G. Barker, H. Pownall, S. Rixon, J. Hatchard, John Bridges, W. Newman, J. S. Brooks, A. J. Valpy, W. Grane, — Valentine, W. Harding, P. White, Esqs.

On the 12th of June, the Committee met at the house of the Right Hon. Sir G. H. Rose, when H. Drummond, W. A. Hankey, B. Shaw, W. Allen, W. B. Hudson, H. C. Christian, Esqs. were added to the Committee, and the following Resolutions adopted:—

Resolved, I. That an Association be formed for erecting a Public Building, in which the Anniversary Meetings of Religious and Charitable Societies may be held. II. That a substantial building,

capable of containing not less than 3000 persons, be erected in a central part of the metropolis, the immediate object of which shall be for Meetings of Religious and Charitable Institutions. III. That for this purpose the sum of not less than 20,000*l.* be raised in shares of 50*l.* each, to be called for when wanted by the Directors, who are hereafter to be named by the Share-holders. IV. That no individual do hold more than five shares, and that persons intending to subscribe be requested to send their names to Henry Pownall, Esq. 63, Russell-square, on or before the 1st of September next. V. That as soon as the sum of 20,000*l.* shall have been subscribed, a meeting of Share-holders shall be held, for the purpose of electing from among themselves, 24 Directors, to act gratuitously, to whom shall be entrusted all the arrangements connected with the erection of the building, and other measures for carrying these Resolutions into effect. VI. That the building shall be disposable for the purposes of the first Resolution; and that the income derived from the occupation of the premises be applied, in the first instance, to defray the incidental expenses, and afterwards to the payment of interest, after the rate of five per cent. per annum, upon the capital; it being provided, that in no case shall the dividend be increased above five per cent; but the surplus shall be applied as may be directed by the Share-holders. VII. That no Share-holder be permitted to dispose of his share, unless first offered to the Directors."

(Signed,) H. DRUMMOND, *Chairman.*

## CONGREGATIONAL SCHOOL.

ON Monday, June 21, an Examination of the youth of this Institution took place at Lewisham, in the presence of several members of the Committee, and others, the Rev. J. Hooper, A. M. in the Chair. The subjects of examination embraced Arithmetic, Geography, Geometry, and Latin. On each of these a very minute investigation was instituted, and many difficult questions were answered with great promptitude and correctness. Some problems in Euclid were demonstrated with considerable accuracy, and passages from various authors in the Latin were read and parsed in a manner which evinced that no small pains had been taken to ground them well in the elements of that language. The



copy-books, which were submitted to the inspection of the examiners, afforded some specimens of good writing. The boys also had been exercised in English grammar, and had gone through the Assembly's Catechism. After the examination, some of the boys gave promising specimens of elocution, by the recital of a few select pieces, in prose and verse. An address was then delivered by the Chairman; and the Rev. W. Chapman concluded with prayer.

It would be impossible for those who were present adequately to convey to the friends of the Institution the feelings of satisfaction and delight with which they witnessed the solid and rapid improvement of the boys during the past year, indicating as well great fidelity and diligence on the part of the instructors, as attention and docility on the part of the pupils. The Committee feel assured that under such tuition, with the blessing of God, the youth will go forth with well-disciplined minds, and furnished with much useful knowledge.

The Examiners, deeply impressed with a sense of obligation to the excellent superintendent, Mr. Hope, under whose fostering care, aided by his esteemed friend and relation, Mr. John Hope, the affairs of the Institution had assumed so encouraging an aspect, requested him to accept their thanks; expressing their entire satisfaction on witnessing the result of their efforts. In acknowledging this mark of esteem, Mr. Hope took occasion to advert to the state of the school. He regretted that in consequence of some unfavourable circumstances under which his labours commenced, he had not been able to make greater progress. "On the present occasion," said he, "we rise no higher in our pretensions than to a display of merely elementary knowledge; instead of exhibiting, as ought to have been the case, something like an approximation to the perfection of knowledge; of such knowledge I mean as is communicated in schools. We have been diligently employed in laying the foundation, which we have not yet completed, instead of rearing, as might have been expected, in at least some departments of our labours, the superstructure. We have this day presented you with a view of some spring blossoms, which are no doubt pleasing to behold, but which are indebted for the gratification which they yield, in part at least, to the promise they give, and the hope they inspire of a plentiful harvest. May that Being, on whose sovereign will and influence depends the fruitfulness of all harvests, natural, intellectual and mo-

ral, ensure, by his gracious smiles, the accomplishment of our hopes and wishes in the full growth and maturity of our intellectual and moral plantations."

Adverting to the state of discipline and subordination at present, he observed,— "Without any undue severities, without the use of either the rod or the fist—by firmness united with mildness—and by a system of government of which part of themselves are the executives, we have ultimately secured a respectful and willing obedience. By this system of discipline we have happily found that the interests of morality among them have been secured in a degree far beyond what was possible to the unassisted vigilance of a tutor; and that to habits of inattention and disrespect, have succeeded those of respect and reverence for their instructors, not exceeded, I am bold to say, in the conduct of any who bear the name of pupils. None are more fearful than they of giving offence to their superiors; none more troubled in spirit when they have given offence; and none more anxious to do any thing, or submit to any thing, in order to regain their forfeited favour."

In reference to morals, Mr. H. made the following very gratifying communication: "At our last Examination, I mentioned, if I mistake not, that some of the boys had exhibited pleasing appearances of piety, by associating daily for the purpose of reading the Scriptures, and other good books, of prayer and praise. This practice continues; and in reference to some of them, I think I have reason to hope, that those holy principles are taking firm hold in their minds, which will, ere long, result in holy conduct; that those seeds of a holy devoted life are taking deep root in their hearts, which, watered by the genial dews of heaven, will ultimately yield plentiful and refreshing fruits. When I reflect that it has been the subject of our daily prayer, in our domestic and secret worship, that God would pour out upon these youths the spirit of prayer and supplication, of wisdom and the fear of God, I am encouraged to regard these indications of piety as a 'token for good.'"

The Committee are happy in having it in their power to make so favourable and encouraging a Report; such as cannot fail to inspire with confidence and gratitude all who have the welfare of this laudable and useful Institution at heart. Nothing seems to be wanting in order to render it extensively and permanently useful, but an increase of its funds, by which the number of pupils might be augmented, and the valuable services of the present excellent master be retained and ade-

quately remunerated. The Committee regret their present inability to afford greater encouragement, but they indulge the hope of seeing better days, when the Congregational School shall obtain that measure of patronage and support which it seems to merit, and which shall place it on a suitable elevation with the numerous benevolent institutions of our country.

As the Society, with its present means, can only support about 25 boys, whilst there is ample accommodation for 40 or 50, Mr. Hope is allowed the privilege of taking a limited number of private pupils; and from what the Committee have witnessed as the result of Mr. Hope's labours, they can most cordially and earnestly recommend him to those parents, who may wish to obtain for their sons a solid education.

The successful candidates at the last election in April, and who are to enter this Midsummer, were, Griffiths, Muston, and Hitchin. The Committee regret, that owing to the limited state of their funds, they were able to admit only these *three* out of *eleven* candidates!

#### SURREY MISSION.

THE Annual Meeting of the above Society was held at Stockwell Chapel, on Wed. April 21, 1824, when a sermon was preached by the Rev. R. Hill. The devotional parts of the service were conducted by Messrs. Townsend and Upton, and it afforded great pleasure to all present, to see and hear these fathers of the county taking the lead in the services of this delightful day.

The Society met again in the evening at six o'clock, when the Rev. Row. Hill was called to the Chair. The Rev. J. Johnson, of Farnham, engaged in prayer; after which the Report was read by the Rev. T. Jackson, the senior Secretary, when several resolutions were proposed and seconded by the Rev. W. Henry, J. V. Widgey, S. A. Dubourg, J. Churchill, T. Jackson, F. Moore, J. Davies, N. E. Sloper, — Robinson, W. Low, and J. B. Wilson; T. Wilson, and T. Thompson, Esqs.

From the Report, it appears that this Society, consisting of Christians of various denominations, has been established 27 years, and has been the means of conveying the glad tidings of salvation to more than 100 villages; it has built several chapels; employs four itinerants wholly; and affords assistance to several others, not entirely in its employ; through its exertions more than 20,000 persons have the opportunity of hearing the gospel: per-

haps it is not too much to say, that no similar Institution has superior claims upon the liberality of the religious public, especially in the county of Surrey. We are sorry to add, that its expenditure has greatly exceeded its income, and that if its funds are not increased, some of its stations must be given up. Are there not many wealthy persons in the county who have not yet subscribed to its support? Their subscriptions will be thankfully received by T. Hayter, Esq. Treasurer; the Rev. T. Jackson, Rev. S. Percy, Rev. J. Whitehouse, Secretaries, or by any members of the Committee.

The General Autumnal Meeting will be holden at Godalming, on Tuesday, Sept. 21, when Mr. Steane, of Camberwell, and Mr. — are expected to preach.

#### ORDINATIONS.

JUNE 25. MESSRS. Woodyard, Wake, Tackle, and Woods, late students at Cheshunt College, were ordained to the work of the ministry in the Countess of Huntingdon's connexion, at Holywell Mount Chapel. The Rev. Messrs. Brown, James, Platt, Young, and J. Mather, engaged in the service, which was very interesting, and numerous attended.

A Correspondent having passed through Kensington parish a few days since, observed the following notice on a board, and recommends the same to other parishes.

"Take notice, by order of the Magistrates, that no drove of Cattle will be allowed to pass through this parish on the Lord's Day."

#### NOTICES.

THE next Meeting of the Hants Association is appointed to be held at Rumsey, on Wed. Oct. 6, when Rev. Mr. Guyer is expected to preach, "On the Character, Privileges, and Duties of Christians, in the different stages of the Divine Life," mentioned 1 John ii. 12, 14.

The Independent Benevolent Society, meeting in Gloucestershire, will hold its Annual Meeting in the Independent Chapel at Stroud, on Wed. Oct. 6. There will be an open Committee on the preceding evening at Mr. Burder's house. The Association to promote the preaching of the Gospel in the County, will be held at the same time and place.

The Rev. John Davies, of Portland Chapel, Bath, has been compelled to resign his charge in consequence of ill health; and we understand the Rev. Dr. Cracknell has succeeded him.

## DISTRIBUTION OF PROFITS TO WIDOWS

*Of Evangelical Ministers, &c. voted at a Meeting of Trustees, July 28 1824.*

| Name.    | Denom.   | Recommended by     | £. | Name.                | Denom.   | Recommended by     | £. |
|----------|----------|--------------------|----|----------------------|----------|--------------------|----|
| M. B—d.  | Indep.   | Rev. J. Clayton... | 6  | E. T.                | Indep.   | Rev. G. Burder.... | 6  |
| M. B—n.  | —        | J. Arundel..       | 6  | E. W—r.              | —        | J. Raban ...       | 6  |
| M. C—g.  | —        | W. F. Platt ..     | 6  | J. W.                | —        | T. Beck .....      | 6  |
| J. C.    | —        | E. Parsons...      | 6  | E. W—y.              | —        | G. Collison..      | 6  |
| M. A. C. | —        | J. Arundel....     | 6  | A. W.                | —        | M. Wilks ....      | 6  |
| M. C—n.  | —        | Dr. Raffles ...    | 6  | W—e.                 | —        | Donation ....      | 4  |
| M. E.    | —        | G. Collison ..     | 6  | <i>Welsh Cases.</i>  |          |                    |    |
| M. G—r.  | Presb.   | E. Parsons..       | 6  | A. D.                | Indep.   | Dr. Winter..       | 5  |
| E. G.    | Indep.   | G. Burder ...      | 6  | A. E.                | C. Meth. | G. Collison ..     | 5  |
| M. G—d.  | —        | —                  | 6  | E. J.                | —        | Dr. Smith....      | 5  |
| A. G.    | —        | W. Roby.....       | 6  | M. J.                | Indep.   | J. Fletcher..      | 5  |
| J. G.    | —        | J. Raban ....      | 6  | E. M.                | C. Meth. | J. Arundel..       | 5  |
| E. H—t.  | Estab.   | R. Hill .....      | 6  | E. P.                | —        | Dr. Smith ..       | 5  |
| E. H—n.  | Indep.   | J. Clayton....     | 6  | M. P.                | —        | Dr. Winter ..      | 5  |
| W. F. P. | —        | Donation ....      | 5  | E. R.                | —        | G. Collison ..     | 5  |
| A. H.    | —        | J. Bennett ..      | 6  | <i>Scotch Cases.</i> |          |                    |    |
| E. H—l.  | —        | G. Burder....      | 8  | B—n.                 | Presb.   | J. Morrison ..     | 5  |
| E. H—e.  | Estab.   | R. Hill.....       | 6  | B—c.                 | —        | Dr. Waugh ..       | 5  |
| H. H.    | —        | Dr. Smith....      | 6  | J. C.                | Indep.   | G. Ewing ....      | 5  |
| A. .     | Indep.   | G. Burder ....     | 6  | M. C.                | —        | J. Arundel...      | 5  |
| A. K.    | —        | W. Roby.....       | 6  | E. R.                | Presb.   | J. Smart ....      | 5  |
| M—h.     | —        | —                  | 6  | J. T.                | Indep.   | G. Ewing.....      | 5  |
| C. M.    | —        | T. Beck.....       | 5  | C. F.                | Presb.   | Dr. Waugh..        | 5  |
| S. M.    | —        | Dr. Smith....      | 7  | M'G.                 | —        | —                  | 5  |
| N.       | —        | G. Collison..      | 6  | M'R.                 | —        | —                  | 5  |
| M. O.    | Presb.   | Dr. Smith ..       | 6  | J—e.                 | —        | —                  | 5  |
| J. R—n.  | C. Meth. | Dr. Raffles..      | 5  | W—n.                 | —        | —                  | 5  |
| J.—e.    | Indep.   | J. Arundel...      | 6  | J. Y.                | —        | —                  | 5  |
| S. S—w.  | —        | J. Fletcher..      | 6  | S. S—h.              | —        | M. Wilks ....      | 5  |
| H. S.    | Presb.   | J. Arundel..       | 6  |                      |          |                    |    |

At the above Meeting it was also unanimously resolved, That the sum of FIFTY POUNDS be presented to the Directors of the London Missionary Society, in aid of the fund which they are forming for the benefit of the Widow of their late Missionary, the Rev. J. SMITH.

## PROVINCIAL

## ASSOCIATIONS, ETC.

THE Hants Association held their Half-yearly Meeting at West Cowes, Isle of Wight, April 21, when the Rev. Mr. Cooper preached from Acts ix. 31, on the given subject, "The best means to be

adopted by ministers and people to promote the interests of Religion in their respective Congregations." The Rev. Dr. Bogue presided at the administration of the Lord's Supper, and preached in the evening from Rev. ii. 1. The Rev. A. Bishop preached the preceding evening from Eph. vi. 24.



The Eighteenth Half-yearly Meeting of Ministers connected with the Association for the Isle of Ely and its vicinity, was held at Isleham, on Wed. June 16. The friends and brethren present were greatly refreshed and strengthened by the excellent discourses delivered by Messrs. Johnson of Wickhambrook, Green of Bluntisham, and Sheppard of Burwell. A collection was made in aid of the London and Baptist Missionary Societies, amounting to 6*l.* 10*s.* On the following morning about six o'clock, the ministers and several friends assembled for prayer, when tenderness seemed to possess every heart, and joy to beam on every countenance.

The 26th Peppard Anniversary against Revelling, was held on Whit-Monday last. In the morning, Mr. Stamper (assistant to Mr. Douglas of Reading) preached to the young people and children of the school, from Prov. vii. 7. In the afternoon, Mr. Turnbull preached from Eccles. i. 1; and in the evening Mr. Hinton from Heb. xii. 11. The other parts of the services were conducted by Messrs. Watkins, Cannon, Corney, Newbury, and Clark. The children of the school were all newly clothed, and appeared very neat: they and their friends were provided with a good dinner. The congregation was large, and the crowning blessing was the presence of the great head of the church.

#### ORDINATIONS, CHAPELS, &c.

April 8. The Rev. E. Rowlands, late of Nenaddlwyd Academy, was ordained to the pastoral office over the Independent church at Capelhelig, Eifionydd, Carnarvonshire. Mr. Samuel, Bethesda, commenced with reading and prayer; Mr. Griffith, of Talsarn, delivered the introductory discourse; Mr. Lewis, of Nwlhelig, proposed the usual questions; Mr. Hughes, of Dinas, offered the ordination-prayer; Mr. Phillips, of Neuaddlwyd, gave the charge from 1 Cor. iv. 1, 2; Mr. Davies, of Peny-street, preached to the people from Exod. xvii. 12, and concluded with prayer.

April 19. The Theatre in the town of Chepstow was opened for divine worship, and on the next day, Mr. D. Thomas, late of Carmarthen College, was ordained over the United Congregational churches of Chepstow and Hewersfield, in the county of Gloucester. The Rev. Messrs. D. Peizer of Carmarthen, W. Thorp of Bristol, J. Burder of Stroud, J. Lewis of Newport, R. Meek of Painswick, A. Tidman of Frome, E. Jones of Pontypool, J. Lewis of Chepstow (Baptist minister), E. Usher of ditto (Methodist minister), and D. Thomas of Wotton-under-edge, severally engaged on this interesting occasion.

Encouraged by the County Association of Independent Ministers, Mr. T. commenced his labours at Chepstow in a hired room, which became so much crowded, as to render it necessary to seek out for a larger place. By the spirited exertions of Mr. Loader of Monmouth, Mr. Armitage of Newport, and Mr. Stevens of Hewersfield, the theatre was taken for three years, and fitted up in a decent manner, where the glorious doctrines and precepts of Christianity are exhibited with apparent success.

May 19, 20. The Rev. T. Mortimer was set apart as co-pastor with the Rev. W. Harries, over the Independent church at Solfach, Pembrokeshire. The service commenced on Wednesday evening by Mr. W. Goode, of Llangadock, with reading and prayer; Messrs. Davies of Sharon, and Rees of Moilgrove, preached from Matthew v. 12, Rom. i. 16. On Thursday morning, Mr. Skeel, of Penybont, asked the questions, &c.; Mr. Harries (Mr. M.'s co-pastor) offered up the ordination-prayer; Mr. Jones, of Trelech, delivered the charge from 1 Timothy iv. 16; Mr. Evans, of Penygroes, preached to the people from Phil. ii. 29; Mr. H. George of Brynberrian, Mr. J. Evans, Mr. D. Thomas of Wotton-under-edge, and Mr. Davies of Fishguard, preached also on the occasion. The congregations were numerous, respectable, and attentive.

June 9. An Independent Chapel, capable of seating between 5 and 600 persons, was opened in Hilton-lane, Worsley, near Manchester; (in the centre of the extensive colliery belonging to the trustees of the late Duke of Bridgewater.) Mr. Ryan, of Stockport, preached in the morning, from Josh. iv. 7; Mr. Roby, of Manchester, in the afternoon, from 1 Tim. i. 11; and Mr. Coombs, of Salford, in the evening, from Matt. xvi. 18. The other services were conducted by Messrs. Davies, Dyson, Adamson, Penkethman, Hemsley, and Oram (the pastor). The collections amounted to 32*l.* As a considerable debt has been unavoidably incurred in the erection of this chapel, with the school under it (in which 300 poor children are educated), the trustees are under the painful necessity of soliciting aid from the religious public.

June 17. The Rev. S. Morell, Jun. was ordained to the pastoral office in connexion with the church formed at the Old Meeting, St. Clement's, Norwich. Mr. E. Hickman, of Denton, delivered the introductory discourse; Mr. A. Creak, of Yarmouth, offered up the ordination-prayer, accompanying it with imposition of hands; Mr. S. Morell, of Baddow, gave the charge, which was truly affectionate and impres-

sive; and Mr. W. Walford, of Homerton, preached the sermon to the people. A discourse was delivered in the evening by Mr. H. March of Bungay; and Messrs. Gray of Chelmsford, Alexander of Norwich, Tippetts of Lynx, and Owen of Norwich, conducted the devotional parts of the service.

June 21. The Rev. T. Nottage, (late of Southwold, Suffolk,) was set apart to the pastoral office over the Independent church at Roxton, Beds., on which occasion Mr. S. Hillyard, of Bedford, began the services with reading and prayer; Mr. T. Morell (Theological Tutor of Wymondley Academy), delivered the introductory address; Mr. T. P. Bull, (Tutor at Newport Pagnel), offered up the general prayer; Mr. I. Sloper, of Beccles, addressed the pastor and people in a most impressive discourse from 1 Cor. ix. 27.; and the Rev. Mr. Holloway (Baptist) of Cardington, Cotton End, concluded. In the evening Mr. Simmons, of Olney, preached; and Messrs. Dobson, of Chishill, and Middleditch, of Biggleswade, engaged in prayer.\*

June 23d. The Rev. J. Adey was ordained over the Independent church and congregation at Great Horwood, Bucks. Mr. Barling, of Buckingham, delivered an introductory discourse, &c.; Mr. Bull, of Newport Pagnel, offered the ordination-prayer, with imposition of hands; Mr. Aston, of Buckingham, gave a very affectionate charge from 1 Tim. iv. 16; Mr. Gunn, of Aylesbury, preached to the people from Deut. i. 38, "Encourage him;" and Mr. Wane (student at Newport Academy), preached in the evening from John xiv. 15. The devotional exercises were conducted by Messrs. Hitchin of Hockliffe, Burkitt of Buckingham, Gilbert of Stoney Stratford, and Adey of Great Horwood.

June 30. The Rev. John Allen, late of Axminster Academy, was ordained pastor of the Independent church at Chudleigh, Devon. On the preceding evening, Rev. Mr. Small, of Axminster, preached from Heb. xiii. 18. On Wed. morning, Mr. Davison (Mr. A's predecessor), commenced the solemnities by prayer, &c.; Mr. Kelly, of Ashburton, delivered the introductory discourse; Mr. Cuff, of Wellington, offered the ordination-prayer; Mr. Small gave the charge from 2 Cor. vi. 4; Mr. Rooker, of Tavistock, preached to the people from Col. i. 10; and Mr. Davies, of Crediton, concluded. In the evening Mr. Cuff preached; and Mr. Davies, of Kingsbridge, and Mr. Sprague, of Bovey, prayed.

June 30. Ebenezer Chapel, capable of seating about 500 persons, was opened at

Penrith, Cumberland, for the use of the Independent Church and congregation under the pastoral care of the Rev. G. Nettleship. The morning service was commenced with reading and prayer by Mr. Jefferson of Kendal; Mr. Hamilton, of Leeds, preached from Galatians i. 8; in the afternoon the service was begun by Mr. Blackburn of Whitby, and Mr. Bell, of Lancaster, preached from Col. i. 28. In the evening, Mr. Foster, of Chesterfield, introduced the service, and Mr. Hamilton preached from Col. iii. 11. On the following day, the union between the pastor and church was publicly recognised; Mr. Carnson, of Cutherstone, read and prayed; Mr. Bell stated the nature of a church; and Mr. Hamilton preached on the ministerial office, from 1 Cor. vii. 25. In the evening, Mr. Harper, of Alston, introduced the service; and Mr. Bell addressed the church and congregation from 3 John 8. The Rev. Messrs. Triffett (Wesleyan Minister), Haddock, Rattray and Capper, assisted on the occasion. The collections amounted to 26*l.* 7*s.* 1½*d.*

July 1. The Rev. C. Treveal, late of Axminster Academy, was ordained to the pastoral office over the Independent church at Buckfastleigh, Devon. Mr. Stenner, of Dartmouth, commenced with reading and prayer; Mr. Hartly, of Plymouth, delivered the introductory discourse, and asked the usual questions; Mr. Windeatt, of Totness, offered up the ordination-prayer; Mr. Bounsell, of St. Mary Ottery, delivered a solemn and impressive charge; Mr. Kelly, of Ashburton, preached to the people. In the evening, a sermon was preached by Mr. Perrott, of Devonport; Mr. Davies, of Crediton, Mr. Dore, (Baptist minister) and Mr. Davies, of Kingsbridge, engaged in the devotional exercises. Many other Ministers were present, and the chapel was exceedingly crowded. Mr. Bryan, of Honiton, preached on the preceding evening.

July 21. The Rev. John Banter, recently from the Hoxton Academy, was ordained over the Independent Church at Finchingfield, Essex, lately under the pastoral care of Mr. Blackburn, now of Claremont Chapel, London. Mr. John Jennings, of Thaxted, commenced the service by reading and prayer; Mr. John Blackburn, of Claremont Chapel, delivered the introductory discourse; Mr. John Carter, of Braintree, asked the questions; Mr. Thomas Craig, of Bocking, offered the ordination-prayer; Dr. Harris, resident tutor of the Hoxton Academy, delivered the charge; Mr. William Chaplin, of Bishop Stortford, preached to the people, and Mr. Peter Sibree concluded.

## FOREIGN.

## INDIA.

## A SUTTEE.

[From the Scotsman.]

THE following very interesting letter was sent by an Edinburgh gentleman, now in India, to his friend in this country, with a request that it might be published in our journal, of which the gentleman who wrote the letter is a reader. We feel much honoured by the request, and shall be most happy to lend the aid of our press and our pen to any measure calculated to abolish the horrid practice alluded to by our intelligent correspondent:—

Poonah, Oct. 1, 1823.

“Dear Sir,—During a residence in India of nearly twenty years, I yesterday, for the first time, went to witness a Suttee. The victim chosen for this cruel and ungodly exhibition was the widow of a Brahmin, who died in Southern Conkan a few days ago. Twelve o’clock, noon, was the hour appointed by the priests for the ceremony to commence, but the sun had descended more than three hours in the western sky ere the party arrived at the fatal spot. She at last made her appearance, preceded by two led horses, handsomely caparisoned, and attended by ten or twelve Bramins, and about the same number of women, with drums, music, &c. common on those occasions, and chiefly intended to drown the cries of the sufferer. A few idle spectators accompanied the procession, and but a very few, considering the scene of action lay in the immediate vicinity of the city, and close to the old palace—a proof to you, if any were wanting, of the frequency of these diabolical rites. At first sight of the woman I was impressed, among others, with the idea that she was more or less intoxicated; but before the various ceremonies were gone through, which in such cases precede the act of burning, these doubts had given place to a perfect conviction in my mind that she was in her sober senses, and fully aware of the dreadful act she was about to perform. Of this I am the more satisfied from the question being often asked her by the European gentlemen present, ‘Whether it was her own wish and inclination to burn herself?’ To which she always returned the same answer, ‘that she knew what she was doing, and that it was her own pleasure to burn.’ Having offered up the more harmless sacrifice of incense on a small fire from

which the pile that was to consume her was afterwards to be lighted, and having parted with all her golden ornaments to those in attendance, she very deliberately, and without shedding a tear, took a last farewell of all she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed up with dry straw, and the whole pile surrounded with the same combustible material, and immediately set fire to by the officiating priests. I had placed myself directly opposite to the entrance to the pile, and could distinctly observe the unfortunate woman struggling to make her escape from the flames, which now completely enveloped her; this did not pass unnoticed by the attending Bramins, who instantly began to knock down the canopy, which contained nearly as much wood as the pile itself, and would most effectually have secured their victim in the fire, had it fallen on her as they intended it should. All this while, no one excepting the officiating priests interfered; but when the miserable sufferer did make her escape from the flames, and in running towards the river, either fell or threw herself at the feet of Major T—, that gentleman, assisted by Mr. S—, immediately carried or rather dragged her into the stream, in which act the latter gentleman suffered a little by incautiously laying hold of her burning garments. An attempt was now made by the officiating Bramins to carry back their victim to the blazing pile, which was resisted by the European gentlemen present, and one of their number was despatched to acquaint the magistrate of the woman’s escape, and learn his pleasure regarding her. But before the messenger returned with instructions from the civil authority, the Bramin had succeeded in persuading the infatuated wretch once more to approach the fatal pile; and as she declared, on being asked by those present, that it was her own free will and desire to re-ascend the burning pile, they very properly ceased to interfere, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. The woman declined, however, for some time, to re-ascend the fearful pile, when three of the attending priests suddenly lifted her up and threw her into the fire, at this time burning with great fury. From this dreadful situation the poor sufferer instantly attempted to escape, but the merciful Bramin priests were at hand to prevent this if possible, by throwing large pieces of wood at their miserable victim,



with the intention, no doubt, of preventing her again disgracing herself by escape, more than from any desire of putting a speedy termination to her sufferings. But it was impossible for any man possessing the smallest pretension to feeling, to stand by and quietly witness such cruelty. The Europeans, therefore, again interfered, when the woman speedily made her escape a second time from the fire, and ran directly into the river, without any assistance whatever. I have forbore hitherto from all remarks on the motives which can influence men to commit such horrid deeds; I simply state the facts to which I was an eye-witness, leaving it to those who have the power, and who, I am well assured, also possess the inclination, to introduce such wholesome regulations on those occasions as will in future prevent such repeated acts of cruelty and barbarity as I this day witnessed; and finally, the murder of an unwilling victim. But to return to my story, for I regret to say that the villany of the scene did not close here. No sooner had the unfortunate woman entered the water, than she was followed by three of the officiating priests, who were distinctly given to understand that they must desist from all farther proceeding in the matter, as nothing farther would be tolerated until the arrival of the magistrate. Not doubting their compliance with this injunction, these men were allowed to remain with the woman in the river; but no sooner had the gentlemen turned their backs, anxiously looking out for the arrival of authority to put a stop to such diabolical proceedings, than the same three men attempted to drown the suffering wretch by forcibly holding her head under water; and I must allow that death at this moment would have been a happy relief to the sufferer. From this situation, however, she was speedily rescued by Mr. M——, who continued to support her in the water till the arrival of the long looked-for deliverance in the person of Mr. —. The collector himself soon followed, and, to the great joy of his countrymen, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor, or rather sufferer, to be conveyed to one of the native hospitals. I regret to add, the poor woman died about two o'clock this afternoon, forsaken by all her own relations and friends, as an outcast unworthy creature! The fate of the other performers I will not anticipate, as I understand they are to be brought to trial for murder. They cannot, however, either with justice or propriety, be capi-

tally punished, it being a custom of long standing, authorized by the native government, and sanctioned, they say, and perhaps believe, by divine authority. But as the Hindoo scriptures only admit of straw being used on such occasions, and direct that the woman herself should set fire to the pile with her own hand, it would be no very great interference with the religious prejudices of the natives, (if I am correct in my assertion,) were the government in India to promulgate regulations founded on that law, be it divine or human. And this, in my opinion, may be done with safety, if cautiously introduced and temperately acted upon; when, I will venture to predict, that you will hear no more of widows burning themselves, either with the dead bodies, or with the ashes of their lords. I remain, &c.

J. T.

In a subsequent letter from Poonah, dated 3 Jan. 1824, the same gentleman adds, "From what has already been done in the Collectorate, a very extensive one, and once the seat of empire, and of priestcraft more than many others, I am satisfied that the horrid practice may with safety be altogether abolished in process of time. Not one suttee," he says, "has taken place here since the one detailed before, because the magistrate (a brother of —'s) insists on their adhering to the strict letter of the law; and to this, though with some reluctance, the principal Bramins here have given their consent."

#### SIR STAMFORD RAFFLES.

WE are greatly concerned to learn, that the ship *Fame*, in which Sir Stamford Raffles and his lady were returning from Bencoolen to England, took fire in the night of Feb. 2, when it had proceeded some miles. By the most prompt and active proceedings, all the crew were enabled to leave the ship in two boats, within ten minutes after the alarm; and returned towards the port, lighted for a time by the flames of the vessel, which, however, blew up and left them in darkness. Early in the morning they perceived a sail. The fire had been seen from shore; a vessel was most humanely dispatched for their relief, and the first person recognised in that vessel was a Missionary from Bencoolen. The loss sustained by Sir S. Raffles in manuscripts, drawings, maps, &c. is incalculably great. It is well known that that gentleman has long been the friend, not only of science, but of missions also.

# MISSIONARY CHRONICLE

FOR SEPTEMBER 1824.

## LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

### MISSIONARY SMITH.

THE Directors of the London Missionary Society are desirous to obviate a mistaken impression which they understand to have obtained among the friends of religion, that a large sum has been raised for the benefit of the Widow of the late Rev. John Smith, Missionary at Demerara: they beg to assure the Public, that the amount already received is very small, and to urge upon them the desirableness of making for her a moderate provision for life. With a view to this object, subscriptions will be received at the Society's-house, Austin Friars, London; or at Messrs. Hankey's, 7, Fenchurch-street, to be applied at the discretion of the Directors, or in such manner as the contributors thereto shall severally direct, so as to secure the above object.

Signed by order of the Board of Directors,

GEORGE BURDER, Sec.

The following Lines, occasioned by the peculiar circumstances of Mr. Smith's funeral, were communicated by a Director in the country.

THE body of the Rev. John Smith, the missionary in Demerara, who died in prison under sentence of death by a Court-Martial, was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse.

Mrs. Smith and her friend Mrs. Elliot, accompanied by a negro carrying a lantern, repaired beforehand to the spot where the grave had been dug, and there awaited the interment which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, is said to have arrived on the day of the unfortunate missionary's decease, from the rigours of a close confinement, in a tropical climate, and under the slow pains of an inveterate malady, previously afflicting him.

Come down, in thy profoundest gloom,  
Without one vagrant fire-fly's light,  
Beneath thine ebon arch entomb  
Earth, from the gaze of heaven, O night!  
A deed of darkness must be done;  
Put out the moon! hold back the sun!

Are these the criminals that flee,  
Like deeper shadows through the shade?  
A flickering lamp, from tree to tree,  
Betrays their path along the glade;  
Led by a Negro:—now they stand,  
Two trembling women hand in hand,  
A grave, an open grave appears!  
O'er this in agony they bend;  
Wet the fresh earth with bitter tears;  
Sighs following sighs their bosoms rend:  
These are not murderers:—they have  
known  
Grief more bereaving than their own.  
Oft through the gloom, their streaming eyes  
Look forth for that they fear to meet:  
It comes;—they catch a glimpse;—it  
flies;—  
Quick glancing lights;—now trampling  
feet;—  
Among the cane-crops, seen, heard, gone!  
Return, and, in dead march, move on.  
A stern procession! gleaming arms,  
And spectral countenances, dart;  
By the red torch light, wild alarms,  
And with'ring pangs through either heart,  
A corpse amidst the group is borne:—  
A prisoner's corpse, who died last morn.

Not by the Slave-Lord's justice slain,  
That doom'd him to a traitor's death;  
While royal mercy sped in vain  
O'er land and sea, to spare his breath:  
But the frail life, that warmed his clay,  
Man could not give, nor take away.

His vengeance and his grace, alike,  
Were impotent to save or kill;  
He may not lift his sword to strike,  
Nor turn its edge aside at will:  
Here by one Sovereign act and deed,  
God cancell'd all that man decreed.

Ashes to ashes!—dust to dust!—  
That corpse is to the grave consign'd!  
The scene departs;—this buried trust  
The Judge of quick and dead shall find,—  
When things, that time and death have  
    seal'd,  
Shall be in flaming fire reveal'd.

The fire shall try thee then, like gold,  
Prisoner of hope! await the test;  
And, O! when truth alone is told,  
Be thy clear innocence confest!  
The fire shall try thy foes:—may they  
Find mercy in that dreadful day!

Sheffield, July 20, 1824.

J. M.

Proceedings of the London Missionary Society, at their Anniversary in May 1824.

(Concluded from page 374.)

The Rev. Mark Wilks, from Paris, seconded the Fourth Motion, which was expressive of the devout acknowledgments of the Society to the God of all grace, for the success with which he had been pleased to crown its efforts, and avowing its full conviction of the increasing necessity of the influences of the Holy Spirit, &c. On these topics Mr. Wilks enlarged with much feeling, pointing at the moral trials to which missionaries are exposed, referring to the mournful event at Demerara, and intimating the possibility of future disasters. These and other considerations were urged, to show the necessity of divine influences to sustain the hearts and succeed the exertions of the Society.

Mr. Wilks reminded the Society of the encouragement it derived from the formation of the Missionary Society at Rotterdam, in 1795, and the occasion for much greater encouragement at present, when from Prussia and Germany, and from numerous towns, villages, and hamlets, of the continent, the breath of prayer is ascending, mingled with ours, to the throne of God. In Switzerland, he said, the missionary spirit was advancing, and that the missionary seminary at Basle, under the superintendence of the excellent Mr. Blumhardt, was in a flourishing state. In France, he added, the spirit of true religion is reviving; thirty Auxiliaries had been added to the Missionary Society there during the last year; a Missionary College had been commenced, and a Monthly and Missionary Prayer Meeting established. Mr. W. also expressed his delight in this public recognition of our dependance on the Holy Spirit, without which, Paul had planted and Apollos watered in vain.

The Rev. Dr. Styles (late of Brighton), of Holland Chapel, Kennington, next addressed the meeting. On moving the Resolution of thanks to the Auxiliary Institutions, Ladies' Societies, &c. he observed, that the duty he had to perform was rather an appeal to the feelings than to the minds of the audience; that he had no difficult problem to solve, nor abstruse reasoning to elaborate; but merely to make a demand on their gratitude, on behalf of their coadjutors in this delightful work. He then referred to the pleasing circumstance, that forty-seven new Auxiliaries had been added during the past year, and that they all had, in that period, proved what a lively interest they take in the concerns of the Society. He particularly referred to the late exertions of the Ladies, who had so efficiently promoted the cause of the late Missionary Sale, which exhibited one of the most attractive scenes that the eye of taste could contemplate.

Dr. Styles proceeded to commend the Society as deserving all the assistance it could procure from every class of Christians, as it had been the parent of many other benevolent institutions, and as it afforded an opportunity to Christians to gratify their peculiar tastes, whether for the distribution of the Scriptures in numerous languages, or for the preaching of the gospel to the heathen, or for the education of the rising generation, or for the dispersion of tracts; thus, said he, "here is a Society which includes a Bible Society, a Tract Society, a School Society, and which sends forth its missionaries to distant lands, to publish in various languages the glorious gospel of God our Saviour, and which, at the same time, applies the principle of Christian union



more extensively than any institution of a similar kind." Dr. S. commended these annual festivals, as calculated to lead young minds into habits of serious thought and useful reflection, and to deepen on the hearts of all a due sense of our responsibility to God, and the account we must give to him of our opportunities to do good to the souls of men perishing for lack of knowledge. "Why, said he, do the tribes of Britain come up at this season of the year, and why do genius, learning, and eloquence combine their energies, and pay their homage at the altar of piety, but to keep alive this great principle—that divine knowledge is indispensable to the salvation of the human race?"

Thomas Ring, Esq. of Reading, said, that he seconded the Motion with much pleasure, and observed that it recalled to his mind the formation of an Auxiliary Society at Reading, by six poor women, who brought their mites to his own sister, requesting her to become their Treasurer; and that from this little beginning, the contributions have since swelled to a very considerable amount. He commended highly the donations of the poor; but observed that religious persons of property should imitate the people of the world, who are willing to pay handsomely for their pleasures; he also warmly recommended it to parents, to bring forward their boys and girls on these occasions, and train them up in the way they should go.

The sixth Resolution—Thanks for the use of the chapel, &c. was moved by the Rev. Dr. Waugh, and seconded by the Rev. John Dyer, one of the Secretaries of the Baptist Missionary Society, both of whom, on account of the lateness of the hour, declined enlarging upon the Motion.

The Rev. Jabez Bunting, one of the Secretaries of the Wesleyan Missionary Society, expressed the pleasure and satisfaction which the Ministers and Trustees of the Chapel felt in the occupation of it by this and other similar Societies for missionary purposes; and noticed, in allusion to the preceding speaker, that they had a place large enough to accommodate all the boys and girls who desired to attend. He then moved the last Resolution, expressive of the sympathy of the meeting with their respected Treasurer, whose indisposition had occasioned his absence; and thanks to R. H. Marten, Esq. the Chairman. The Rev. Francis Perrot, of Jersey, seconded the Motion.

Mr. Marten concluded with an acknowledgment of the honour conferred upon himself, and on his relation, the Treasurer, by this vote, and intreated the liberal contributions of the assembly towards the collection; adverting to what had been mentioned by Dr. Bogue—the astonishing sum of £500,000 annually spent in India, at the festival of base idols, whilst only about £30,000 was produced by this large Society, to promote the everlasting happiness of the heathen.

### SANDWICH ISLANDS.

WE stated in our last the demise of the King and Queen of the Sandwich Islands. Their remains have been deposited, after lying in state, in the vault of St. Martin's church in the Strand, until removed for conveyance to the country which gave them birth. The *Blonde* frigate, under the command of Captain Lord Byron (cousin of the late Lord Byron, the poet) is appointed for that purpose; and his Lordship is expected to sail early in the present month, accompanied with the officers and suite of their deceased majesties.

The following letter, dated 15th July 1824, was written by the Secretary (Mr. Rives) to the prime minister of the late king, giving an account of the melancholy event.

Dear Friend—

London, July 15, 1824.

It is very sorrowful news for you; but, being the will of Heaven, we must submit. I mentioned in my Letter, dated July 9th, the death of our good Queen. The King, having lost his consort, was much agitated by the fatal shock; and, unable to support the weight which his manly bosom experienced, he died, my Dear Friend, and left us to lament the virtues which we so often admired in him. You well know my feelings; and the reason that I have to deplore the loss of such true friendship. All that the physicians could do, all that we could say by way of consolation, availed nothing; he told me, more than once, that all the support which the English Nation could give him was in vain. The fatal bargain, my Dear Friend was made; and he sunk to rise no more. Their bodies will be removed to the Sandwich Islands, to give you and the whole of our Nation satisfaction that every thing was done, by the English Government and private Gentlemen, to promote our comfort, and assist our unfortunate Monarch. Even the King of England sent his own Physician, and the noble Duke of York his Surgeon; and every thing that England produced was at our command. You will much regret, with

myself, that circumstances prevented his having an interview with the King of England, who kindly expressed his hope (through his Physicians) that our King would console himself, and not sink under his affliction; and that His Most Gracious Majesty would give our King an interview as soon as his health was restored. I hope you are well; and that we shall be able to continue to labour for your welfare, is the wish of, Yours truly, JOHN B. RIVES.

On the arrival of the late King and Queen in London, they took up their residence at Osborne's Hotel, in the Adelphi, where every proper attention was paid to them by order of His Majesty, under the direction of the Hon. Mr. Byng, and the immediate superintendence of Mr. Hill. They were conducted to various places of public resort, and saw whatever could amuse and entertain them. They were to be introduced to His Majesty; but before this could be effected, they were seized with the measles, and in a few days became the prey of inflammation. Every possible medical aid was afforded; they were attended by Sir Henry Hallford, Sir Matthew Tierney, Dr. Holland, and Dr. Ley; but no remedy proved effectual, and they gradually sunk under the pressure of disease.

Since their removal, a Deputation from the Directors of the London Missionary Society, who had no opportunity of paying their respects to them, waited upon their surviving suite (most of whom had also been seriously ill) and were kindly received. They stated, as well as they were able, (there being no competent interpreter present) the intention of the Society to have thanked the King and the Chiefs for the kindness they had shown to Mr. Ellis, our missionary, and to our brethren of the American mission; for the attention they had paid to religious instruction, the abolition of idolatry, the observation of the Lord's Day, and the general favour shown to Christianity. They wished to condole with the survivors on the great loss they had sustained, and the grievous disappointment the people of the islands would feel when a ship should appear on the coast without the personages they so earnestly longed to see; and the duty of submitting to the holy will of the Almighty without murmuring.

The Deputation also expressed their hope, that the king's successor and the chiefs would continue to manifest the same attention to the missionaries, and an increasing regard to the religion of Christ.

We have reason to believe, that Lord Byron, and the officers of the *Blonde*, will pay peculiar attention to the comfort

of the passengers, and encourage every effort for their moral and religious benefit.

Mr. Ellis, in his letter to the Directors, dated Nov. 22, 1823, gives us the names of these visitors, as follows:

*Tamehameha* the Second, king of the Sandwich Islands. *Kamehamaru*, his queen. *Boki*, the Governor of Oahu, and *Ririha* his wife; with *Kapike* and *Kahuanaoa*, two *Bunahale*, or favourite associates of the king.

"The above interesting company (says Mr. E.) leave the Sandwich Islands on a voyage to the celebrated land of *Beritani*, to visit His Majesty the King, to receive friendly counsel and advice for the government of these far-distant isles, to increase their acquaintance with the world, enlarge their views of human society, and observe the laws, customs, institutions, religion, and character of the country beneath whose guardian friendship and protection they and their countrymen who remain have chosen with confidence to place themselves."

Mr. Ellis states, that the king's subjects felt great reluctance to his proposed visit, that "they exhausted their powers of persuasion in endeavouring to induce him to relinquish his design, and that many have been weeping ever since they perceived him determined on the enterprising voyage."

He also mentions, that he received a request from the Chiefs that special prayers might be offered up in the church, for the preservation of the King across the mighty deep, and for his safe return.

Mr. Ellis says, "they are all able to read the books that have been printed or written in their language. The King and Queen, *Boki* and his wife, write a tolerably fair hand, and have some acquaintance with the first elements of arithmetic."

It was the wish of Mr. Ellis to have accompanied them to England, especially on account of the serious illness of Mrs. Ellis, and it was the wish of the King also, but a passage could not be procured—the captain said, that he could not accommodate him.

## EAST INDIES.

### MALACCA.

*Observations on some of the Chinese Works of the late Dr. Milne, of Malacca, extracted from a Letter of the Rev. David Collie, Missionary at that Station.*

IN reference to the general affairs of the mission I need say nothing, as we shall probably soon write a joint letter on these subjects. But as I have had occasion to mention several of the compositions of

our justly lamented brother, Dr. Milne, compositions which I have read with considerable attention, and from which I hope to derive most important assistance, I hope my honoured fathers and brethren will excuse me if I offer a few remarks, not on the style of these writings, for of that I am utterly incompetent to judge; but upon the principles which they inculcate, and the spirit in which they are written.

#### *Sermons and Tracts.*

In his sermons and tracts, which I have read, the great principles of revelation, in reference to the depravity of human nature; salvation by sovereign grace through faith in the atonement of the Saviour; the renovation of the believer's heart by the influence of the Spirit, and the duties incumbent on him as a disciple of Christ, in all the varieties of relations in which he may be placed; the tremendous consequences of rejecting the overtures of peace proclaimed by the gospel; the final judgment of all men, and the everlasting state of happiness or misery in the world to come, are stated with admirable perspicuity, and enforced with great solemnity and affection.

#### *The three Pearls.*

In his *Three Pearls*, or brief History of the Rise and Progress of the Missionary, Tract, and Bible Societies, which I neglected to mention amongst the tracts I have read, he introduces the subject by some excellent remarks on the nature of true benevolence, as pursuing the good of the soul as well as that of the body. To illustrate this position, he introduces the example of Jesus, who spent his life in curing the ignorance of the mind, as well as in healing the diseases of the body, and suffered death to save the soul from endless woe. He then gives a brief history of the progress of the gospel since the ascension of Christ, and shows on what grounds the Christian believes that all nations will ultimately become the followers of Jesus. Previous to his entering on the history of The London Missionary, the Tract, and British and Foreign Bible Societies, he enumerates some of the leading benevolent institutions, which shed a brighter lustre on our native isle, than her most brilliant warlike achievements; and apprizes his readers that in Britain there are other Missionary Societies besides the one whose history he is about to present them with, and assures them that those other Societies pursue the same grand object; viz. the present and eternal happiness of the whole human race.

Having thus introduced his subject, he proceeds to give his readers a minute and accurate statement of the origin, fundamental principles, regulations, monthly and annual meetings of the London Missionary Society; informs them how its funds are collected; what course of education its missionaries go through; with what instructions they are sent out by the Society; what different countries they have been sent to; what means they employ to convert both civilized and barbarous nations; and what success has attended their labours. He particularly mentions that the missionaries are led under the strongest injunctions by the Directors, not to interfere in the smallest degree with the politics of the nations to which they are sent, and that the Directors are determined to cut off from any farther connexion with the Society, every missionary who violates these injunctions. Every thing that is interesting in reference to the origin, gradual progress, numerous auxiliaries, and immense exertions of the Bible and Tract Societies is narrated with great minuteness. Nor does he forget to inform the sons of the *celestial empire*, who hold the female sex in such low esteem, that the British ladies enter warmly into the object of these Societies, and by their numerous Auxiliary Societies, contribute greatly to their support. This part of his narrative I am afraid will be rather too much for a Chinaman's faith. He mentions to the honour of the British Sovereign, that all these benevolent Institutions are sanctioned and encouraged by him, and that many of the other European Sovereigns likewise encourage similar Societies in their respective dominions, knowing that the principles diffused through the world by these Societies are calculated in the highest degree to make good and obedient subjects, and to secure the prosperity and stability of virtuous governments. In my opinion this is a pamphlet admirably calculated to open the eyes of the Chinese, to the contemplation of that exalted benevolence which the gospel inspires, and to excite in their breasts serious reflections whether they ought not gratefully to receive a boon, offered to their acceptance by such disinterested philanthropy. Facts in general are more convincing than the most powerful arguments; and experience has proved, that a plain statement of such important facts, as are exhibited by the "*Three Pearls*," has effected wonders.

#### *Essay on the Soul.*

In reference to the 1st vol. of Dr.



Milne's "Essay on the Soul," (I have not read the 2d) I can scarcely speak in terms too high. Not that I think it contains much original matter, but because I think that he has conducted the usual arguments on the abstruse subject of the soul's nature and immortality with admirable simplicity, and has, by the most familiar and appropriate illustrations, rendered a train of beautiful and conclusive reasoning, perspicuous to the most common understanding, and at the same time mingled his arguments with those weighty practical inferences which bring home the reasoning to the reader's own bosom, and makes him feel that he is most deeply interested in the subject. The erroneous notions of the Chinese sages, respecting the metempsychosis, materiality of the soul, &c. are confuted by arguments drawn from their own religious usages, as well as from the principles of reason and revelation. Towards the conclusion of the volume, there is a train of fine and impressive reasoning on the necessity of such an atonement for the guilt of the soul, as the sacred volume reveals, and from the fact of such an atonement having been made, the immense value and eternal duration of the soul is demonstrated. Upon the whole, this is a most valuable essay, and displays great attention to the subject. As the author has taken more than ordinary pains with the style, and has introduced and ably refuted many of the fatal errors of the Chinese, his work will prove a most important assistant to the young Chinese missionary. In short, it is, perhaps, not too much to say, that no book, except the inspired volume, has yet been written in the Chinese language, so well calculated to give the millions of China correct information on these great subjects, which, above all others, are infinitely most interesting to man. I trust this excellent performance will soon be printed and widely circulated.

In all the Chinese compositions of this distinguished missionary which I have read, you clearly perceive the reasonings of one who has paid great attention to the phraseology, ceremonies, customs, and mental temperament of those whom he addresses. Although he never shrinks from exposing their errors, or reproving their vices, he uniformly avoids every thing like scoffing and ridicule: he never thinks himself at liberty to sport with the fatal errors of his readers, but uniformly adopts that mode and spirit of address which is calculated to make them feel that he really respects and loves them, and that their best interests lie near his

heart. By his numerous and valuable tracts, that excellent Society\* which has generously enabled him to print and circulate them, has found a wide field for its benevolent exertions, a field which we trust will soon prove that the seed of divine truth, scattered by these friendly messengers, has not been sown in vain.

*Translation of a Petition from Chinese Settlers for the establishment of a School at their Village in the neighbourhood of Malacca.*

THE Fuh Keen men, whose names are mentioned below, earnestly entreat that a school may be established at their village, to promulgate heavenly principles and practical virtue, that education and renovation may become illustrious. We originally belonged to Fuh Keen province, but our ancestors removed to a village in the neighbourhood of Malacca, where some families have lived during a space of one hundred and ten years; some fifty, and some thirty years.

Now, although we are able to procure food for our children, yet, in consequence of being always employed in tilling the ground and planting, we know not how to instruct them; and, if children are not educated, how can they be fit for any useful purpose? Benevolent Sir, we rejoice that you are come to Malacca: not only the widower and the widow, the orphan and the destitute have been moistened by your rich beneficence, but also in every place righteous schools (the Chinese for benevolent or free-schools) have been established by you for the purpose of disseminating heavenly principles and true virtue, and many have been instituted and renovated. Our poor village, *Kan Tang*, being situated at some distance from the town of Malacca, our children are not able to attend the College morning and evening for the purpose of being instructed, therefore we have invited our neighbours to subscribe their names, and to use earnest entreaties that a righteous school may be opened in our village, and that a teacher may be sought for to communicate instruction.

At a future time, when our children become men, they will feel a deep sense of your vast and unlimited virtue.

This petition is laid at the feet of

The Reverend

MORRISON.

(Here followed the names of the Petitioners.)

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\* The Religious Tract Society.

## FEMALE EDUCATION IN INDIA.

*(From the Baptist Magazine for Feb.)*

WE have great pleasure in reporting the following particulars respecting the progress of Female Education in and around Serampore.

"We have established seventeen schools, in which there are nearly 300 girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement. We have heard of two respectable natives, who would not send their girls to our schools, but have determined to have them educated in their own houses. One of them took away a very promising girl, the daughter of one of his servants, from one of our oldest schools, to make her his domestic governess; and the other wished to have one of our schools brought into his compound, (or yard,) and then his daughters might attend it. To this we should have readily consented, but he would not allow our young ladies to visit it, and we could not think of paying the expenses of a school which we were not permitted to superintend. However, he has declared he shall have a school of his own; and so much the better."

## DREADFUL SUTTEE.

*Victims of Hindoo Superstition.*

In November last, at the Annual Fair held at Ooncar, Mandetta, a young man about 20 years of age cast himself down from a rock which overhangs the Ner-budda, and was in a moment dashed to pieces. This was done, as an act of devotion to the shrine of *Bhyroo*. Pains were taken to prevent this fatal act, and offers of support were made, but all in vain.

These sacrifices are of frequent occurrence at Ooncar, and about the same time as this last took place, another victim was preparing to devote himself to the same fell deity, by burying himself alive. Thus human beings, of both sexes and of all ages, daily fall victims to the cruel superstition which holds her iron rule over the minds of so large a portion of the inhabitants of India. It is most earnestly to be hoped, that the efforts now making for the dissemination of knowledge, may be attended with success, and the darkness in which the people of India are at present enveloped, dispelled by the light of reason and truth.—*Calcutta Journal*, Feb. 13.

*Septennial Bathing.*

This year being the seventh, an immense collection of natives, chiefly of that description named Nagas, assembled at Allahabad, for the purpose of the septennial bathing; but not a single instance of suicidal sacrifice has taken place; and it is delightful to know that the natives this year voluntarily asked for religious tracts, which they seemed very anxious to peruse. It is evident that idolatry is giving way, and falling greatly into disrepute amongst the natives themselves.—*Cal. Jour.* Feb. 3.

*American Baptist Missionary Society.*

SOME interesting intelligence respecting the Mission in the Burman Empire, carried on by our American brethren, has lately appeared. The following particulars are extracted from Mr. Judson's Journals.

"The missionaries left Rangoon on the 28th of August, (1822) and reached Ava on the 27th of September. They were immediately introduced to the king, and Dr. Price was received very graciously. Though Mr. Judson appeared before him almost every day, the king did not notice him until October 1: on that day, being in the royal presence, the king said to Mr. Judson, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." The king asked him if any had embraced his religion; to which Mr. Judson replied in the affirmative; and the king asked him many questions, on religion, geography, and astronomy. Mr. Judson had further conversation with a royal secretary, and other persons attached to the court: upon the close of which he observes, "Thanks be to God for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the Christian religion, and his wrath has been restrained."

*Bombay Auxiliary Society.*

A MEETING of European inhabitants of Bombay was held on Thursday, the 22d of May 1823, in the Scottish church, for the purpose of instituting an Auxiliary Society, in aid of the Scottish Missionary Society, when the following gentlemen were chosen: J. Stewart, Esq. President; J. Leckie, Esq. Vice-President; Rev. J. Laurie, J. Farish, G. Ogilvy, W. Nicol, and C. Macleod, Esqrs. and Capt. White, Directors. Rev. J. Clow, Secretary. Messrs. Forbes & Co. Treasurers.

THE tombs of Dr. Taylor (formerly a missionary,) and of a Mr. Rich, at Shiraz, in Persia, or at least the ornamental buildings over them, have been destroyed by the populace. It appears that they were erected within a public pleasure garden, and surmounted with a dome, which might not be altogether agreeable to the Mussulman prejudices, and might therefore lead to their destruction.

A tomb which had been erected at Isbahan over the remains of Dr. Jukes, has also been destroyed, and the grave opened by the avarice of the populace, in hope of finding money or other valuables.

#### CHURCH MISSIONARY SOCIETY.

A MEETING of the friends and supporters of this Society was held at Calcutta, Dec. 1, 1823, the Bishop of Calcutta in the chair, when an Auxiliary Society was formed. Bishop Heber accepted of the office of President, and expressed his approbation of the parent Society in most respectful terms, and congratulated them on the success of their operations in Africa, and also in India, where, he observed, in conjunction with other Societies, much good is accomplishing. The Society's affairs in the north of India have been placed under the charge of this Auxiliary.

A new church is erecting at Madras, towards which the Society for Promoting Christian Knowledge have voted 2000*l.*, and the Government at Madras have also contributed liberally. The old church, erected at Vepery in 1746, and given to the mission, was found insufficient. The foundation of the new church was laid on the 8th Dec. last.

#### CESSION OF TEMLEY,

*A territory on the banks of Delagoa Bay, on the East coast of South Africa.*

CAPT. OWEN, of His Majesty's ship the *Leven*, who was appointed to survey the East coast of South Africa, anchored in Delagoa Bay, situated in latitude 26°, and East longitude 32°, on the 28th of Sept. 1822.

The bay is very large and extensive, and receives from the interior three or four large rivers, the principal of which has lately been called *King George's River*; some of the inhabitants on its banks having called themselves *King George's men*, in consequence of their having picked up a little English from the whalers who frequent the bay.

The neighbourhood of the bay is inhabited by various tribes or nations resembling the negroes. They may be considered well-proportioned, good figures, and altogether a fine race of blacks. They tattoo their faces, and go almost entirely naked; they dwell in thatched huts, all which are circular, with a veranda and fence. Polygamy is general among these people, many of whom have five or six wives, whom they treat as slaves. The men walk about with an assagay or two in their hands, and smoke great part of the day; while they oblige the women to perform most of the work, to till the ground, fetch water, pound the maize, and, in fact, do all the labour. The number of the inhabitants of Temley is computed to be about 50,000.

When Captain Owen anchored in Delagoa Bay, he was applied to by KAPELL, the king of a district called TEMLEY, to accept the sovereignty of the country in the name of His Majesty King George the Fourth, of whom he and his people had formed the most favourable opinion. It appears that the king of Temley found himself too weak to defend his subjects against the invasions and oppressions of his more powerful neighbours from the interior; and therefore earnestly requested to be taken under the protection of the British Government. Captain Owen naturally hesitated to accept this offer until he could obtain the necessary authority from his Excellency the Governor of the Cape; but the intreaties of the King and chiefs were so pressing, that he felt bound by humanity to accept, conditionally, and subject to the proper authority, the cession of the territory, which was accordingly made in due form on the 19th of March 1823.

The bay appears to be a station of great importance in a political and commercial view, especially as ships can sail from hence to Madagascar and to India at all seasons of the year; it has also good anchorage.

To the friends of missions this country appears to be of peculiar importance, as it is not more than about 300 miles eastward from Lattakoo, and about the same distance from Keis-Kamma, so that an intercourse by sea may be more readily obtained; and, possibly, by means of one of the rivers which empty themselves into the Bay; and it may be hoped that if a missionary settlement can be established in Temley, others, in the interior, reaching to Lattakoo and adjacent countries, may hereafter be formed.

At present the inhabitants seem to be totally ignorant of all religion, although they practise circumcision, but merely as a custom. The king expresses a wish for



the instruction and civilization of his people; and on the representation of the case to Dr. Philip at Cape Town, it was judged expedient that a missionary should be sent to them, when there being none connected with the London Missionary Society who could be spared for that purpose, Mr. Threlfall, of the Wesleyan Society, was dispatched, and accompanied Captain Owen, when he returned from the Cape to Delagoa Bay. Another missionary is appointed by the Wesleyan Committee to this new station.

## DOMESTIC MISS. INTELLIGENCE.

### MISSIONARY ANNIVERSARIES.

#### KENT.

On Wednesday, July 7, the Kent Auxiliary, in aid of the London Missionary Society, held their Fourth Anniversary at Canterbury. In the morning the Rev. W. Eccles, of London, preached at the Rev. S. Gurteen's chapel. In the evening a Public Meeting was held at St. Peter Street Chapel, kindly offered for the accommodation of the Society, for the Wesleyan friends. Mr. Tozer, of Chatham, the Treasurer, being called to preside, Rev. E. Jinkings, one of the Secretaries, read the Report, and speeches were delivered to the assembly by Rev. Messrs. James of Woolwich, Williams of Down, Slatterie of Chatham, Townley from India, Townsend of Ramsgate, Eccles of London, Calder of Canterbury, Jinkings of Maidstone, Dunn of London, Prankard of Sheerness, Jeula of Greenwich, Gurteen, Town of Royston, Vincent of Deal, and Toomer of Wingham; and also by Francis Cobb, Esq. of Margate. The devotional exercises of the day were conducted by Messrs. J. F. West of Town Sutton, W. Eccles, W. Giles, and Joseph Slatterie of Chatham. The sum of £30 was collected after the services.

#### EAST LANCASHIRE.

On the 11th, 12th, and 13th days of July, was held the Anniversary of the East Lancashire Auxiliary Missionary Society. Sermons were preached by Rev. Messrs. R. Hill and E. Parsons, at Moseley-street; Rev. S. Bradley, Grosvenor-street; Rev. W. Roby, New Windsor; Rev. J. Priddle, Salford; Rev. J. A. Coombs, Lloyd-street, Dr. Jack, and collections were made.

On Monday evening was held the public Meeting for business in Moseley-street chapel. Thomas Wilson, Esq. London, one of the Directors of the Parent So-

ciety, was called to the Chair, and the principal speakers were Rev. G. Payne, A.M. Theological Tutor of Blackburn Academy, Rev. D. Clunie of Leaf-square, Rev. Dr. Morrison of China, Rev. J. Ely of Rochdale, and Rev. R. S. McAll, A.M. Macclesfield. Their respective addresses manifestly produced in the crowded auditory an intensity of Christian feeling. On the evening of the 13th the friends assembled again in Grosvenor-street Chapel, when the Communion of the Lord's Supper was celebrated, and the very interesting services of the Anniversary closed. Amount of Contributions, see list in this Chronicle.

#### BRIDLINGTON.

On Tuesday and Wednesday August the 3d and 4th, were convened the second Anniversary Meetings of the Bridlington and Quay Auxiliary Missionary Society. On Tuesday evening the Rev. James Boden, of Retford, preached.

On Wednesday morning, the Rev. Dr. Cope, of Wakefield, preached. In the afternoon was holden the Meeting for business, at which the chair was taken by the Rev. John Morley of Hull, and the Meeting was addressed by the Rev. Dr. Cope, Messrs. Morison, Sanderson, E. Morley, and Mr. Murray, and in the evening the Rev. John Morison, of London, preached.

On Thursday morning several friends of the Society were met by the ministers at a public breakfast, when interesting details furnished by the Rev. Dr. Cope, and Mr. Morison, of recent success in the islands of the South Pacific, produced feelings of extraordinary pleasure and gratitude. The collections amounted to £23.

#### GLOUCESTERSHIRE.

The services connected with the Ninth Anniversary of the Gloucestershire Auxiliary Missionary Society were as follows: On Tuesday morning, August the 3d, the Rev. J. E. Jones, A.M. of Gloucester, preached at the parish church of Kingswood, near Wotton-under-edge. The prayers of the Established Church were read by the Rev. Mr. Thomas, minister of that place.

In the evening of the same day the Rev. J. A. James of Birmingham, preached at the Dissenting chapel, Kingswood. The Rev. Rowland Hill prayed before the sermon, and Rev. George Burder after.

On Wednesday morning, the Rev. G. Burder preached at the Meeting-house, Old Town, Wotton; Rev. Messrs. Edkin, J. Burder, and Richardson, prayed.

In the afternoon the public Meeting

was held in the Town-hall, when, among other Resolutions, one regarding the affairs of Demerara was not only unanimously carried, but excited a deep feeling of interest; partly by the importance of the sentiments it expressed, and partly on account of the manner in which the subject was brought before the assembly by Mr. James, to whom the Motion had been entrusted.

The Rev. G. Burder gave a comprehensive view of the various missionary stations; and the other speakers were the Rev. Messrs. Hill, Bishop, Jones, Daniells, Meek, Edkins, Summers, Wild, and Mr. Jennings, missionary Student.

In the evening the Rev. Dr. Raffles preached at the Tabernacle. The Anniversary was highly gratifying from its commencement to its close. The Collections amounted to £72.

#### WEST LANCASHIRE.

The Second Anniversary of the West Lancashire Auxiliary was held in Liverpool on the 8th, 9th, and 10th, of August. Sermons were preached on behalf of the Society, on Lord's-day the 8th, in the Rev. Dr. Raffles', the Rev. P. S. Charrier's, the Rev. Dr. Stewart's, the Rev. R. Philip's, and the Rev. J. Widow's Chapel, by the Rev. S. Hanna, Professor of Divinity, in the College of Belfast, the Rev. A. Steill of Wigan, the Rev. R. W. Hamilton of Leeds, and the Rev. J. Ely of Rochdale. The public Meeting which was held on Monday evening the 9th, was respectable, though not numerous attended. Resolutions were moved and seconded by the Rev. Drs. Hanna and Stewart; the Rev. Messrs. Lister (Baptist Minister), Hamilton, Steill, Kirkpatrick (Wesleyan), Philips, Charrier, J. Ely, and Widows, and Messrs. Blackburne and Hurry. Several excellent addresses were delivered on the occasion. On Tuesday evening a sermon was preached by the Rev. R. W. Hamilton, after which the services of this Anniversary were closed, by the celebration of the Lord's Supper.

#### KENDAL.

The Eleventh Annual Meeting of this Auxiliary Missionary Society was held in New-street Chapel, on Monday evening, August 9. The Chair was taken by E. Dawson, Esq. of Aldcliffe-hall, who, after prayer by the Rev. G. Nettleship, took a cursory view of the progress of Missions in general, and of those under the direction of the London Missionary Society in particular.

A Report was read by the Secretary, and speeches replete with interest were

delivered by the Rev. Messrs. Carnson of Preston, Nettleship of Penrith, Hargraves of Milnethorpe, Skinner of Kirby Lonsdale, Barclay (Presbyterian), Massey of Idle, and Rayson of London.

The Meeting continued for upwards of four hours, and increased in interest to the close. The Rev. Mr. Barclay concluded with prayer. On the preceding day two sermons were preached in the same place by the Rev. B. Rayson, in both of which, most impressive and powerful appeals were made in behalf of the general objects of the London Missionary Society. The Collection amounted to 17*l.* 16*s.* 2*d.*

#### PLYMOUTH, DEVONPORT, & STONEHOUSE.

The Twelfth Anniversary of the Plymouth, Devonport, and Stonehouse Auxiliary Missionary Society, was held on the 9th, 10, 11th, and 12th of August last. The services commenced on Thursday evening the 9th, at the New Tabernacle, Plymouth, when the Rev. J. Blackburn of London, preached to a large congregation. On Tuesday morning a sermon was preached at Batter-street Chapel, Plymouth, by the Rev. Dr. Raffles. On Tuesday evening the Rev. H. Lacey of London, preached at Princes-street Chapel, Devonport. On Wednesday morning a sermon was preached at the Rev. R. Burn's Chapel, Stonehouse. On Wednesday evening a public Meeting for business was held at the Royal Hotel, Plymouth. R. Derry, Esq. the President of the Auxiliary, being called to the Chair, appropriately introduced the business of the evening, after which, the Report of the Society's proceedings during the past year was read by the Rev. R. Hartley, one of the Secretaries. Resolutions were moved and seconded by the Rev. Dr. Raffles, Rev. Messrs. Blackburn, Lacey, Small of Axminster, Vowles, Richards, Rooker, and Close, and Mr. J. G. Sparke, who severally addressed the Meeting. The attendance was large and respectable, affording abundant evidence of the increasing interest excited in this neighbourhood in favour of missionary objects. On Thursday evening a sermon was preached in further aid of the funds of the Society, at Mount-street Chapel, Devonport, by the Rev. Dr. Raffles. The Rev. Messrs. Palmer, Whillan, Burfitt, Burn, and Parrott, engaged in the several devotional services of this Anniversary.

#### BURWELL, CAMBRIDGESHIRE.

The Burwell district of the Auxiliary Missionary Society for Cambridgeshire and its vicinity, held its First Meeting on

Thursday August 12, at the Rev. James Sheppard's Meeting-house, when the Rev. George Collison, of Hackney, preached in the forenoon. At the Meeting for business in the afternoon, addresses were offered by the Rev. Mr. Collison, the Rev. Mr. Loveless, missionary, late from Madras, and other gentlemen. In the evening a sermon was preached by the Rev. S. Thodey, of Cambridge. The Contributions of this district for the past year amounted to 14*l.* 16*s.*

## FORMATION OF A NEW SOCIETY.

### ROCHDALE BRANCH OF EAST LANCASHIRE AUXILIARY.

ON Lord's Day, July the 4th, two Sermons were preached by Rev. R. Hill, A.M. to crowded and deeply interested auditories: in the morning, at Rev. John Ely's—evening, at the Countess of Huntingdon's. On Monday evening, July 5, a public Meeting was held in the latter place of worship, for the purpose of forming a Branch Society of the East Lancashire Auxiliary; when appropriate addresses were delivered by Rev. Messrs. R. Hill, Roby, Birt, Coombs, Stephens, Jackson and Foster; and by G. Hadfield, S. Fletcher and J. Harbottle, Esqrs. of Manchester. Nearly 60*l.* was collected.

## NOTICES.

### BIRMINGHAM.

ON Tuesday and Wednesday, September 14th and 15th, the next Anniversary Meeting of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester, will be held as usual in Birmingham. The Rev. James Parsons of York, and the Rev. Geo. Burder, the Secretary of the Parent Institution, are expected to preach. The other preacher will be announced in the Circular.

### BRISTOL.

The Twelfth Anniversary of the Bristol Missionary Society, in aid of the Missionary Society established in London in 1795, will be held on Tuesday the 21st September, and the three following days, when the following Ministers are expected to preach, the Rev. Messrs. Rowland Hill, Geo. Clayton, John Brown of Cheltenham, James Parsons of York, and Dr. Morrison of China.

### EDMONTON.

The North Middlesex and South Herts Auxiliary Missionary Society will hold their next half-yearly meeting at Edmon-

ton, on Wednesday, September 20th; on which occasion the Rev. F. A. Cox, of Hackney, is engaged to preach at the Rev. W. Williams's Chapel. Service will commence at 11 o'clock in the forenoon. The public Meeting for business will be held at the Angel Inn. Chair to be taken precisely at six o'clock in the evening.

### CARMARTHEN.

The Anniversary of the South Wales Auxiliary Missionary Society will (by Divine permission) be held this year at Carmarthen, on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st of October.

### DEMERARA.

Since our last, Resolutions have been forwarded from Greenock, Canterbury, Bridlington, and Gloucestershire, similar to those acknowledged in former numbers of the Chronicle from other places, expressing entire approbation of the measures adopted by the Directors in reference to the late Mr. Smith's case.

### DEPARTURE OF MISSIONARIES.

ON Tuesday, 27th of July, the Rev. George Pritchard, from the Seminary at Gosport, and Mrs. P., his wife, sailed from Gravesend in the ship Foxhound, Capt. Emmets, for the South Seas; a free passage having been generously given to them, by the owner, Alexander Birnie, Esq. to the Island of Otaheite.

### *The Missionary Museum*

Will be open every WEDNESDAY. Admission by Tickets, which may be procured from any Director. A Ticket admits the person whose name is written upon it, and his friends, not exceeding five.

N. B. This limitation does not extend to *children*. A descriptive Catalogue may be purchased at the Museum.

### *Missionary Printers.*

The Directors of the London Missionary Society are still in want of two or three persons capable of taking the entire management of sundry Printing establishments connected with some of its missions in the East Indies. They must be persons of established piety, deeply interested in the spiritual welfare of the heathen; and who, with suitable qualifications, would feel disposed to make themselves generally useful in the missions. It is desirable that they should possess some knowledge of accounts and book-keeping. It is proposed, that one of them, at least, should learn the art of



book-binding, and probably also that of paper-making, before he embarks for India. The Society will enter into engagements for limited terms. Persons with large families need not apply. Letters, addressed to the Secretaries, will be duly attended to.

We are happy to state that an accurate and authorized Report of the Speeches delivered in the House of Commons in June last, on the motion of Mr. Brougham, in the affair of the missionary Smith, is now in the press, and may be expected in a few days. This will prove a most valuable document, worthy of preservation.

## MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 July, to 16 August 1824.]

### IN LONDON AND ITS VICINITY.

|                                                                              |     |    |   |
|------------------------------------------------------------------------------|-----|----|---|
| Legacy by the late John Bryan, Esq.—Mr. W. Harding, and Mr. H. Smith, Exors. | 500 | 0  | 0 |
| W. A. Hankey, Esq.                                                           | 10  | 10 | 0 |
| Mrs. D.                                                                      | 0   | 5  | 0 |
| A Female Friend                                                              | 0   | 10 | 0 |
| G. Thompson, Esq.—L. S.                                                      | 10  | 10 | 0 |
| Mr. T. H.                                                                    | 1   | 0  | 0 |
| J. C. and Friends                                                            | 0   | 10 | 0 |
| Missionary Box by three of Mr. W. Curtis's Children                          | 1   | 0  | 0 |
| S. S.—Donation                                                               | 10  | 0  | 0 |
| No. 14, 102.—Ditto                                                           | 10  | 0  | 0 |
| A Friend, Hackney                                                            | 1   | 0  | 0 |
| Henry Kemble, Esq.—Donation                                                  | 21  | 0  | 0 |
| Aldermanbury Postern Female Association; per Miss E. Fenn                    | 8   | 0  | 0 |
| Penny Subscriptions.—Collected by Ann Henley                                 | 0   | 5  | 5 |

### CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

|                                                                |    |    |    |
|----------------------------------------------------------------|----|----|----|
| South Buckingham Auxilliary Society.—J. Burroughs, Esq. Treas. |    |    |    |
| Crendon Lane.—Collection after Sermon; per Rev. H. Townley     | 10 | 18 | 5  |
| Orchard ditto; per Rev. R. Hill                                | 19 | 10 | 10 |
| Annual Subscriptions                                           | 4  | 1  | 0  |
| Town Hall.—At Public Meeting                                   | 11 | 11 | 8  |
| Stoken Church.—Penny-a-week Society                            | 4  | 4  | 0  |
| Chinnor.—Sunday School and Missionary Box                      | 1  | 13 | 7  |
| Young Gentlemen at Rev. J. Paul's Academy                      | 0  | 19 | 3  |
| Subscription                                                   | 1  | 0  | 0  |

Less Expenses ..... 53 18 9  
8 16 10

45 1 11

### Essex Auxilliary Missionary Society.

|                                                              |    |   |   |
|--------------------------------------------------------------|----|---|---|
| W. Rankin, Esq. Treasurer.                                   |    |   |   |
| Abbott's Roding.—Rev. Mr. Corbishley.—Missionary Association | 12 | 7 | 0 |
| Baddow.—Rev. S. Morell.                                      |    |   |   |
| Annual Subscriptions                                         | 5  | 3 | 6 |
| Penny-a-week Association and Collection                      | 9  | 6 | 0 |

14 9 6

### Billericay.—Rev. J. Thornton.

|                                                 |   |    |   |
|-------------------------------------------------|---|----|---|
| —Collection for the Demerara case               | 2 | 10 | 0 |
| Collected at Monthly Missionary Prayer Meetings | 5 | 5  | 3 |
| Penny-a-week Subscriptions                      | 4 | 2  | 4 |
| Subscriptions and Donations                     | 6 | 16 | 6 |

18 14 1

### Bocking.—Rev. T. Craig.

|                                   |    |   |   |
|-----------------------------------|----|---|---|
| —Collection for the Demerara case | 14 | 5 | 5 |
|-----------------------------------|----|---|---|

Carried forward.... 14 5 5 45 10 7

|                                                                 |    |    |    |    |    |   |
|-----------------------------------------------------------------|----|----|----|----|----|---|
| Brought forward                                                 | 14 | 5  | 5  | 45 | 10 | 7 |
| Ditto, by the Rev. James Stratton                               | 15 | 1  | 0  |    |    |   |
| A Friend; by the Rev. T. Craig, for Widow of the late Mr. Smith | 0  | 10 | 0  |    |    |   |
| Collected by Miss Fordham                                       | 7  | 5  | 9  |    |    |   |
| Lambert                                                         | 3  | 1  | 4  |    |    |   |
| Reeve                                                           | 2  | 8  | 0  |    |    |   |
| Ralling                                                         | 2  | 6  | 7  |    |    |   |
| Bentall                                                         | 2  | 5  | 6  |    |    |   |
| Lake                                                            | 1  | 19 | 6  |    |    |   |
| Smith                                                           | 1  | 10 | 3  |    |    |   |
| Mrs. Brown                                                      | 1  | 6  | 0  |    |    |   |
| Miss Anna Gosling                                               | 1  | 3  | 0  |    |    |   |
| Cousins                                                         | 1  | 3  | 0  |    |    |   |
| Craig                                                           | 0  | 19 | 3  |    |    |   |
| Suckling                                                        | 0  | 16 | 0  |    |    |   |
| Mrs. R. Dixon                                                   | 0  | 13 | 8  |    |    |   |
| Miss Wright                                                     | 0  | 13 | 8  |    |    |   |
| Mrs. Betts                                                      | 0  | 12 | 9  |    |    |   |
| Girls of the Sunday School                                      | 0  | 17 | 9  |    |    |   |
| Late Miss Cousins of Cressing                                   | 0  | 10 | 6  |    |    |   |
| Mr. T. Shearcroft                                               | 2  | 1  | 3  |    |    |   |
| Mr. Betts                                                       | 1  | 5  | 4  |    |    |   |
| Mr. Cousins                                                     | 0  | 6  | 0  |    |    |   |
| Small Subscriptions                                             | 0  | 11 | 10 |    |    |   |
| Annual Subscriptions                                            | 26 | 16 | 0  |    |    |   |

90 9 4

### Braintree.—Rev. John Carter.

|                                      |    |    |    |
|--------------------------------------|----|----|----|
| —Collection for the Demerara case    | 6  | 0  | 0  |
| Missionary Association               | 43 | 15 | 6  |
| Collections at Miss. Prayer Meetings | 1  | 15 | 0  |
| Sunday School Girls                  | 0  | 14 | 6  |
| Ditto Boys                           | 1  | 14 | 11 |
| Annual Subscriptions                 | 4  | 5  | 0  |
| Collection by Rev. James Stratton    | 5  | 0  | 0  |

63 5 0

### Brentwood.—Rev. D. Smith.

|                                                      |   |    |   |
|------------------------------------------------------|---|----|---|
| —Collected at Miss. Prayer Meetings                  | 6 | 4  | 9 |
| A few Friends at Brentwood                           | 1 | 8  | 7 |
| Produce of a Missionary Box in a family at Brentwood | 0 | 15 | 8 |
| Subscriptions                                        | 2 | 2  | 0 |

10 11 0

### Chelmsford.—Rev. John Hunt.

|                                   |    |   |   |
|-----------------------------------|----|---|---|
| —Collection for the Demerara case | 4  | 0 | 0 |
| Contributions                     | 42 | 5 | 9 |

46 5 9

### Ditto.—Rev. Joseph Grey.

|                                   |   |    |    |
|-----------------------------------|---|----|----|
| —Collection for the Demerara case | 2 | 12 | 0  |
| Collected by Miss H. H. Harrison  | 6 | 12 | 11 |

Carried forward ..... 9 4 11 256 1 8

|                                                       |          |          |  |
|-------------------------------------------------------|----------|----------|--|
| Brought forward .....                                 | 9 4 11   | 256 1 8  |  |
| Collected by Mr. S. Abrey....                         | 1 7 4    |          |  |
| Joseph Truman....                                     | 2 0 4    |          |  |
| Sund. School Boys .....                               | 0 9 3    |          |  |
| Girls.....                                            | 0 5 0    |          |  |
| Missionary Boxes.....                                 | 0 9 0    |          |  |
| Annual Subscriptions, &c.....                         | 2 15 0   |          |  |
| Collection .....                                      | 2 6 8    | 18 17 6  |  |
| Clavering.—Rev. J. B. Pearce.                         |          |          |  |
| Juvenile Missionary Association.—Female Branch.       |          |          |  |
| Collected by Miss Mumford ..                          | 3 2 6    |          |  |
| Edwards ..                                            | 2 7 4    |          |  |
| Elgood....                                            | 1 0 0    |          |  |
| Male Branch.                                          |          |          |  |
| Collected by Mr. Phipps.....                          | 2 0 9    |          |  |
| Player .....                                          | 2 16 0   |          |  |
| Wright.....                                           | 2 1 9    |          |  |
| Jennings .....                                        | 1 8 8    |          |  |
| Produce of Missionary Box ..                          | 0 10 1   | 15 7 1   |  |
| Coggeshall.—Rev. A. Wells.—                           |          |          |  |
| Collection for the Demerara case .....                | 7 8 0    |          |  |
| Missionary Association .....                          | 54 14 10 | 62 2 10  |  |
| Colchester.—Rev. J. Savill.—                          |          |          |  |
| Collection for the Demerara case .....                | 15 5 9   |          |  |
| Collected by Miss Wallis .....                        | 3 7 9    |          |  |
| Philbrick ..                                          | 1 12 6   |          |  |
| Rogers.....                                           | 1 0 0    |          |  |
| Daniell ..                                            | 0 19 6   |          |  |
| Templeton ..                                          | 1 8 6    |          |  |
| Fearis .....                                          | 1 11 6   |          |  |
| Slythe .....                                          | 1 15 2   |          |  |
| Bloomfield ..                                         | 1 4 0    |          |  |
| Mr. Sharp .....                                       | 1 0 0    |          |  |
| Firmin .....                                          | 1 7 2    |          |  |
| F. Bridge..                                           | 2 12 0   |          |  |
| Donations .....                                       | 3 10 0   |          |  |
| Annual Subscriptions.....                             | 12 17 0  | 49 10 10 |  |
| Dunmow.—Rev. R. Frost.—                               |          |          |  |
| Collection for the Demerara case .....                | 1 12 6   |          |  |
| Missionary Association.—Mr. Wm. Portway, Treasurer .. | 13 18 0  |          |  |
| Collection by Rev. Jas. Strat-                        | 3 4 0    |          |  |
| ten .....                                             | 3 13 6   | 22 8 0   |  |
| Annual Subscriptions.....                             |          |          |  |
| Epping.—Rev. Mr. Alcott.—                             |          |          |  |
| Annual Subscriptions.....                             | 10 16 0  |          |  |
| Young Ladies at Miss Burton's                         |          |          |  |
| Boarding School .....                                 | 1 15 6   |          |  |
| Ditto at Miss Gregory's ditto..                       | 0 10 0   |          |  |
| Small Donations and a Collec-                         |          |          |  |
| tion .....                                            | 5 3 2    | 18 4 8   |  |
| Felsted.—Collected at the Malting, by                 |          |          |  |
| the Rev. James Stratton .....                         | 3 1 1    |          |  |
| Finingfield.—Rev. J. Bunter.                          |          |          |  |
| —Contribution for the Demerara case .....             | 2 0 0    |          |  |
| Mr. C.; by the Rev. J. Stratton                       | 1 0 0    |          |  |
| Contributions; per Rev. John                          |          |          |  |
| Bunter.....                                           | 3 16 0   |          |  |
| Collected by Mrs. Gurson .....                        | 3 2 0    |          |  |
| Miss Jarvis.....                                      | 1 8 6    |          |  |
| Mrs. Choat .....                                      | 2 8 6    |          |  |
| Miss Portway ..                                       | 2 10 7   | 16 5 7   |  |
| Fordham.—Rev. John Harris.                            |          |          |  |
| and Friends .....                                     | 5 0 0    |          |  |
| Halsted. — Rev. James Bass                            |          |          |  |
| and Friends .....                                     | 20 0 0   |          |  |
| Collection after the Annual Ser-                      |          |          |  |
| mon, at Rev. James Bass's                             |          |          |  |
| Meeting, by the Rev. W. Har-                          |          |          |  |
| ris, LL.D. ....                                       | 21 10 0  |          |  |

Carried forward, ... 41 10 0 466 19 3

|                                                                                   |          |          |  |
|-----------------------------------------------------------------------------------|----------|----------|--|
| Brought forward .....                                                             | 41 10 0  | 466 19 3 |  |
| Collection at the Annual Meet-                                                    |          |          |  |
| ing, held in Mr. Thomas                                                           |          |          |  |
| Smoothy's barn, Halsted....                                                       | 24 15 3  | 66 5 3   |  |
| Harwich.—Rev. Wm. Hordle.                                                         |          |          |  |
| —Collection for the Demerara case .....                                           | 5 2 7    |          |  |
| Contributions.....                                                                | 12 0 9   | 17 2 7   |  |
| Hatfield Heath.—Rev. C. Berry.                                                    |          |          |  |
| —Contributions for the Demerara case .....                                        | 2 14 6   |          |  |
| Missionary Association.—Male Branch.—Mr. Pavitt, Treas.                           |          |          |  |
| Collected by Mr. Jos. Pavitt..                                                    | 3 6 0    |          |  |
| Jas. Hutchin ..                                                                   | 3 5 4    |          |  |
| Cockett .....                                                                     | 2 13 0   |          |  |
| Dewberry ..                                                                       | 4 4 0    |          |  |
| Adams.....                                                                        | 1 2 3    |          |  |
| A Friend.....                                                                     | 0 2 6    |          |  |
| Female Branch.—Mrs. Joseph Pavitt, Treasurer.                                     |          |          |  |
| Collected by Miss Lord .....                                                      | 3 4 1    |          |  |
| Miss F. Lord .....                                                                | 4 3 1    |          |  |
| Miss M. Pavitt ..                                                                 | 3 18 0   |          |  |
| Mrs. John Pavitt ..                                                               | 2 17 2   |          |  |
| Miss C. Dixon ..                                                                  | 1 13 0   |          |  |
| A Friend .....                                                                    | 1 0 0    | 31 2 11  |  |
| Hedingham.—Rev. S. Steer.—                                                        |          |          |  |
| Penny-a-week Society.....                                                         | 10 11 10 |          |  |
| Collected by the Rev. James                                                       |          |          |  |
| Stratten .....                                                                    | 10 12 8  |          |  |
| Annual Subscriptions .....                                                        | 2 10 0   | 23 14 6  |  |
| Henham.—Rev. J. Dorrington.—Missionary Association .....                          |          | 4 10 0   |  |
| Ingatstone.—Rev. B. Hayter.                                                       |          |          |  |
| —Collection for the Demerara case.....                                            | 1 5 0    |          |  |
| Collected at Missionary Prayer Meetings .....                                     | 4 8 0    | 5 13 0   |  |
| Kelvedon.—Rev. F. Hunwick.                                                        |          |          |  |
| —Collected by Sabbath School Children.....                                        | 1 13 3   |          |  |
| Mr. J. U. ....                                                                    | 1 1 0    | 2 14 3   |  |
| Maldon.—Rev. R. Burls.—Con-                                                       |          |          |  |
| tributions for the Demerara case .....                                            | 10 0 0   |          |  |
| Annual Subscriptions .....                                                        | 21 1 6   |          |  |
| Ladies' Association .....                                                         | 11 16 6  |          |  |
| The Children of the Female Lancasterian School .....                              | 1 0 9    | 34 18 9  |  |
| Mersea.—Rev. Mr. Churchill.                                                       |          |          |  |
| —Contributions for the Demerara case.....                                         | 2 2 0    |          |  |
| Missionary Box .....                                                              | 2 3 0    | 4 5 0    |  |
| Newport.—Rev. J. Hopkins.—                                                        |          |          |  |
| Missionary Association.—Mr. Gurson, Treasurer.                                    |          |          |  |
| Collected by Mrs. Gurson .....                                                    | 3 11 0   |          |  |
| Miss Chipperfield ..                                                              | 2 3 0    |          |  |
| Woodcock ..                                                                       | 1 14 0   |          |  |
| Hopkins ..                                                                        | 6 2 6    |          |  |
| Mr. Debnam .....                                                                  | 2 11 6   |          |  |
| W. Coot .....                                                                     | 3 18 0   |          |  |
| Mrs. C. ....                                                                      | 1 1 0    | 21 1 0   |  |
| Ongar.—Rev. J. Taylor.—Missionary Association .....                               |          | 6 0 0    |  |
| Rochford.—Rev. G. D. Mudie, ditto....                                             |          | 7 0 0    |  |
| Romford.—Contributions for the Demerara case .....                                | 5 5 0    |          |  |
| Jane Mully's Missionary Box ..                                                    | 1 6 0    |          |  |
| Collected by Mr. J. Brett and Friends at Romford, Hornchurch, and Upminster ..... | 21 15 6  |          |  |

Carried forward ... 28 6 0 690 6 6

|                                                                                                             |    |    |    |     |    |    |                                                                                                                                                                           |     |    |    |
|-------------------------------------------------------------------------------------------------------------|----|----|----|-----|----|----|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Brought forward....                                                                                         | 23 | 6  | 0  | 699 | 6  | 6  | Herts Auxiliary Society.—Harpenden.—<br>Collection after Two Sermons; per<br>Rev. E. Daniels .....                                                                        | 3   | 17 | 9  |
| R. Surridge, Esq. for Mr. Wray's<br>Chapel .....                                                            | 1  | 0  | 0  | 29  | 6  | 6  | Kent Auxiliary Society.—Mr. W. Tozer,<br>Treasurer.—Collections, per Rev. W.<br>Eccles .....                                                                              | *96 | 0  | 0  |
| Stebbing.—Rev. J. Morrison.<br>—Missionary Association....                                                  | 9  | 17 | 4  |     |    |    | Lancashire.—East.—Auxiliary Society.—<br>J. H. Heron, Esq. Treasurer.<br>Grosvenor Street Chapel.—<br>Rev. W. Roby.<br>Collection after Sermon; per<br>Rev. R. Hill ..... | 262 | 3  | 0  |
| Collection after Sermon by the<br>Rev. James Stratten .....                                                 | 3  | 4  | 8  |     |    |    | Do at Missionary Communion ..                                                                                                                                             | 29  | 15 | 0  |
| Rev. J. M., senior .....                                                                                    | 1  | 1  | 0  |     |    |    | Youth's Auxiliary Society ..                                                                                                                                              | 50  | 0  | 0  |
| Stansted.—Rev. J. May.—Collection....                                                                       |    |    |    | 14  | 3  | 0  | Third Annual Donation from a<br>Subscriber .....                                                                                                                          | 25  | 0  | 0  |
| Stock.—Rev. B. Hayter.—Collection at<br>Missionary Prayer Meetings .....                                    |    |    |    | 3   | 10 | 0  | Mrs. S.—Donation .....                                                                                                                                                    | 2   | 0  | 0  |
| Takely.—Rev. J. Hanson.—Collection..                                                                        |    |    |    | 3   | 1  | 6  |                                                                                                                                                                           | 368 | 18 | 0  |
| Terling.—Rev. W. Kemp.—Missionary<br>Association .....                                                      |    |    |    | 3   | 10 | 0  | Hulme Chapel.—Rev. Mr. Smith.—Col-<br>lection .....                                                                                                                       | 4   | 10 | 2  |
| Thaxted.—Rev. J. Jennings.<br>—Ladies' Association .....                                                    | 9  | 8  | 7  |     |    |    | Moseley Street Chapel.—Rev.<br>S. Bradley.—Collection after<br>Sermon; per Rev. R. Hill ..                                                                                | 156 | 0  | 1  |
| Gentlemen's ditto .....                                                                                     | 4  | 9  | 3  |     |    |    | Ditto at Public Meeting ....                                                                                                                                              | 58  | 12 | 7  |
| Penny-a-week ditto .....                                                                                    | 5  | 14 | 9  |     |    |    |                                                                                                                                                                           | 214 | 12 | 8  |
| Collected after Sermon by the<br>Rev. James Stratten .....                                                  | 7  | 0  | 3  |     |    |    | Lloyd Street Chapel.—Rev. Dr. Jack.—<br>Collection after Sermon; per Rev. E.<br>Parsons .....                                                                             | 40  | 0  | 11 |
| A Female Friend .....                                                                                       | 1  | 0  | 0  |     |    |    | Ashton-under-Lyne.—Rev. J. Sutcliffe.—<br>Collection after Sermon; per Rev. R.<br>Hill .....                                                                              | 26  | 0  | 0  |
| Annual Subscriptions .....                                                                                  | 1  | 11 | 6  |     |    |    | Bury.—Bethel Chapel.—Collection after<br>ditto; per ditto .....                                                                                                           | 12  | 0  | 0  |
|                                                                                                             |    |    |    | 29  | 4  | 4  | Friends; per Rev. G. Harris .....                                                                                                                                         | 5   | 0  | 0  |
| Waltham.—Rev. S. H. Carlisle.<br>Collection for the Demerara<br>case .....                                  | 5  | 7  | 9  |     |    |    | Colne.—Rev. J. Bell.—Collection<br>at the 1st Anniversary,<br>after Sermon, per Rev. R.<br>Hill .....                                                                     | 15  | 6  | 10 |
| Collected by the Rev. James<br>Stratten .....                                                               | 3  | 12 | 6  |     |    |    | Collected by Miss M. Thornber ..                                                                                                                                          | 10  | 14 | 9  |
|                                                                                                             |    |    |    | 9   | 0  | 3  | M. Wilkinson ..                                                                                                                                                           | 9   | 0  | 0  |
| Weathersfield.—Rev. P. Sibree.<br>Sunday School Children....                                                | 0  | 17 | 0  |     |    |    | Mrs. Grimshaw ..                                                                                                                                                          | 4   | 12 | 6  |
| Penny-a-week Subscriptions..                                                                                | 6  | 1  | 6  |     |    |    |                                                                                                                                                                           | 39  | 14 | 1  |
| Missionary Boxes .....                                                                                      | 2  | 0  | 0  |     |    |    | Less Expenses ....                                                                                                                                                        | 2   | 14 | 1  |
| Collected by the Rev. James<br>Stratten .....                                                               | 8  | 17 | 10 |     |    |    |                                                                                                                                                                           | 37  | 0  | 0  |
| For the Widow of the late Mr.<br>Smith .....                                                                | 2  | 3  | 8  |     |    |    | Charlesworth.—Rev. J. Adamson.<br>—Subscriptions .....                                                                                                                    | 20  | 0  | 0  |
|                                                                                                             |    |    |    | 20  | 0  | 0  | Sunday School.—Females.—<br>Teachers and Girls; per<br>Miss Shepley .....                                                                                                 | 4   | 6  | 7  |
| Witham.—Rev. W. Wright.—<br>Contributions for the Deme-<br>rara case .....                                  | 10 | 0  | 6  |     |    |    |                                                                                                                                                                           | 24  | 6  | 7  |
| One Year's Collection by La-<br>dies' Association .....                                                     | 10 | 9  | 3  |     |    |    | Salford.—New Windsor Chapel.—Rev.<br>J. Pridie.—Collection after Sermon;<br>per Rev. R. Hill .....                                                                        | 18  | 11 | 4  |
| Annual Subscriptions .....                                                                                  | 10 | 10 | 0  |     |    |    | Rev. J. A. Coombs' Congrega-<br>tion.—Collection after Ser-<br>mons; per Rev. Messrs. R.<br>Hill and E. Parsons .....                                                     | 70  | 0  | 0  |
|                                                                                                             |    |    |    | 30  | 19 | 9  | Juvenile Association .....                                                                                                                                                | 17  | 11 | 7  |
| New Meeting Witham.—Contributions<br>for the Demerara case .....                                            | 4  | 8  | 0  |     |    |    | Collected by a Young Woman<br>in a Factory .....                                                                                                                          | 2   | 10 | 0  |
|                                                                                                             |    |    |    |     |    |    |                                                                                                                                                                           | 90  | 1  | 7  |
| Less Expenses .....                                                                                         | 33 | 8  | 11 |     |    |    | Oak Street Chapel.—Collected by the<br>Welsh Calvinistic Methodists .....                                                                                                 | 16  | 0  | 0  |
|                                                                                                             |    |    |    | 811 | 0  | 11 |                                                                                                                                                                           | 857 | 1  | 3  |
| Barking.—Rev. J. West and Congrega-<br>tion.—Mr. T. Harris, Treasurer.....                                  | 8  | 10 | 9  |     |    |    | Everton.—Mr. W. Kay, for the support of<br>Native Teacher, "Glass Kay" .....                                                                                              | 10  | 0  | 0  |
| Cheshire.—Tintwistle Female<br>Missionary Society.—Mr.<br>J. Rhodes, Treasurer .....                        | 6  | 4  | 0  |     |    |    | Middlesex.—Whetstone and Totteridge<br>Auxiliary Missionary Society.—Mr.<br>Rouse, Treasurer .....                                                                        | 3   | 11 | 6  |
| Missionary Box; per Miss<br>Shipley, Brookfield .....                                                       | 1  | 1  | 0  |     |    |    | Norfolk.—Yarmouth.—Late Coun-<br>tess of Huntingdon's Cha-<br>pel.—Rev. J. Mellin.—<br>Collected by Mr. Elliot ..                                                         | 4   | 7  | 0  |
|                                                                                                             |    |    |    | 7   | 5  | 0  | Less Expenses ....                                                                                                                                                        | 0   | 7  | 0  |
| From the Workpeople at Grove<br>Mill, near Stockport; per E.<br>Brown, Esq. ....                            | 8  | 0  | 0  |     |    |    |                                                                                                                                                                           | 4   | 0  | 0  |
| Ditto Sheepwash .....                                                                                       | 7  | 0  | 0  |     |    |    |                                                                                                                                                                           |     |    |    |
|                                                                                                             |    |    |    | 15  | 0  | 0  |                                                                                                                                                                           |     |    |    |
| Cumberland.—Maryport Auxiliary Mis-<br>sionary Society.—Rev. W. Rintoul.<br>Mr. Bittleston, Treasurer ..... | 12 | 12 | 0  |     |    |    |                                                                                                                                                                           |     |    |    |
| Hampshire.—Cowes.—Isle of<br>Wight.—Rev. J. Mann.<br>Penny-a-week Society .....                             | 3  | 18 | 0  |     |    |    |                                                                                                                                                                           |     |    |    |
| Sunday School Children; per<br>Miss Ratsey .....                                                            | 4  | 3  | 6  |     |    |    |                                                                                                                                                                           |     |    |    |
| Subscriptions .....                                                                                         | 2  | 4  | 0  |     |    |    |                                                                                                                                                                           |     |    |    |
| Muslin Ends and Missionary<br>Box .....                                                                     | 0  | 6  | 9  |     |    |    |                                                                                                                                                                           |     |    |    |
| A Friend, for the distress in<br>Africa .....                                                               | 0  | 10 | 0  |     |    |    |                                                                                                                                                                           |     |    |    |
|                                                                                                             |    |    |    | 11  | 2  | 3  |                                                                                                                                                                           |     |    |    |
| Portsea .....                                                                                               | 5  | 0  | 0  |     |    |    |                                                                                                                                                                           |     |    |    |

\* Particulars of the above will appear in a subsequent Number.



|                                                                                                     |                |
|-----------------------------------------------------------------------------------------------------|----------------|
| Salop.—Birdbush Penny Society.<br>—Rev. J. Jones.                                                   |                |
| Collected by Miss Candy .....                                                                       | 2 13 0         |
| Mr. Candy .....                                                                                     | 2 5 10         |
| T. Gould .....                                                                                      | 2 1 8          |
| J. Gould .....                                                                                      | 1 8 2          |
| Kilneway .....                                                                                      | 3 0 0          |
| Wyatt .....                                                                                         | 3 1 8          |
| Missionary Box.....                                                                                 | 0 2 10         |
|                                                                                                     | 13 13 8        |
| Wem.—Penny Subscriptions,—Collected<br>by Miss Cooke .....                                          | 2 19 0         |
| Suffolk.—Woodbridge.—Rev. J. Pinch-<br>back.—Collection after Sermon; per<br>Rev. R. Elliot .....   | 8 2 6          |
| Surrey.—Wandsworth; per Mr. Hickson<br>Produce of a Missionary Box at Mr. Ba-<br>ker's Academy..... | 5 0 0<br>1 6 0 |
| Yorkshire.—Hull and East Riding Aux-<br>iliary Society.—W. Briggs, Esq. Treas-<br>urer.             |                |
| Legacy by Mrs. Mary Coltish, late of<br>Cottingham .....                                            | 200 0 0        |
| Thorne.—Subscriptions and Collections,<br>&c. ....                                                  | 41 16 6        |
|                                                                                                     | 241 16 6       |
| Scotland.—Achterarder.—Legacy by the<br>late J. Streathy, Esq.; per Mr. C.<br>Stewart.....          | 150 13 4       |

|                                                                                                             |         |
|-------------------------------------------------------------------------------------------------------------|---------|
| Edinburgh.—James' Place and<br>Leith Walk Bible and Mis-<br>sionary Society; per Mr. W.<br>Arnot .....      | 20 0 0  |
| Less Expenses .....                                                                                         | 0 1 6   |
|                                                                                                             | 19 18 6 |
| Glasgow Auxiliary Society; per<br>G. Melville, Esq. Treasurer.                                              |         |
| Hutchinson Town Relief Con-<br>gregation Auxiliary Bible<br>and Missionary Society; per<br>Mr. M'Caul ..... | 10 0 0  |
| Fenwick Association for Reli-<br>gious purposes; per Mr.<br>Mitchell .....                                  | 5 0 0   |
| Miss Cathcart; per<br>Rev. G. Ewing....                                                                     | 1 1 0   |
| Do. for Mrs. Smith..                                                                                        | 1 1 0   |
| Do. for Demerara case 1                                                                                     | 1 0     |
|                                                                                                             | 3 3 0   |
| Stewarton Bible Society; per<br>Mr. M'Farlane .....                                                         | 5 0 0   |
| Galston Auxiliary Bible and<br>Missionary Society; per<br>Rev. J. Blackwood .....                           | 5 0 0   |
| Sundries .....                                                                                              | 1 17 0  |
|                                                                                                             | 30 0 0  |
| East Lothian Auxiliary Society.<br>—Mr. W. Hunter, Treasurer                                                | 3 17 6  |
| North Berwick.—Rev. G. Brown,<br>for Mrs. Smith .....                                                       | 0 10 0  |
|                                                                                                             | 4 7 6   |

*Contributions on behalf of Mrs. Smith.*

|                                                           |        |
|-----------------------------------------------------------|--------|
| Essex.—Bocking.—A Friend; per Rev. T. Craig .....         | 0 10 0 |
| Weathersfield.—Contributions; per Rev. P. Sibree .....    | 2 3 8  |
| Westbury.—A Lady; per Rev. Mr. Raban .....                | 2 0 0  |
| Scotland.—Fenwick.—Miss Cathcart.....                     | 1 1 0  |
| Greenock Association; per Mr. S. Rodger, Secretary .....  | 2 5 6  |
| North Berwick.—Rev. G. Brown.....                         | 0 10 0 |
| Gloucestershire.—Stroud.—Rev. J. Burder and Friends ..... | 5 0 0  |
| S. Houston, Esq. ....                                     | 1 0 0  |
| Rev. Dr. Waugh .....                                      | 1 1 0  |
| Homerton.—Mr. W. Smith .....                              | 1 1 0  |
| Mrs. Parks .....                                          | 1 0 0  |
| Mr. J. R. Mills .....                                     | 1 0 0  |
| Joseph Stonard, Esq. Stamford Hill .....                  | 5 0 0  |
| Wandsworth; per Mr. Hickson .....                         | 1 0 0  |
| Two Female Servants .....                                 | 0 12 0 |
| Havod Philo Martyr .....                                  | 0 10 0 |
| Mr. Uwins, Pentoaville .....                              | 0 12 0 |
| A. H. ....                                                | 1 0 0  |
| T. Wontner, Esq. ....                                     | 1 0 0  |
| Mr. Jos. Wontner .....                                    | 1 0 0  |
| Mr. T. Wontner, Jun. ....                                 | 1 0 0  |
| Mr. Pettit .....                                          | 1 0 0  |
| Stourbridge.—Rev. J. Richards.....                        | 1 0 0  |
| Mr. Brooksbank .....                                      | 1 0 0  |
| Mrs. Moseley .....                                        | 1 0 0  |
| Pembrokeshire.—Narbeth.—Friends .....                     | 1 0 0  |
| Henry Kemble, Esq. ....                                   | 5 0 0  |
| Edward Kemble, Esq. ....                                  | 5 0 0  |
| Edward Moxley, Esq. ....                                  | 1 1 0  |
| A Friend .....                                            | 0 10 0 |
| Miss E. Burder .....                                      | 1 0 0  |

*Donations in aid of the Anglo Chinese College.*

|                                                               |        |
|---------------------------------------------------------------|--------|
| Lancashire.—Leaf Square Grammar School.—Rev. Dr. Clunie ..... | 20 5 6 |
| Portsea, July 29 .....                                        | 5 0 0  |

*Contributions in reference to Mr. Smith's Case.*

|                                                                                                                  |        |
|------------------------------------------------------------------------------------------------------------------|--------|
| Sussex.—Hayes.—John Crowcher, Esq.; per Rev. C. Hyatt .....                                                      | 5 0 0  |
| Scotland.—Fenwick.—Miss Cathcart.....                                                                            | 1 1 0  |
| Kent.—Mereworth.—Adeλpos .....                                                                                   | 2 2 0  |
| Bucks.—Chesham.—Rev. Mr. Hall.—Collections after<br>Sermons, per Rev. Messrs. J. Campbell and J. Leischild ..... | 14 0 0 |
| Less Expenses .....                                                                                              | 0 6 0  |
|                                                                                                                  | 13 14  |
| Cambridgeshire.—Basingbourne.—Rev. S. Bull and Congregation ..                                                   | 3 17 0 |

*Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by heavy and excessive rains.*

|                                      |   |   |   |
|--------------------------------------|---|---|---|
| Lancashire.—Everton.—Mr. W. Kay..... | 3 | 0 | 0 |
| Fairfield.—Mr. John Lees .....       | 2 | 0 | 0 |

Erratum in our Chronicle for May, page 284, line 18, for the first united Mission Church, read the first united Secession Church, Rev. Mr. Donaldson.

In our Chronicle for August, page 380, line 27, for "a private Subscriber," read "private Subscription."

Acknowledgments of presents unavoidably postponed till our next.

## LONDON MISSIONARY SOCIETY.

Mission House, Austin Friars, Aug. 23, 1824.

It is with concern that the Directors of the London Missionary Society have noticed a number of charges preferred against the moral character of their missionary, Mr. Elliot, of Demerara. These charges Mr. Elliot in the most solemn manner denies, and is ready to make his affidavit before a magistrate to that effect. Considering the quarter in which the charges have originated, that a number of years have elapsed since the crimes are alleged to have been committed, and recollecting the confident manner in which various charges were brought against the late missionary, Mr. Smith, which were proved to be unfounded—they earnestly request the public to suspend their judgment on the case, until the result of an inquiry which they have instituted, shall be known.

By order of the Directors,

GEORGE BURDER, Sec

## POETRY.

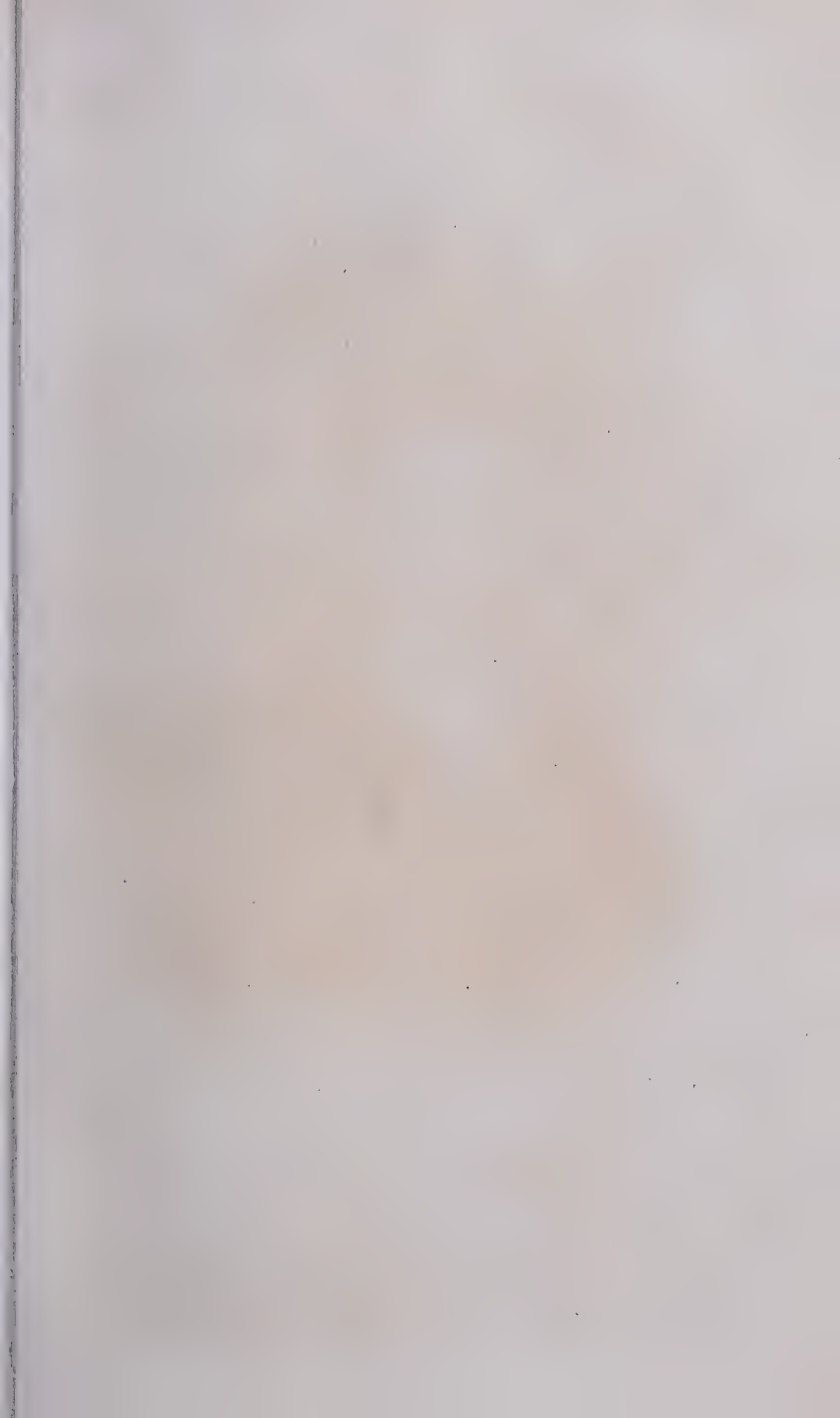
### TO A QUEEN ANNE GUINEA,

*On devoting it to the Missionary cause.*

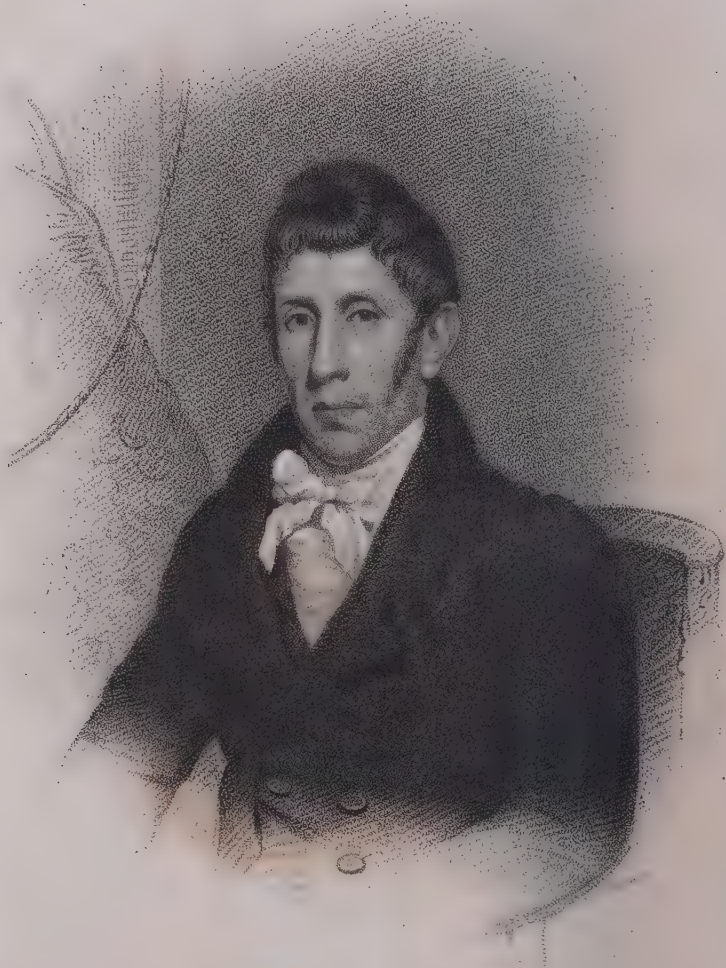
Why should I vainly hoard thee up,  
At times thy brilliant form to see,  
When He, who drank that bitter cup,  
Declares that He has need of thee?  
No! Go, and bear to distant lands  
The tidings of unequal'd love;  
Proclaim that Jesus waiting stands  
To guide us to his fold above!

Go, bear to yonder deserts wild  
The olive branch of perfect peace;  
Go, preach the Virgin's wondrous Child,  
Who came to bid our wand'rings cease:  
And may that heav'nly Dove, that bore  
Him witness once in Jordan's wave,  
Attend thy steps from shore to shore,  
And seal the souls thy tidings save!

H.







REV. BENJ. HOBSON.

WELFORD.

*Northamptonshire*

THE  
EVANGELICAL MAGAZINE  
AND  
MISSIONARY CHRONICLE.

---

OCTOBER 1824.

---

BRIEF MEMOIR OF FENELON, ARCHBISHOP OF CAMBRAY.

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THE name of Fenelon will be dear to literature and piety, while taste or religion have any existence in the world. Moving in a Court notorious for its profligacy, his virtuous principles never failed to send forth an unsullied lustre; and, ranking as a minister of a most proscriptive community, he entertained a feeling of Christian charity co-extensive with the limits of the universal church.

He was born on the 6th of August, 1651, in the Castle of Fenelon, the family mansion of his ancestors. His early years were distinguished by a cast of genius and reflection more decisive than is common to children; and which afforded to the guardians of his youth the pledge of a future Fenelon. At the age of twelve he was sent to the University of Cahors, and afterwards finished his studies at Paris, under the watchful care of his uncle, the Marquis of Fenelon, who seems to have been a man of uncommon probity and humanity, as appears from his vigorous efforts to abolish in France the infernal practice of duelling.

About the age of twenty-five, Fenelon was ordained priest in the seminary of St. Sulpice; and, after spending the greater part of three

years in studious retirement, delivered a course of familiar expositions on different parts of the Old and New Testament, which raised him in the public esteem to a celebrity far beyond his years.

In the fervour of his early zeal, he conceived the honourable project of devoting himself as a Missionary to some distant clime: at first he thought of Canada; but being informed that the rigid climate would not suit his delicate frame, he finally resolved on directing his energies to the once favoured regions of the East. On this interesting occasion, he addressed a letter to a friend, in the following truly religious and classic style.

Several trifling accidents have delayed, till this moment, my return to Paris: but now, at last, I set off, and I almost fly: With this voyage in my thoughts, I have a greater voyage in contemplation. All Greece opens herself to me; the Sultan retires in a fright; the Peloponnesus already begins to breathe in freedom. Again will the church of Corinth flourish; again will she hear the voice of her apostle. I feel myself transported into these delightful regions; and, while I am collecting the precious monuments of antiquity, I seem to inhale her true spirit. I search for the Areopagus, where St. Paul preached the unknown God to the wise of the world. But after the sacred, the profane comes for her turn; and I do not disdain to

enter the Pyreum, where Socrates unfolded the plan of his republic. I ascend the double summit of Parnassus; I pluck the laurels of Delphos; I breathe the sweets of Tempe.

When shall the blood of the Turks lie mingled with the blood of the Persians on the plains of Marathon, and leave Greece to religion, to philosophy, and to the fine arts, which regard her as their natural soil?

" - - - *Arva beata,*  
*"Petamus arva, divites, et insulæ!"*

O island, consecrated by the heavenly visions of the beloved disciple, never shall I forget thee! On your soil I will kiss the footsteps of the evangelist, and fancy I behold the heavens open. Then shall I be seized with indignation against the false prophet, who attempted to unfold the oracles of the true prophet; and return thanks to God, who did not destroy his church, as he destroyed Babylon; but chained up the dragon, and crowned his church with victory. The schism disappears;—the east and west are re-united;—and Asia, after a long night, sees the day return to her. The land consecrated by the cross of Christ, and watered by his blood, is delivered from those who profaned her, and is invested with new glories. Finally, the children of Abraham, scattered over the earth, and more numerous than the stars of heaven, are collected from the four winds, and come in crowds to adore the Christ whose side they pierced on the cross.

This is sufficient: you will rejoice to hear this is the last of my letters; and the last of my enthusiastic flights, with which you will be importuned.

FR. DE FENELON.

Among the friends of his youth, Fenelon had the happiness to rank the celebrated Bossuet, Bishop of Meaux, to whom he owed, as an instrument, much of that knowledge and piety for which he became so eminent.

It appears that the success which crowned the efforts of Fenelon in the religious missions undertaken on the revocation of the Edict of Nantes, first secured to him the attention and patronage of Lewis the Fourteenth. The extinction of the Hugonots was one of the favourite objects of that monarch's ambition, and any method which was likely to effect it, was sure

to meet his unqualified approbation. By abridging the liberty of their ministers—by preventing the convention of their synods and consistories—by annihilating their schools of theology and philosophy—by demolishing seven hundred of their churches—by revoking the Edict of Nantes, which had operated in their favour—and finally, by compelling their ministers, without delay, to quit his dominions, he had shown sufficient zeal in the support of the Catholic faith, and sufficient ignorance of the spirit of genuine Christianity. Important, however, as Fenelon was to the king's plan of abolishing the religion of the Hugonots, it will be to his immortal honour that he could never be persuaded to practise the slightest act of persecution.—"Violence and persecution," says one of his biographers, "were so contrary to the character and principles of Fenelon, that he condemned, without hesitation, the rigour which some agents of persons in power employed against the peaceable and submissive Hugonots. He equally condemned the blind zeal with which some persons endeavoured to force acts of conformity from those who were not sincerely convinced, but only intimidated and terrified. He knew that this species of conformity must necessarily be rather an act of hypocrisy, than a real act of religion." In a letter to the Duke of Beauvilliers, Fenelon mentions, that he had heard by report, that the council which had deliberated on the case of the Hugonots, and of which the Duke was a member, had resolved on severe and exterminating measures: "That," says he, "is not the true spirit of the gospel. The work of God is not effected in the heart by force."

His first biographer, the Chevalier Ramsay, relates, that he earnestly counselled Prince-Charles, the son of our James the Second, never to employ coercive measures in matters pertaining to conscience. "No human power," said he, "can force the



impenetrable intrenchments of the freedom of mind. Compulsion never persuades, it only makes hypocrites. When kings interfere in matters of religion, they don't protect it, they enslave it. Give civil liberty to all, not by approving all religions as indifferent, but by permitting in patience what God permits, and by endeavouring to bring persons to what is right by mildness and persuasion."

Nor did he ever abandon in his own conduct the spirit of that advice he had so often tendered to others. The scene of his missionary efforts was fixed in the province of Poitou; in reference to which he requested his monarch, when presented to him at Court, to withdraw from his pastoral territory those troops which had been stationed there with a view to overawe and terrify the unoffending Hugonots. About this time, doubtless to supersede the utility of persecutory measures, he published his treatise on "The Mission of the Clergy;" in which, like a consistent Catholic, he maintained, in a manner calculated to make a deep impression on the vulgar mind, the uninterrupted succession of Catholic bishops from the apostles, and the exclusive validity of the Romish Church. Nearly about this time, also, his admirable work on "The Education of a Daughter," made its appearance, in which he shows himself a master of human nature, and in which he has bequeathed an invaluable legacy to posterity.

The extraordinary success which attended the missionary exertions of Fenelon, procured for him the decided consideration of many individuals connected with Court; and soon after his return from Poitou, he was appointed by the Duke of Beauvilliers as preceptor to the king's grandchildren—the young Dukes of Burgundy, Anjou, and Berri. During his preceptorship, in order to the advancement of his pupils, he composed a volume of Fables, and another of Dialogues, which were highly calculated to rouse

the latent sparks of youthful genius, as well as to form the principles and characters of those committed to his care. Nor had he to mourn over the failure of his vigilant exertions. The change of disposition and manners produced in the Duke of Burgundy, was such as to arrest the attention of all who had known the violence of his former temper. In short, from being the most passionate of human beings, he became mild, gentle, and submissive. The result was, the king presented Fenelon to the Abbey of St. Vallery, one of the richest in France, and some months after with the Archbishopric of Cambray.

Alas! how often are we in greatest danger when we least suspect it! No sooner had Fenelon acquired the respect of his sovereign, and reached by his splendid talents, and still more splendid character, the post of honour and usefulness, than a portentous cloud stretched itself over his prospects, and for a time seemed to threaten, not only his comfort, but even his reputation. About this time the sect of the Quietists, which had sunk almost into oblivion, was revived under the vigorous management of a beautiful and accomplished widow of the name of Guyon. Their system contained very little that was *intelligible*, much that was *absurd*, and nothing perhaps that was truly *useful*. Their favourite doctrine was that of disinterested love to God, a strange position, to say the least of it, but which, in a modified sense, has since received the sanction of some very respectable divines in America. In a work, however, which Fenelon published about this period, entitled, "An Explication of the Maxims of the Saints," it was feared, and perhaps not without cause, that he favoured the tenets of Madame Guyon. This fear had seized the breast even of his beloved friend, the Bishop of Meaux, who, strange to say! from that moment acted the part of a most bitter and persecuting enemy. In a work which the Bishop

published, entitled, "A Relation of Quietism," he dealt in the most unjustifiable insinuations against the character of Fenelon, and excited a general suspicion that an improper intercourse had taken place between him and his fair friend, the zealous advocate of that obnoxious system. Feeling all the indignity of insulted innocence, Fenelon without delay answered the Bishop's pamphlet, in a strain of calm, yet manly argument; and scarcely had his appeal seen the light, when the public opinion, which had begun to waver, was completely enlisted in his favour: the pamphlet in question thus concludes:—

If the Bishop of Meaux has any further writing, any further evidence to produce against me, I conjure him not to do it by halves. Such a proceeding is worse than any publication; I conjure him to forward it instantly to Rome. I fear nothing, thank God, that will be communicated and examined judicially; I fear nothing but vague report and unexamined allegation.

I cannot here forbear from calling to witness the adorable Being whose eye pierces the thickest darkness, and before whom we must all appear; he reads my heart; he knows that I adhere to no person, and to no book; that I am attached to him alone, and to his church; that incessantly, in his holy presence, I beseech him, with sighs and tears, to restore peace to his church, and shorten the days of scandal; to bring back the shepherds to their flocks; to re-unite all in his holy mansion, and bestow on the Bishop of Meaux as many blessings as the Bishop of Meaux has thrown crosses on me.

In a letter addressed to a friend at his time, he writes thus:—

Yet but a little while, and the deceitful dream of this life will be over. We shall meet in the kingdom of truth, where there is no error, no division, no scandal; we shall breathe the pure love of God; he will communicate to us his everlasting peace. In the meanwhile, let us suffer, let us suffer; let us be trodden under foot; let us not refuse disgrace; Jesus was disgraced for us: may our disgrace tend to his glory.

The triumph of Fenelon over the unguarded surmises of his faithless friend, was hailed, not only in France, but even at Rome, with becoming ac-

clamation. His work, indeed, on the subject of Quietism, was condemned by the sentence of the Pope himself;\* but his friends remained unshaken in their attachment to him, during the whole of his persecutions from that Court which had so recently exalted him to the post of honour, and whose opposition, there is reason to fear, arose more from political than religious motives.

The afflictions of Fenelon were eminently sanctified to him, in exciting him to greater vigilance and circumspection. Never, perhaps, was there a more zealous pastor, or one more devoted to the spiritual interests of his flock: truly, indeed, such a man would have been an ornament to the Protestant faith. Writing to a friend, respecting his country residence, and of the pleasure he felt in the duties of his sacred office, he thus expresses himself: "The country delights me. In the midst of it I find God's holy peace. O! what excellent company is God. With him one never is alone."

Many were the trials and losses of this great and good man, but he bore them with the patience and submission of a Christian. In a letter to the Marquis of Fenelon, who, in common with his other friends and relatives, felt indignant at the treatment he had realized at Court, he thus writes:—

If you can find a sensible friend, one who really possesses the fear of God, endeavour to alleviate your mortifications, by opening yourself to him, as far as it is prudent: but, be assured, that God is the true friend of the heart, and that there is no comforter like him. No one so well understands, or so kindly enters into the afflictions of those who have recourse to him; no one accommodates himself so much to their wants,

"The virtues of Fenelon," said the Cardinal de Maury, "give his his-

\* In doing so, however, he significantly said, that Fenelon was condemned for *too much love to God*, and that the Bishops of France might have been condemned for *too little charity to their neighbours*.

tory something of the air of romance : but his name will never die. To this moment the Flemminders bless his memory, and call him the good Archbishop."

By a mysterious dispensation of Providence, the truly amiable and pious subject of this brief Memoir was mortally injured by the accidental overthrow of his carriage. "Concentrated," said the Duke de St. Simon, "in his pastoral duties, he died, if the expression may be allowed, in the field of honour. Returning from an episcopal visit, his coach was overturned; no one was wounded, and he himself ran no particular danger: but the shock was too great for his feeble frame. When he arrived at Cambray he was feverish, and, in a few days, was beyond the reach of remedy. During his whole illness he appeared insensible to what he quitted, and occupied only with the thought of what he was going to find. Penetrated with the most lively sentiments of religion, he placed his soul in the hands of God, with a resignation full of confidence and humility. He wrote a letter to the king, containing no request for himself, but earnestly recommending to him the wants of his diocese. Lewis the Fourteenth declared, on perusing the letter, that he had never read any thing more affecting, or more-worthy of the last moments of a bishop. Fenelon died at the age of 65, in the arms of his friends and his clergy, mourned by all his diocese, equally lamented by Catholics and Protestants. To complete his eulogium, he left behind him neither debt nor money."

As an author, Fenelon is too well known to the public to require notice in this short sketch. "The Adventures of Telemachus," published in 1699,—his work entitled, "A Demonstration of the Being of God, grounded on the Knowledge of Nature, and suited to the meanest capacity," published in 1713,—his "Pious and Elegant Letters,"—his "Dialogues on Eloquence,"

together with those other works which have been referred to in this Memoir, render him immortal in the republic of letters.

His "Pious Reflections for every Day in the Month," was the last production of the Archbishop, and certainly it is more distinguished than any of his others by a spirit of fervent devotion.

Those who wish to peruse a fuller account of the great and excellent Fenelon, are referred to the following biographers. Shortly after his death the Chevalier Ramsay, preceptor to the celebrated Prince Charles, son of James the Second, wrote a short but interesting account of him. In 1734, a great nephew of Fenelon published his Memoir. A third biography made its appearance in 1787, by Father Querbeuf, an ex-jesuit. In 1808, a full life of Fenelon was published by M. de Bausset, who seemed highly qualified for the task. Subsequently, a Life of Fenelon has been published in London, by Charles Butler, the celebrated Catholic barrister.

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#### *On the want of Candour in interpreting the Opinions of others.*

THE propensity which professed Christians have had, in almost every age, to give distorted views of the sentiments of those who differ from them, and to misrepresent their influence and tendency, has been the cause of lamentable feuds and animosities in the church of Christ. That this disposition is not imputable to Christianity itself is clearly evident; for we are expressly told, that *envy and strife, from which proceed confusion and every evil work, are directly opposed to the wisdom which cometh from above, which is described as pure, peaceable, gentle, and easy to be entreated, without partiality, and without hypocrisy.* Happy would it have been, if, in conformity to such



a description, the same zeal and assiduity had been manifested to *comprehend the real meaning* of others, to *reconcile differences*, and *produce a good understanding*, which has been shown to engender evil surmises among the disciples of the meek and lowly Jesus, to separate them one from another, and to perpetuate contention. When Christians cherish such hostile sentiments, they not only injure themselves and their brethren, but they give just cause to the enemies of religion itself to *speak evil of what they understand not*. In primitive times the men of the world, who could not judge of Christian sentiments, were constrained to exclaim, "Behold how these Christians love one another!" but how often, in subsequent ages, has the picture been reversed; and from the conduct of *Christians themselves*, a stumbling-block been laid in the way, even of those who were disposed to unite with them!

Some apology may be made for this propensity with respect to those whose *zeal* has not been tempered by *knowledge*; who, from being confined through life within the narrow circle of their own ideas and immediate connexions, have not had the opportunity of combating and rooting out their crude conceptions and prejudices by intercourse with mankind, or of enlarging their minds by reading and study; but it would be difficult to make the same candid allowance for persons who have been taught to compare spiritual things with spiritual, and who, having had access to the stores of knowledge, have thus had an opportunity of forming more correct views of the different sentiments which have prevailed, and do still prevail, in the Christian church. Misrepresentation on *their part* must either have arisen from a criminal neglect of diligence and impartiality in the investigation of truth, or, which is still worse, from a desire to serve the interests of a party, by groundless

and unwarrantable statements of the opinions of others. In either case, there is a breach of that divine injunction, "Thou shalt not bear false witness against thy neighbour."

These desultory remarks have been suggested by a cursory review of the external and internal state of the church since the commencement of the Christian era, as detailed in the pages of ecclesiastical history; and of the diversity of opinions, on matters of greater and less importance, still prevalent among the professors of Christianity. No golden period has yet been discovered in which perfect harmony of sentiment has existed, and the spirit of controversy has wholly subsided. Apathy with respect to religion may for the time have sunk the mind into a tame, acquiescent state, and coercive measures may have repressed the *expression* of sentiment; but wherever a spirit of inquiry is excited, such is the diversity in the grasp of intellect, and the influence of preconceived impressions, that it would be in vain to look for that *uniformity* which racks and tortures have endeavoured to enforce. Of late, the principles of toleration (of which Catholics, and even Protestants, when in power, formerly lost sight or did not understand) have been generally diffused, so that we hear little of the violence of persecution. In some instances, candour may have been carried to an extreme, so as to extenuate, and, in some sort, apologize for palpable deviations from the doctrines of the gospel. These concessions are far from being authorized by the practice and admonitions of the apostles; who exhort us, on the contrary, to *contend earnestly for the faith once delivered to the saints*. But this *earnest contention* is very different from a disposition to give a false colouring to the opinions of others; for if the establishment of truth is really the object aimed at, it will be respected in an opponent as well as a friend and ally. Too many

controversialists set up a man of straw, supplied, either by their own imagination or by the idle tales of others, and this fiction of the mind they combat as though it were a substantial reality. The piles of volumes on controverted subjects, which load the shelves of libraries, or successively sink into the vault of the Capulets, might be adduced as proofs of this. Would to God that this unjustifiable conduct were confined to the press!

It often degrades the house of God, and the very part of it too where *words of truth and soberness* should ever be uttered. The effect of it there is still more baneful than when the expressions are committed to writing, as thousands of hearers, without inquiring into the correctness of the statements given, adopt as *their own* the *ipse dixit* of the pulpit orator, and are led to partake of his illiberal views with respect to other denominations. Supposing there are persons present whose minds are not thus influenced, there is a delicacy of feeling with respect to what is not committed to the press, or an unwillingness to offend, which in general prevents them from taking any measures to confute or rectify the statements given. Among other *isms* which have divided the Christian church, it has been the lot of *Calvinism* to be exposed to more obloquy, and to be held up in more frightful colours than almost any other. Some have even represented it as being nearly equally pernicious in its tendency and effects with infidelity itself, and as steeling the mind against the common feelings of humanity. As an instance of the latter, the writer has a distinct recollection of a sermon which he heard not long ago, from the words of the apostle Peter, "*Add to your faith virtue; to virtue,*" &c. In discussing the different parts of the text, in which the preacher noticed a striking connexion and beautiful gradation, when he came to that part in which *brotherly kindness and charity*

were enforced, he paused, and told his auditory that there was a denomination of Christians, known by the name of Calvinists, who, though they might pay some attention to the former parts of the text, were regardless of the exercise of *brotherly kindness and charity*. No proofs were adduced to verify the assertion, nor any expression used to palliate or qualify it. To me it appeared an uncalled for aspersion upon a highly respectable and increasing body of Christians, both within and without the pale of the Established Church. Such sweeping, indiscriminate censures, are so inconsistent with that charity which even *thinketh no evil*, and with the spirit of our holy religion, which forbids us not to *judge others lest we be judged*, that it would, in my estimation, have been equally reprehensible from the mouth of a Calvinist, with reference to those who hold Arminian tenets; for I most readily subscribe to the sentiment of the Rev. R. Hall, as contained in the preface to a work written by his father; "that the questions at issue between the Calvinists and Arminians, as such, are not of the nature of *fundamentals*; that upon either system the foundation of human hope remains unshaken, and that there is nothing in the contrariety of views entertained on these subjects which ought to obstruct the most cordial affection and harmony among Christians." Such are the liberal and enlarged views which are becoming prevalent among the best informed and most enlightened of both parties; and which it is the object of this letter to promote and extend. Had the charge before mentioned, and others that have been made, been confined to the *abuses* or *excrescences* of Calvinism—to ungarded speculations beyond the limits of Scripture—to Antinomian principles, and to the contracted views of those who, while they consider all others as *blind guides*, fancy that they alone are the

*men, and wisdom will die with them, there would have been some ground for it; but it is well known that the venerable Reformer who gives name to the denomination, together with the great body of Calvinists, utterly disapprove and disown such principles and dispositions.*

As no such distinction was made by the preacher, I have been led seriously to consider the charge as applied to the denomination at large. *If it be true, and can be fairly substantiated, it is high time that those who have adopted the system should retrace their steps, and renounce a creed which (though in the judgment of many of the more eminent divines of the past and present age it may be consonant with the Articles and Liturgy of the Church of England) cannot be consistent with Christianity, which is distinguished from all others by breathing the spirit of love and benevolence; love to one another being the criterion by which Christ and his apostles determine whether we are the subjects of reviving grace, and real Christians or not. If, on the contrary, it is unfounded and unconfirmed by facts, it ought to be examined and refuted, however high the authority by which it has been or may be advanced.*

In considering the subject, my imagination has brought into review a cloud of witnesses, who, in almost every period of the Christian era, have avowed the sentiments now generally known by the name of Calvinistic: persons who I found had devoted their labours, and even their lives, to the good of the brethren, and of mankind in general. The principles they believed themselves and proclaimed to others, so far from cramping the energies of their minds, inspired them with unceasing ardour in the best of causes, and, relying upon that grace which was sufficient for them, they found the divine strength made perfect in their weak-

ness. From such a retrospect of individual character, my attention was afterwards directed to missionary exertions, and other benevolent institutions by which the present period is so honourably distinguished, accounts of which have been regularly detailed in the pages of your excellent miscellany; and I find that those who are denominated Calvinists have not only co-operated in promoting these benevolent objects, but have taken the lead in many of them; and have been so far from cultivating narrow, contracted, sectarian views, that they have cheerfully united with other denominations, where the plan adopted would render it expedient; as in the case of the British and Foreign Bible Society, and in other cases, by occasional aid and cordial good wishes.

It may, however, notwithstanding these facts, be still alleged that these benevolent feelings and exertions are derived from some other source, which has, in these instances, counteracted the malignant influence of Calvinistic principles; will you, therefore, permit me to request from some of your Correspondents an answer to the inquiry, *How far Calvinistic principles, in their intrinsic nature, have a tendency to promote or diminish the exercise of brotherly kindness and charity.* Waiting your reply, I remain  
Yours, &c.

PHILALETHES.

#### ON THE ADMISSION OF MEMBERS INTO CHURCHES.

SIR, To the Editor.

YOUR Number for the month of August, contains "A Serious Address on halting between two Opinions;" or, more properly expressed, "On abstaining from the Lord's Table." I have no doubt that your Correspondent, J. R., means well; and I should be as happy as himself to see a goodly company communicating together, "with sacred joy and sweet accord;" and have oftentimes been greatly distressed to see



those turning their backs upon the Lord's Table, who attended all the other ordinances of divine worship, and appeared to have an affection for the Lord Jesus Christ. But I am afraid J. R. will be suspected of discovering *too much anxiety for numbers, and too little for character*. As it is "the Lord's Table," it should only be approached by his disciples; and as it is but too possible to eat and drink "unworthily," we should only encourage those to sit down at it who appear to "discern the Lord's body," by exercising faith in his atoning sacrifice; lest we should become an offence to the author of the institution, and cause his ordinance to be profaned, instead of revered.

The apostle Paul represents the unworthy communicating of the Corinthians as a great sin, and one which occasioned the judgment of God to fall upon them; and the ministers of Christ should surely feel themselves under a particular obligation to take heed that they are not "partakers of other men's sins:" and still more, that they are not the cause of their commission!

It is certainly the duty and privilege of every hearer of the gospel to remember the Lord Jesus Christ in his sacred appointments; but there is another duty that is to be *previously regarded*. Such are required in the holy Scriptures, in the first instance, to believe and profess his gospel before the world. The apostolic requirement on the day of Pentecost, was not in the first instance to come to the Lord's Table. When that deeply interesting inquiry was proposed by the heart-wounded multitude, "Men and brethren, what shall we do?" Peter did not say, "Come without delay, and join with us at the Lord's Table." He would not have considered this a fulfilling of his Lord's commission, and acting for his honour; but he replied, (and as he spake as he was moved by the Holy Ghost, we should consider it the reply of the Holy Ghost through him,) "REPENT, and be baptized every one of you in the name of Jesus Christ for the remission of sins," &c. And we are told, "then they that gladly received his word were baptized, and added to them; and they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers," Acts ii. 37—42.

This was the way the Holy Ghost instructed the people to approach the Lord's

Table; and as this was the institution of the first Christian church, and as all that was done was so clearly under the direction of the Spirit of Christ, and there appears to be nothing in the subsequent parts of the New Testament to sanction a deviation from this order, I think it should be regarded by all Christian ministers and churches, as the MODEL for their imitation, that they may aim at Christ's honour by an exact compliance with his revealed will.

If this order is changed, and persons are encouraged to come to the Lord's Table that they may be *converted by it*, I think there can be no just reason for surprise if such communities degenerate into a worldly association, bearing only a Christian name! They cannot be said to be "lively stones, built up a spiritual house; an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," as Peter describes the Christian church; and I should be greatly afraid where such a spirit prevailed, that whatever excellent things might be advanced in the ministry about Christ and his salvation, ICHABOD might properly be written upon the walls of such a house, where the observance of the sacred communion was looked upon as the means of producing regeneration, rather than as the evidence of that divine change.

I know that many persons seem to content themselves very easily while they abstain from the Lord's Table; but I have no doubt that they *sin* in so doing; for if Christ is a Master, where is his honour, if he is not obeyed in his requirements? But his laws are to be regarded in *his own order*; otherwise, if this is neglected, he may say to us with propriety, "Who hath required this at your hands?" and we should take heed that we are not found in the situation of the unprofitable servant—speechless!

It cannot be doubted that in proportion as grace prospers in the soul, such persons will feel an earnest concern to know the will of Christ, that they may live to his glory in all things; and it appears to me, that we should be more concerned for this, than to add numbers to our communion. Let us press upon our congregations the necessity of giving themselves *first to the Lord, and then to his church*, according to his revealed will; and let us accompany our persevering instructions

with persevering prayer for the outpouring of the Holy Spirit; and charge our hearers that they do not quench the Spirit, by opposing themselves to his clear dictates in the Holy Scriptures; and I doubt not, that if we exercise suitable care in the admission only of those candidates who appear to have tasted that the Lord is gracious, we shall promote the honour of our exalted Sovereign, experience his holy approbation, and be made acquainted with it to our comfort, beyond all the pleasure we could derive from the accession of a large number of problematical communicants. Hoping you will insert this, and that J. R. will take it in good part, as it is intended, I am, Mr. Editor,

An Old Subscriber,

Z.

### SUNDAY SCHOOLS.

*The inexpediency of conducting the Children to Tea Gardens and Public Houses.*

To the Editor.

SIR, My attention has been lately awakened to a subject which appears to me of growing importance to the interests of the rising generation. Passing through the fields, in the neighbourhood of London, I have repeatedly met large parties of Sunday School Children, accompanied by their male and female Teachers, roving at large in pursuit of pleasure. This pleasure I do not scruple to say has often worn such a doubtful aspect, that I have been ready to wish the dear little ones safe again in the bosoms of their respective families. Believe me, Mr. Editor, I am not inimical to the enjoyments of childhood, and I am quite aware that we must consult the inclinations of the young, if we wish to obtain a permanent hold on their affections; but surely this object may be attained without leading them to Public Houses and Tea Gardens, the very spots associated with many of those sins they are taught to avoid and condemn. Do we expect to increase their attachment to holiness by leading them into the dwelling-places of iniquity: or can we suppose that a child, who is incapable of understanding our fine distinctions, will hesitate to revisit the place where the professed guardians of his youth first conducted him? To children, confined

from week to week in some retired court or alley within the city, the sweet breath of the country, the clear blue sky, and the sight of green fields and hedges, must be inexpressibly delightful; nothing is better for their health; nothing more conducive to their welfare: but if this cannot be had without such accompaniments as we have alluded to, the meeting had better be relinquished altogether. The line of demarcation between right and wrong, ought to be as strong as possible in the eye of our little pupils; and a double guard should be set against those sins which are most likely to beset them. There are some who would, perhaps, urge against these objections the nature of their amusements, that they are by no means offensive to the interests of virtue or piety. That they are not meant to be so, I firmly believe; but I cannot think that the evils to be apprehended from a Public House can be prevented by the singing of a few hymns, the repetition of a few chapters, or even a well composed address in behalf of early piety. It appears to me that much danger is to be apprehended from this familiarity with holy things: religion should never be divested of cheerfulness, but it ought to be invariably the object of "reverence and godly fear:" nor can I deem it expedient to break in upon the gaiety of an unprepared mind with the hasty presentation of the most awful realities. It is, however, of small moment to point out an evil, unless we can suggest a remedy. I would observe, then, that I have seldom, if ever, met with a company of children disgusted by a *strictly* religious meeting, when it has been properly conducted; whilst entertainment of a different kind has led to innumerable difficulties among the children, and their Teachers also. I would propose an annual meeting in the school-room, or vestry, which the parents can attend, and observe from time to time the operations of the school. On this occasion the children should be encouraged to repeat whatever they have learnt of their own accord, and be examined in their general learning. They should then receive their rewards, and be allowed to spend the money in books or clothing, according to the advice of their friends. When this part of the indulgence is concluded, and the room restored to order, a few interesting parti-

culars, relating to Sunday Schools, may usually be selected; and the evening terminated with a warm and affectionate exhortation to the assembly. Such a meeting will be generally acceptable. Here the parent is interested; the social affections are cherished, and nothing can transpire to weaken the force of those impressions, which it is the business of the Sabbath School to establish and perpetuate.

I cannot help fearing, Mr. Editor, that this pleasure-making is attributable very much to the listlessness of the Teachers, and has been resorted to for the purpose of reviving their interest in the school. So far as they are concerned, it must be decidedly inexpedient. I could almost say unlawful; and though I would not assert that all who promote this system of indulgence must be necessarily bad Teachers, I strongly suspect they are none of the best. Let it be remembered that religion has its own element, wherein alone it can live and flourish. The world has a polluting influence, and in proportion as we advance towards it, we lose the vigour of devotion, and the freshness of our first love. May it be our increasing concern to resemble Him, who, whilst he was unremitting in his exertions to do good, was at the same time, "Holy, harmless, and separate from sinners."—Amen.

AN OBSERVER.

#### FURTHER EXTRACTS FROM THE REV. J. BURDWOOD'S DIARY.

SEPT. 30th, 1832.—Proceeding in the meditation of the love of Jesus while he lived upon earth. I considered another instance of it in his exceeding readiness to grant the desire of the ruler *Jairus*, for his daughter who was even dead; beseeching him to come and heal her; Mat. ix. 18. Mark v. 22, &c. I observed the humility, the fervency, and the faith of *Jairus*. His *humility*; he fell at the Saviour's feet. His *fervency*; "he besought him greatly." His *faith*; for, saith he, "Lay thine hands on her, and she shall live." Oh that *my* soul was so qualified in all my addresses to Christ that I could with humility, fervency, and in faith, seek the Lord! Then I might speed, and receive gracious answers. Lord, work such a frame in my breast!

I noted also Christ's love manifested

in his readiness to go with this ruler. The news came from his house that his daughter was dead. Jesus was preaching when the ruler came, yet he arose and went with him. See the love of Christ; he dispensed with his present work of preaching to shew mercy and charity to one dying; according to his own doctrine, "I will have mercy, and not sacrifice." Oh the love of Jesus to poor man! Besides, I observed that as Jesus was going to the ruler's house in the throng of people, a poor woman that had an issue of blood twelve years, which was incurable by physicians, came and touched the hem of his garment, and was healed. Oh! the transcendent love of Christ, in that he feeleth the least touch of faith, and speaks comfortably to such as act faith on him, though their faith be mixed with much fear and trembling. Blessed Jesus, thou hast cured those that have been incurable by men; the greatest, the oldest diseases *thou* hast cured—so great is the power of thy love and grace. What encouragement is this to *me*! I have laboured under some spiritual distempers and diseases more than twelve years, indeed ever since I was born. I have used many means, all in vain. O Lord, shall I die in my wounds? I come now to *thee*, O thou great physician. I know thy love moved thee to have compassion on the little daughter of *Jairus*, and on this poor woman; hast thou not as much love still to poor souls? My diseases are worse than theirs, more dangerous, yet not too great for thee to cure. O blessed Jesus, heal me; enable me to act faith on thee. Touch my soul with the power of thy love, and strengthen my hand of faith, that by it I may touch thee, and healing virtue go forth from thee. Lord, say to my soul, "Thy lusts shall be subdued, be of good cheer, thy corruptions shall have no more dominion over thee." Oh that I could believe that I might be healed! Let this, Lord, be thy healing time; *now* manifest thy healing power to my soul; yea, let me prevail as *Jairus* did with thee, for *my* poor children. Thou knowest a father's heart, hear a father's prayer! Let them *all* be raised up by thee from the death of sin! Good Lord, heal *their* souls, and be thou *their* portion. Amen, Amen.

Woodbridge. T. P.



## OBITUARY.

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**MRS. FRANCES HUDDLESTONE.**

*To the Editor.*

*St. Pierre-les-Calais, 8 July, 1824.*

Rev. and dear Sir,

I SEND herewith an abridged account of the experience of Mrs. Frances Huddleston, the wife of Mr. G. K. Huddleston, during the last week of her abode upon earth, as delivered at the close of a funeral sermon in our place of worship in the Basse Ville to a crowded congregation, the circumstance having excited that attention which nothing had previously been able to do. May its effects be lasting in inducing a greater number of our countrymen here to attend upon the gospel. I am, with great respect,

Rev. and dear Sir,

Affectionately yours,

RUTTON MORRIS.

Mrs. FRANCES HUDDLESTONE only came to this place about seven months back. For a short time after her arrival she attended my ministry, both at the Basse Ville and in the town of Calais, but soon ceased to do so. On Tuesday in Whitsun-week she was, with many others, dancing on the Green, while other parties were engaged at cricket and other diversions not far off. This imprudence (to say the least of it), being in an advanced state of pregnancy, led to a miscarriage, and to an illness which terminated in her death on Saturday the 3d instant.

During her illness I gave a Tract on Eternity, with a few others, to one of the neighbours to put into her hands, or to read to her if she were well enough to attend to them. On the Lord's Day previous to her death, a friend called upon her and put these questions to her: "Do you think that you shall die?" "I do." "And have you begun to think about your future state?" "I have no hope at all. Except the Lord spare me, I shall be undone for ever." Her friend of course endeavoured to direct and encourage her to seek the Lord. On the Monday the same friend called upon her again, and asked her how she felt in her

mind. She replied, "I have no more hope." She then looked round the room in a wild and agitated manner, saying, "Oh! am I to lift up my eyes in everlasting torment? What have I been doing to neglect my soul?" Her friend said to her, "My dear, cry to God for mercy and pardon, and try to believe in Jesus." She replied, "Ah! it is so hard to believe now, just on the brink of the grave; to believe that he will save me, when I have neglected my salvation all my lifetime." The same afternoon I was sent for. I found her much distressed, and greatly concerned for her salvation. Seeing her deeply humbled, I endeavoured to direct her to the remedy; and asked her, if Jesus were now upon earth, whether she would not, if possible, go to him and cast herself at his feet, and cry for mercy? She answered in the affirmative. I then reminded her that Jesus was still present with us by his Spirit; that he was not far from every one of us. I inquired whether she did not believe that Jesus meant what he said, when he invited those who laboured and were heavy laden to come to him? and if she did not believe he would be true to his word? In this manner I endeavoured to lead her to the Saviour. When with her again in the evening, she said to several persons present, "You see what a dying bed is. My affliction is enough to bear without having the Lord to seek. You see how we all wish for heaven on a dying bed; but how loath we are to seek for it in health and strength."

The friend before mentioned stayed up with her, in company with another person, that night, during which she frequently ejaculated, "Lord! Lord! Spare me a few hours! Spare me a few hours!" On feeling drowsy, she said, "Do not let me sleep above three or four minutes. I have so little time to pray for mercy, that I ought not to lose one minute." Her distress was so great during the night, that a person in the other room, no way remarkable for seriousness, was so affected with her

situation as to say to her female friend, "Do kneel down and help us to pray for her."

At four o'clock in the morning her mind was much relieved, and on being asked how she felt, she said,

"I the chief of sinners am,  
But Jesus died for me."

Again:

"Hide me, O my Saviour hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last."

She repeated several other pieces of religious poetry suited to her state, and expressive of a measure of Christian hope.

On Tuesday morning when I went to her she said, "Oh, what a mercy that God continues me my senses, and that he gives me a heart to pray—not a divided heart. Oh, no! There is nothing that I desire—no, not one thing upon earth that I desire, but that God may receive me. I hope he will have mercy upon me. What a thing it is to put off religion to a dying bed! We all wish to go to heaven. Oh! if I were going to hell, how should I die?—But I hope the Lord will receive me—I believe he will." I asked her if she did not wish me to warn others, if she should be removed; she said, "Oh yes! tell them to seek the Lord while he may be found," &c. I then said to those present, "God may perhaps next strike some of the neighbours suddenly, without giving them room for repentance, and then what will become of them?" She immediately added, "It is a wicked place; but God is going to take me out of it. O what a mercy that my pains are not eternal flames! O eternity! not an hour or a day, but forever!"

When I called upon her again in the afternoon, as soon as she saw me she exclaimed, "Oh, a bright prospect of heaven opens before me! The Lord is so merciful to me, I know not where to begin his praise, nor where to leave off. If I had but strength, I would speak for hours. I know he will receive me—that he will not forsake me."

In the evening she said to me, "O that my death may be a warning to many! The Lord is very good to me

in giving me the use of my senses. It is a mercy; it is a great mercy." She was greatly affected with a sense of this favour, as a person was then frequently delirious through the effect of a typhus fever, who also got his complaint through the follies of the same Tuesday in Whitsun-week. One observed, "What a happy thing if the Lord should take you to himself." She said, "Oh, it will be a happy change!" When asked, "Should you spend your Sabbaths as you have done, if you had your time to live over again?"

"Oh, no! (she replied) I should be quite a different character. Let others do as they would, I would seek the Lord." It was then remarked, "We used to be very glad to see you come to meeting when you first came, and we were much grieved when you left off doing so." She said, "This is a wicked place and a wicked people." It was then observed, "You feel the effects of evil example." She concluded the sentence by adding, "Ah! it corrupts good manners." She continued frequently to ejaculate, "Oh, have mercy! Bless me! Bless me!" Before I left her that night, she with great difficulty uttered the following sentence: "O blessed Jesus!—Lift up—the light of thy—reconciled—countenance upon me. O do! Do take me—to thyself this night—if it be thy will." On Wednesday morning she was more free from pain. Beginning to entertain a hope she might yet be spared, I remarked, that persons who appeared serious in affliction, frequently forgot all their serious impressions when they were spared. She said, "I hope I shall not; that I shall never forget my blessed Jesus; that I shall live to him, if I should be spared." But she added, "I do not expect to recover." In the afternoon, she said to those present, "You see! I am a young person just taken in the prime of life—five and twenty; I can praise God that I am leaving no children behind me; but I am leaving a young husband." She then addressed herself to him in a manner that I hope he will never forget. When several young persons were present, and she saw one of them in tears, she said, "Weep not for me, but weep for your sins." And she frequently exhorted those who came to

see her to repent of their sins, saying, "If you should be taken ill and be deprived of your senses, your condition would be far worse than mine."

Thursday she continued very weak, but, being free from her previous pains, I still cherished the hope she would be spared to evidence her devotedness to God. I therefore thought it best to say but little to her, thinking rest highly desirable for her. She continued in this hopeful state till Friday evening, when an alarming change took place, which gave us no further hopes of her recovery. She continued to maintain a lively hope in the divine mercy.

Saturday morning I found her very low, breathing very hard, and apparently dying. At nine o'clock she exclaimed, "O death, where is thy sting? O grave, where is thy victory?" Afterwards she said, "I see him! He is waiting for me." And with her arms and hands stretched out, and her eyes lifted up, she said, "O Lord, look down upon me!" Then shortly after she said, "O Lord Jesus, come quickly! Come quickly! Oh, he is waiting to receive my soul to glory. Come Lord Jesus, come quickly!" After a considerable interval, with lifted hands, she said to a neighbour, "O Madam! it is hard work to die; I shall be a long time in dying." I then said to her, "But then, O how pleasant the conqueror's song!" After a little pause she repeated the whole verse:

"How painful at present, 'twill cease before long,

And then, O how pleasant the conqueror's song!"

After a time, "Come Jesus! Do release me!" A neighbour said to her, "How hard it would be if you had no hope." She replied, "I am ready for him." A young friend making her appearance in the room, she said to her, "You are just come to see the last of me."—I said to her, "Do you not wish with your dying breath to encourage your husband and neighbours to seek the Lord?" She answered, "O yes, that I do; but I have not strength to talk to them." A neighbour came in and looked at her. She said, "O Mr. —, I am not long for this world; but I hope we shall

meet in another." After a time, she said, "Oh, it is hard work to die!" Seeing her restless, a neighbour said, "I think she wants to smell to the Cologne water," which had at times refreshed her. She said, "No; *she* wants to go to heaven." After lying a little while she said, "What time is it?" She was answered, About twenty-five minutes past eleven. She added, "Oh, if I should be in glory in another hour!" Afterwards, "O Jesus, it is to thee my soul looks up; it is thou canst make it new." A little before she expired she said,

"I nothing have or want beside,  
But Jesus and him crucified."

And at twenty-five minutes past twelve o'clock, just an hour from the time that she expressed a desire that she might be in glory in an hour, she breathed her last. Who would not wish to have an end like hers? Reader! in order to this, look to the same refuge, even Jesus, who came into the world to save sinners. Delay not. Behold! now is the accepted time; tomorrow may be too late. Behold! this is the day of salvation. R. M.

\* \* He who believes the word of God, cannot allow himself to doubt the possibility of conversion, in the last lingering moments of human existence: to doubt here, would be at once to arraign the doctrine, and the facts of the inspired volume; the former of which shows, that sinners *may* repent at the eleventh hour, and the latter, that in some instances, they have *actually* done so. At the same time, we should be wanting to ourselves, if we did not add, that the repentance of the deathbed, must ever be defective in that kind of evidence, upon which we are necessarily best qualified to pronounce, viz.—The authentication of "a patient continuance in well-doing." In Mrs. H.'s case, for which we thank our correspondent, there is every thing to excite the most pleasing hope, and we simply append this note, lest any one should imagine that we pronounce, with unbecoming confidence on a case, the genuineness of which may be determined with greatest certainty in heaven, though it cannot be on earth.  
—Editor.



## REVIEW OF RELIGIOUS PUBLICATIONS.

*A Narrative of the Establishment and Progress of the Mission to Ceylon and India, founded by the late Rev. T. Coke, LL.D. under the direction of the Wesleyan Methodist Conference: including Notices of Bombay, and the Superstitions of various Religious Sects at that Presidency, and on the Continent of India: with an Introductory Sketch of the Natural, Civil, and Religious History of the Island of Ceylon. By W. M. Harvard, one of the Missionaries who accompanied Dr. Coke. 8vo. 9s. Blanshard.*

THE rapid growth of the Wesleyan Missions is equalled only by the amazing increase of the denomination in whose zeal and piety they originated. Undertaken at first on a small scale, amidst numerous difficulties, they have, in the space only of a few years, advanced to a state of the most pleasing maturity, and taken a standing in the field of missionary enterprise, honourable to themselves, and, in the highest degree, beneficial to the interests of the perishing heathen. Not to wish them continued and growing success, would be to evince a contraction of spirit, a want of Christian charity, an indifference to the spiritual benefits conveyed by them to thousands "that were ready to perish," with which the friends and supporters of the London Missionary Society hope never to be chargeable.

Mr. Harvard's "Narrative," for which we cordially thank him, contains much to interest the man of science, the lover of Eastern literature, and the real friends of Christian missions. Although the author's specific object is to supply a history of the Wesleyan Missions in Ceylon and India, yet he has blended with that object many other topics, which cannot fail to increase the value of his acceptable labours. In an Introduction of seventy-two pages, the public are furnished with a very competent sketch of the island of Ceylon,—in its situation, climate, population, productions, political and civil history, superstitious and idolatrous usages. This important part of the work is concluded by a brief but clear account of the past and present state of Christianity in the island, and of the various efforts made by Catholics and Protestants to illuminate the minds of its vast population. Mr. H. is of opinion, that the labours of the Romish

church have not been altogether fruitless of good amongst the votaries of Budhism. In 1813, it was computed that 50,000 Ceylonese had embraced the Popish religion, to whom eighteen priests were engaged in performing the offices of the church.

"It is but justice," writes Mr. H. "to this class of native Christians to state, that in general they are more detached from the customs of the pagan inhabitants; more regular in their attendance on the religious services of their communion; and their general conduct more consistent with the moral precepts of Christianity than any other religious body of any magnitude on the island."

We doubt not Mr. H.'s veracity in this statement, but it is really very difficult to believe that any thing so good can come out of popery; and we must take leave to say, that Christianity must be at a low ebb indeed, in any country, where its most powerful exhibition is seen in this apostate and death-stricken church. We fear Mr. H. speaks with too much accuracy when he represents the ecclesiastical efforts of the Dutch government as connected more with the *nominal* than with the *real and vital* spread of Christianity in the island of Ceylon. "So far as *legislative enactments* could accomplish the object," nothing was wanting on the part of Holland; but "the form of godliness," observes Mr. H. "is all that can be secured by the sanction of human authority." Meagre, however, as was the exhibition of Christianity and of Christian institutions during the Dutch sovereignty, there is reason to fear that matters became much worse after the island became subject, in 1796, to the British government. Indeed, to the disgrace of our country, the agents of government suffered themselves to be so much absorbed in political and civil arrangements, as almost entirely to overlook the moral and religious destitution of the natives, until the number of pagan temples had increased from 400 to 1,200! Under the administration of Governor North, a revival of old institutions and a formation of new ones speedily took place. Schools which had been shut up for years were re-opened, a new grammatical seminary was established at Colombo, and four missionaries, belonging to the London Missionary Society, were invited to preach

the gospel to the natives. These Christian efforts have been, since 1805, succeeded by others. The Calcutta Bible Society, at the suggestion of the revered Henry Martyn, has performed its duty with zeal, by printing a large edition of the New Testament for gratuitous distribution among the native Singalese. To aid the same design, a Bible Society has been formed at Colombo, under the immediate patronage of Governor Brownrigg, and sanctioned by the late Chief Justice of the Island, Sir Alexander Johnston. The Baptist Missionary Society has come forward to cast in its mite of influence; and our zealous and indefatigable friends, the Wesleyans, are labouring with that ardour in the cause which usually marks all their efforts, both at home and abroad.

The volume before us contains a short notice of the rise, progress, and present state of the Methodist denomination. But in nothing has Mr. Harvard been less successful than in his attempt to make out Mr. Wesley's title to churchmanship, after he ceased to act in a regular and canonical manner. If after he thus ceased to act he was entitled to be looked upon as a churchman, so is every conscientious Dissenter, who could have no scruple whatever to be in the Church if every thing belonging to it were, in his opinion, modelled according to the word of God. This, however, is not so much the foible of Mr. H. as of his religious connexion; and we readily forgive an attempt which has been made so often before, and in so many respectable quarters.

The narrative which Mr. H. has given us of the steps preparatory to the undertaking of the Ceylonese and Indian mission;—of the truly apostolic labours of Dr. Coke, for the accomplishment of this favourite object;—of the circumstances which preceded and accompanied the departure of this excellent man and his worthy colleagues from their native shores;—of the fearful disaster which befel them on the mighty deep, in the loss of a missionary's wife, and in the still heavier loss of their distinguished leader and patron Dr. Coke;—of the wonderful ways of divine providence, to them at a time when penury and ruin stared them in the face; in short, the *whole* narrative possesses an extraordinary charm, and, enriched as it is by the fervent piety of its author, cannot be read without feelings of delight and profit. The scene of Coke's death is drawn in the simplest colours; but there are touches of nature in the author's representation which placed the whole catastrophe before us; which rendered us, as it were, a

part of the afflicted group; and as we saw in imagination the coffin of the revered saint merged in a watery grave, we wept with the surviving missionaries, and deeply deplored the loss which India and the world had sustained by the unexpected death of such a distinguished champion. The extraordinary kindness of J. Birch, Esq. the captain of the vessel, to the missionaries, under circumstances of painful bereavement, and almost total destitution, will carry down his name to posterity with sentiments of grateful respect. Nor were they less kindly received by the local authorities at Bombay and Ceylon. The Lord had evidently prepared the way for his servants, and, when he is pleased to interpose, all human agencies are obedient to his call. Mr. Harvard, the author of the work before us, and his valuable wife remained at Bombay; and the rest of the party, consisting of Messrs. Lynch, Squance, Clough, Erskine, Ault, and McKenny, embarked for Ceylon, where, after mature deliberation, they agreed to divide their energies—one section of the little group directing its efforts to Jaffna and Batticaloa, for the acquirement of the Tamul language; and the other to Galla and Matura, for the acquirement of the Singalese. The author continued for some considerable time at Bombay, and laboured, though with occasional inconvenience, yet with many tokens of the divine blessing, both amongst Europeans and natives. In 1814, Mr. H. left his little charge at Bombay under the care of Mr. Hart, and sailed for Ceylon, where, by consent of his brethren, he was fixed as representative of the mission at Colombo. It is delightful to think that the successor of Budhu, and several of the Budhuan priests, have embraced Christianity. See Chaps. xi. and xii. Female education and native schools go on rapidly under the auspices of the mission. We have been so much pleased with Mr. H.'s intellect and heart, and with the eminence of his missionary qualifications, that we are pained excessively to add, that the failure of his health has been such as to compel him to return to his native land. May the Lord of the harvest raise up many such labourers!

"A missionary spirit, I trust," says Mr. H. "still animates my bosom; and, were my bodily strength restored, I would gladly embark again in the same glorious undertaking; in which case I would prefer the island of Ceylon to any other field of missionary labour of which I have any knowledge. But bereft of that strength, I would animate my Christian brethren, of every denomination, who are able to

sustain the labour, to go forth to the help of the Lord against the mighty."

This volume is indeed an invaluable addition to the stock of missionary intelligence, and deserves a wide circulation: the young will doubtless read it with avidity.

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*Letters from North America, written during a Tour in the United States and Canada.* By Adam Hodgson. 2 vols. 8vo. 1l. 4s. Hurst, Robinson, & Co.

WE gladly avail ourselves of the earliest opportunity to introduce this work to the attention of our readers. To the friends of missions it will be peculiarly interesting; to the merchant and agriculturist, highly instructive; to the general reader, more than satisfactory. The author is a British merchant extensively engaged in the American trade; a philanthropist, who has in a former work demonstrated that *loss* is sustained by the system of *slave labour*. Mr. H. is, we understand, a descendant of Matthew Henry, and evidently inherits the mantle and spirit of his ancestors, except in their *Nonconformity*. He is, however, more than a liberal Churchman: and seems to realize himself rather as a member of Christ's universal church than of the English Establishment; and, as his letters are addressed to a clergyman, he too must be of a similar spirit, if he approved of or enjoyed them.

Such a traveller as Mr. H. was wanted in America. His rank and connexions gave him free access to the best society; his curiosity rendered him observant and inquisitive amongst all classes; his taste drew him equally amongst the wonders of nature and the works of art; and his piety claimed kindred with "all who love the Lord Jesus Christ in sincerity." He is sufficiently a Churchman to *scrutinize* the character and influence of the religious system of America; and sufficiently a Christian, to give a hearty preference to evangelical Nonconformity; when compared with mere legal or lethargic Episcopacy. A mind thus turning on the poles of divine truth, and balanced by a good conscience, is both preparation for judging fairly, and a pledge of faithful testimony; things which America has not often met with from her visitors.

The following statement in regard to the religious character of America is equally judicious and candid. Having mentioned the number of churches, and the prevalence of evangelical preaching in the principal towns and cities from Portland to Savannah, Mr. H. adds,

"But churches are not religion; nor are

the ministrations of a pastor an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are for the most part voluntary, a liberal dissemination of sacred edifices is a very favourable symptom; while a large number of faithful ministers, and the frequent occurrence of extensive congregations listening attentively to *unwelcome* truths from pastors appointed by their own election, and dependant on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community." v.ii. p.211.

"Generally speaking, it has appeared to me that the style of preaching in this country is more Calvinistic than in England, and that there is also less opposition to the peculiar doctrines of the gospel among the men of the world. Whatever be the actual state of religion in this country, I am quite satisfied that it is on the *advance*. There may be local exceptions; but my inquiries and observations, in every part of my route, have led me to a confident conclusion as to the general fact. Many of the societies for the promotion of religion are of recent origin; but they are gradually diffusing themselves over the Union, and the sympathy which was at first kindled for the Otaheitan or Hindoo, instead of being exhausted on distant objects, seems to derive fervour from its very expansion, and is now visiting the hut of the Aborigines, the log-cabin of the Backwoods-man, and the habitation of the careless and uninstructed neighbour."—P. 232. "It is, however, with the deepest regret that I observe in the diocese of New York no small portion of that intolerant and exclusive spirit which appears to identify Christianity with episcopacy, and to look with a cold or jealous eye on the diffusion of religious truth, and the advancement of religious principle, if not accompanied with the extension of the discipline, the authority, or the interests of a particular church."—P. 234.

Mr. Hodgson's survey of the state of American Unitarianism, is fraught with melancholy interest; but our limits forbid extracts. The picture of American *mores* and *manners* is upon a large scale.

"I am answerable for the *facts* only; and if they sometimes leave you in an unsatisfactory state of suspense, from which you are strongly tempted to relieve yourself by jumping to a conclusion, I can only assure you, that I am often in the same predicament, and would gladly relieve us both by some bouncing assertions, if I could do it with sincerity; but there have been *bounces* enough on the subject of



America already. The state of morals differs so much in different parts of America, that no general description would apply to the whole."—P. 245.

The pledge of impartiality given in the preface is honourably redeemed. We would now willingly enrich our pages from Mr. H.'s visits to the missionary stations, and his interviews with the Indians, but these are so interesting, and many of them so affecting, that we know not which to select. Perhaps in this dilemma we shall do better by simply assuring our readers that these volumes will amply gratify all their best feelings, both as men and as Christians. We have read many of the letters three times already, and feel inclined to renew the perusal of them.

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*The Christian Father's Present to his Children.* By J. A. James. 2 vols. 12mo. 9s. Westley.

THE chief business of education is to develop, strengthen, and properly direct all the powers of the mind. The memory ought not to be cultivated, and the understanding and judgment neglected; nor ought the intellectual powers to engage our whole care, while the perceptive faculties, the channels by which all knowledge is conveyed to the mind, are left to the exercise of chance and inclination. How absurd is the too frequent practice of storing the mind with words, for which it has almost no ideas! Of how little value is a memory loaded with facts without a judgment able to discriminate their relations, and apply them to practise! But the memory may be rendered retentive, the judgment vigorous, the perceptive powers ready and acute, and yet the education be miserably deficient: the affections, the heart—the *primum mobile* of the system, may be irregular and discordant. It is in the power of religion, and of true religion only, properly to regulate the affections: it places a centre of attraction in the soul, around which all the thoughts and feelings harmoniously revolve. With these sentiments, we cannot but reprobate many of the plans frequently pursued in education. They are formed from partial or erroneous views of the subject. As Christians, we lament that in most of our schools, and in some of our best treatises on practical education, religion—the cultivation of right feelings,—has a very subordinate place.

It is therefore with great pleasure we take this opportunity of recommending Mr. James's publication, the whole of which is pervaded by a "deep anxiety

for the spiritual welfare" of youth, combined with a laudable desire for their improvement in solid and useful acquirements.

Mr. J. informs us in his preface, that his work "is not intended for young people below the age of fourteen;" and intimates, that he "has embodied in his volumes his own parental wishes, objects, and pursuits; that much of what he has written has been the subject of personal converse with his children." The first volume contains thirteen chapters, to which is prefixed an excellent address to Christian parents, the principal object of which is "to point out the most prevailing obstacles to success in the religious education of children." Almost the whole of the volume is occupied with subjects strictly religious. The following passage is from Chap. I. "On the anxiety of a Christian parent for the Spiritual welfare of his Children." "My dear children; never did I pass a more truly solemn or interesting moment than that in which my first-born child was put into my arms, and I felt that I was a father. A new solicitude was then produced in my bosom, which every succeeding day has tended to confirm and strengthen. I looked up to heaven, and breathed over my babe the petition of Abraham for his son; 'O that Ishmael might live before thee.' Recognising in the little helpless being which had been so lately introduced into our world, a creature born for eternity, and who, when the sun was extinguished, would be still soaring in heaven or sinking in hell, I retired to the closet of private devotion, and solemnly dedicated the child to that God who had given me the precious boon; and earnestly prayed, that whatever might be his lot in this world, he might be a partaker of true piety, and numbered with the saints in glory everlasting. During the days of your infancy, I watched you, together with your sainted mother, with all the fondness of a parent's heart. We have smiled upon you when you were slumbering in healthful repose; we have wept over you when tossed with feverish restlessness and pain; we have been the delighted spectators of your childish sports; we have witnessed with pleasure the development of your intellectual powers; and have often listened with somewhat of pride, to the commendations bestowed on your persons and attainments; but, amidst all, one deep solicitude took hold on our minds, which nothing could either divert or abate; and that is, a deep anxiety for your spiritual welfare,—for your religious character."—Vol. i. pp. 1, 2.

The second volume contains many useful directions respecting subjects most important in the formation of the youthful character. In Chap. xiv. On Books, Mr. J. says, "Although I do not totally condemn *all* works of fiction, for then I should censure the practice of Him who spake as never man spake, whose parables were fictitious representations; yet I advise a sparing and cautious perusal of them, whether written in poetry or prose. History, biography, travels, accounts of the manners and customs of nations, will answer all the ends of fiction; they will amuse, and they will in the most easy and pleasant way, instruct. They will exhibit to us every possible view of human nature, and every conceivable variety of character. They will introduce us to a real world, and exhibit to us the failings and the excellencies of men of like passions with ourselves; and who, according to the complexion of their character, may be regarded as beacons to warn us, or the polar star to guide us."

We state it as our firm conviction, that Mr. J. has conferred a high obligation on Christian parents, by furnishing them with so suitable a present for their children. If such works were more frequently committed to the hands of youth of "religious promise," and were by them not *merely read over*, but *conned* with care and reflection, we should not so often have to deplore *their* turning aside to "the way of sinners," or "sitting in the seat of the scornful."

*The United Claims of Home and of Foreign Missions*: a Sermon preached before the Home Missionary Society, at the Poultry Chapel, London, May 17, By H. F. Burder, M.A. 8vo. 1s.

*The necessity and propriety of Home Missions*: a Sermon preached at Crown Court Chapel, May 18, 1824, before the Home Missionary Society. By John Reynolds. (Both Sermons published at the request of the Committee.) 8vo. 1s. together 1s. 6d. R. Baynes.

MR. BURDER has our best thanks for having allowed his sermon to be printed, not merely on account of its general excellencies, but, because it contains so energetic an appeal on behalf of a Society of unostentatious pretensions, but of large promise to our native land. We are aware that some very excellent persons think that the Home Missionary Society may interfere with the interests of Foreign Missions,—that in proportion as the one gains, the other loses the patronage of the religious public;—that the funds and energies

possessed by the one, are, in effect, deducted from the funds and energies possessed by the other. Should any of our readers entertain such opinions, we invite them to a candid examination of Mr. B.'s reasonings on behalf of the united claims of Home and Foreign Missions. After a luminous exposition of the text, which is selected from Rom. i. 14, the writer proposes to establish and illustrate three connected propositions. The first is,—*"That it is incumbent on us to yield our minds and hearts to the full force of the claims, both of those who are more nearly and of those who are more remotely related to us."* The second is,—*"That a practical regard to the claims of the one class is not to be postponed till exertion and solicitude cease to be necessary on behalf of the other class."* The third is,—*"That by due attention to the claims of the one class, we, at the same time, promote the interests of the other class."* Having evinced, in the illustration of the first proposition, that both Home and Foreign Missions have valid, unquestionable, absolute, and independent claims on Christian benevolence, Mr. B. thus proceeds,—*"The debt, in each case, is proved. The debt should forthwith be paid. On the supposition, then, of a debt being due to two distinct parties, could any one be so infatuated as to imagine, that the payment of the one creditor would satisfy the demands of the other creditor? It is perfectly right that the one should be paid; but it is equally right, and equally necessary, that the other also should be paid. The one claimant may be satisfied; but the other claimant must also be satisfied. The apostle acknowledged a debt to the Greek; and never would he have imagined the debt to be paid by any services rendered to the barbarian. He acknowledged a debt to the barbarian; and never would he have imagined any part of that debt to be paid by services rendered to the Greek. We owe a debt to our unenlightened countrymen at home; let us not imagine that the debt can be, in the smallest degree, liquidated by the sending Missionaries to the distant heathen of Asia and Africa. We owe a debt to the pagan tribes of every land on the face of the earth; let us not imagine that any part of that debt can be liquidated by the sending forth of Missionaries at home. The one ought we most certainly to do, but the other, it is equally certain, we ought not to leave undone. The neglect of either will be regarded by him who has said—'Occupy till I come,' as a misimprovement of our talents, a dereliction of our duty, and a criminal neglect of souls."* The sermon

is marked throughout with that accuracy, good taste, and strong sense, which distinguish all the productions of its author.

The sermon by Mr. Reynolds is evidently the production of a mind imbued with religious feeling, and a most earnest desire for the spread of religious truth. It contains several impressive passages, and is highly calculated to recommend the interests of the Society before which it was delivered. The text is taken from 2 Cor. ii. 14. Mr. R. has seized the prominent imagery of the text, and well illustrated it.

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*Dissenting Registers of Births, Marriages, and Burials, examined as Documents of Evidence.* By a Barrister. 1s. 6d. Offor.

THE subject of this pamphlet is of great importance to Protestant Dissenters, who have too long neglected it, and they are obliged to the author for bringing it fairly before them.

The questions discussed by the author are, 1, Whether the courts of law have, upon the general rules of evidence, decided rightly on Dissenting Registers? and, 2, What are the proper steps for Dissenters to take, in order to give their Registers the highest degree of credit they are capable of?

We have not room for the discussion, but sincerely recommend the perusal of the pamphlet itself. A due consideration of the case may, we hope, lead to some Parliamentary regulations, which may render Dissenting Registers legal evidence; or, at least, induce Dissenting ministers and their friends to make such arrangements in the regularity, and for the preservation of their baptismal and other documents, as shall raise them higher than they are at present in the scale of evidence.

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*The Religious Instruction of the Slaves in the West India Colonies Advocated and Defended: a Sermon preached before the Wesleyan Methodist Missionary Society in the City Road Chapel, April 28. By R. Watson, one of the Secretaries of that Institution. 8vo. 1s. Blanchard.*

It would not be an easy task, either by analysis, or recommendation, or extracts, to convey an adequate idea of the peculiar excellencies of this Discourse. It must be read to be appreciated; and it cannot be read by the discerning and impressive mind without an unusual feeling of admiration and delight. It is a specimen of Christian eloquence of a high order, springing at once from the intellect and

the heart; and not often is it that an intellect so richly gifted, and so highly cultivated, is in such strict alliance with the best impulses of the soul, and so eminently devoted to the cause of Christ, of truth, and of the whole family of man. Mr. W.'s text is, "Honour all men." 1 Pet. ii. 17. After a masterly introduction, he proposes to direct the attention of his hearers to the West India Missions, by exhibiting,

"I. The *Objects* of Christian sympathy and care.—They are African Negroes. It has been calculated," says Mr. Watson, "that Africa has been *annually* robbed of 150,000 of her children. What an accumulation of misery and wrong! Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country! What wind has passed over her plains without catching up the sighs of bleeding or broken hearts!" "To oppression has been added insult: they have been denied to be *men*; or deemed incorrigible, because *physically* embred and immoral. The former I shall not stay to answer. Your missionaries have determined that; they have dived into that mine from which we were often told no valuable ore or precious stone could be extracted; and thence have brought up the gem of an *immortal spirit*, flashing with the light of intellect and glowing with the hues of Christian graces.

"But the negroe has been doomed to another degradation. It was not enough that he should be stultified in intellect and brutalized, beyond correction, in morals; he has been represented as under a divine anathema. To this race has been applied the prophetic malediction of Noah, 'Cursed be Canaan;' but this fell not upon the negroe races; it fell chiefly on Asia; it fell, as the terms of the prophecy explicitly declare, upon Canaan; that is, in scripture style, upon his descendants the Canaanites. Here was its range and its limit; the curse never expanded so as to encompass a single negroe tribe; and, Africa! with all thy just complaints against the practice of Christian states, thou hast none against the doctrines of the Christian's Bible. But if the prediction of Noah were an anathema, and if that malediction were directed against the negroe races, yet let it be remarked, it belongs not to the gospel age. Here the anathemas of former dispensations are arrested and repealed; for no nation can remain accursed under the full establishment of the dominion of Christ; since all the families of the earth are to be blessed in him."

In the subsequent parts of the sermon, Mr. Watson directs his hearers,—II. To



the Civil condition of that portion of the Negroes which, in our West India Colonies, claim our Christian care.—III. To the effect of past exertions;—and, IV. To the circumstances which may encourage zeal and perseverance. Under this last head, Mr. W. specifies, 1. The public recognition which has been made by Parliament, and by the government of the country, of the necessary connexion between the Christian instruction of the slaves, and the amelioration of their civil condition. 2. The increasing number of friends to the religious instruction of the slaves in the colonies themselves. 3. The improvement in the character of many white and free coloured people in the colonies: and finally, the blessing of God upon the undertaking.

The whole of this long and able sermon is worthy of the Christian philosopher, the Christian philanthropist, and the Christian minister. Few indeed are the productions which display at once such talent, such information, such feeling, and such piety. A writer of such powers and such principles would be an ornament to any church, to any society, to any country.

*A Discourse on Spirituality of Mind,* delivered at Chapel-street Meeting, Blackburn, Feb. 1. By *J. Fletcher, A.M.* 1s. 6d. Westley.

THIS is a sermon of distinguished merit, and well calculated to sustain the high reputation of its intelligent and amiable author. Characterised by vigour of thought, elegant simplicity of language, and genuine feeling, it at the same time displays the more valuable qualities of rich scriptural illustration, ministerial fidelity, and the most fervent devotion. What adds greatly to the interest of the discourse, is the circumstance that it is published, at the "urgent request" of an affectionate people, amongst whom the author had laboured with acceptance and success for many years. It is truly lovely to see a church relinquishing, at the call of duty, an efficient pastor, without yielding to the influence of chagrin, or suffering even a momentary alienation of affection. Instances of this kind are so rare, that whenever they occur they deserve the especial commendation of all wise and good men. If the author was acceptable to his old friends on personal grounds, he must have been doubly so as the bearer of such a message as the discourse before us. The text is selected from the Epistle to the Romans, chap. viii. 2, from which the author proposes to examine the origin, to point out the characteristic indication, to suggest the best means of promoting true

spirituality of mind, and, finally, to exhibit the vast importance of "minding the things of the spirit." A more impressive sermon we have seldom read, or one more deserving of public attention. It were indeed a pity were this to share the ordinary fate of single discourses: the celebrity of the author will, we trust, ward off such an evil. And we are glad to hear, since writing the above, that a new edition is in the press; also a third edition, much enlarged, of the author's *Discourse on Divine Sovereignty and Personal Election*.

*A Sermon*, occasioned by the lamented Death of the Rev. R. Clarke, A.M. Lecturer of Hexham; preached in the Presbyterian Chapel, May 9, 1824. By the Rev. J. Richardson. Published by request. Westley. 6d.

THIS Discourse contains an affectionate tribute to the memory of a beloved friend and much respected minister of the gospel. It is, throughout, pure in sentiment and eloquent in appeal. The author, though unknown to us, evidently possesses talents of a superior order, which seem zealously devoted to the best interests of mankind. There is a warmth of feeling, and a nicety of discrimination in Mr. R.'s sermon which we highly approve. His text is selected from 2 Sam. iii. 38; and while he maintains that his deceased friend was entitled to the appellation of *great*, he does not fail to show in what genuine greatness consists. The following passage will sufficiently indicate the particular cast of Mr. R.'s mind.

"Men, great in rank and riches, have fallen; and yet not the tribute of a tear has been given to their memory. If we would die deplored, we must live beloved. And if we would live beloved, we must not live for ourselves alone. The links of social life are close and numerous. Each in some degree depends on another. In no case can any individual stand as an insulated whole. He who neither receives nor imparts, is a rusty, a broken link in the chain of society. And, when he dies, there is no Israel in which he can fall. The misery of sorrow may accompany him to the grave; but the green grass will never grow upon it, if it is to be watered only by the tears that are shed over his memory. Such was not the life, such has not been the death of the departed friend of Hexham."

*Jehovah Jireh, illustrated in a Series of Facts connected with the Introduction of the Gospel into Great Horwood.* By Rev. D. W. Aston, Buckingham. 18mo. R. Baynes.

THIS small tract is not an object of literary criticism. It is the history of the rise of a Christian church out of a Sunday-school, chiefly through the exertions of a young man, who, after establishing the school, collected a congregation, for whom a chapel has been lately built. The object of this tract is to prepare the minds of the public for a visit from the preacher himself, who is, we understand, now in town, and hopes, by this means, to avoid the painful necessity of a long explanation, which is seldom listened to with much attention. The case appears to be patronized by many ministers and gentlemen of great respectability; and we cannot but think this a good plan to prepare the public mind for the application.

*Memoirs of the late Rev. John Escreet, M.A.* with Extracts from his Letters, Diary, &c. By T. Webster, M.A. Minister of Tavistock Chapel, &c. 12mo. 2s. boards. Seeley.

WE are much obliged to Mr. W. for presenting us with this brief Memoir of a most pious and amiable clergyman, removed to heaven in the prime of life (aged 26), and in the prospect of great usefulness. When so fair and excellent a character is placed before us, we are apt to suspect it may be coloured by the partial hand of friendship; but in this case we have the fullest satisfaction that the whole is literally true. The Memoir contains a short account of his early life—residence at Cambridge—ministerial labours—last illness and death. To this very interesting narrative is subjoined a short discourse delivered at St. Mary's, Hull, Oct. 22, from John xiv. and another composed in his last illness, but never preached. With much pleasure we recommend this volume to students, both in and out of the Establishment; and if they read it without profit or without pleasure, they will have themselves only to blame.

*Scripture Illustrations*; containing Explanations of various subjects relative to the Agriculture, Manners, Customs; Worship, Idols, Monuments, Buildings, and Countries, mentioned in the Bible. With numerous Cuts, and seven Copper-plate Maps. 12mo. 7s. bound.

THESE Illustrations consist of the cuts, maps, &c. published in the "Youth's Mag." for several years past, and must be highly interesting to young persons who have not taken in that work.

#### LITERARY NOTICES.

*In the Press, and speedily will be published—*  
1. Solid Resources for Old Age, or the means by which the Evening of Life may be rendered both profitable and pleasant. By the author of "Choice Pleasures for Youth."—2. Advice to Cottagers; shewing the means by which they may become rich, Honourable, Useful and Happy. By the Rev. J. Thornton.—3. Piety Exemplified in the Lives of Eminent Christians. Collected from Authentic sources, and compiled chiefly for the Instruction of Youth. By the same. 12mo.—4. Death-bed Scenes; or the Christian's Companion on Entering the Dark Valley. By the author of the "Evangelical Rambler."—5. Memoirs of the Life and Writings of the late Rev. Edward Williams, D.D. with an Appendix, including Remarks on Important Parts of Theological Science. By J. Gilbert. 1 vol. 8vo.—6. Essays and Sketches, designed to illustrate the System of Religious Education adopted in Sunday-schools, and to exhibit some of their most important Defects. By A.H. Davis, author of the "Teacher's Farewell," &c.—7. The Sick Child's Guide; designed to aid the Youthful Sufferer in the time of Affliction. By the same.—8. Dunallan, or the Methodist Husband. 3 vols. 12mo. By the author of "The Decision," "Father Clement," &c.—9. The Doctrine of Election, viewed in connexion with the responsibility of Man as a Moral Agent. By the Rev. W. Hamilton, D.D. of Strathblane. 12mo.—10. The Works of the Rev. John Newton, late Rector of St. Mary Woolnoth, &c. with a Life, and view of his Character and Writings. By the Rev. Richard Cecil, A.M. A new edition, in 6 vols. 8vo.—11. The 8th and last volume of Sketches of Sermons, Furnished by their respective Authors.—12. A volume of plain Sermons, chiefly for the Use of Seamen; dedicated, by permission, to the Right Hon. Viscount Melville, by the Rev. Mr. Maddock, Vicar of Bishop's Sutton and Ropley, Hants. 4s. boards.—13. An Essay on the Experimental Evidence of Christianity, with special reference to the times. By J. Morrison, author of "Lectures on the Reciprocal Obligations of Life," &c.

#### SELECT LIST.

The Natural History of the Bible; collected from the best Authorities, and Alphabetically arranged. By T. M. Harris, D.D. of Massachusetts. 8vo. 1vs. 6d.

Introductory Key to the Greek Language: consisting of an Elementary Greek Grammar, an interlinear Translation of the Gospel of St. Luke, &c. 8vo.

Christian Instructions; consisting of Sermons, Essays, Addresses, Reflections, Tales, Anecdotes, and Hymns. For the use of Families, Schools, &c. By the Rev. W. Morgan, B.D. Incumbent of Christ's Church Bradford. Vol. i. (to be completed in another.) 12mo.

The Ten Commandments illustrated and enforced on Christian principles. By W. H. Stowell. 8vo. 6s.

A Compendious View of the Original Dispensation established with Adam, and of the Mediatorial dispensation through Christ, &c. By Rev. D. Russell, Dundee. 12mo. 5s. 6d.

The Question of Christian Missions Stated and Defended: a Sermon, with particular reference to the recent Persecution in the West Indian Colonies. By R. W. Hamilton, Leeds.

Memoirs of the Rose; comprising Botanical, Poetical, and Miscellaneous Recollections, in Letters to a Lady. Royal 18mo. (elegantly printed.) 4s.

The Bible Preacher, or Closet Companion for every Day in the Year; consisting of 365 outlines of Sermons, in a regular Series, from Genesis to Revelations, with a Memoir of the Author. By the late Rev. Henry Foster, A.M. 12mo.

Harriet and her Scholars: a Sabbath-school Story. With a Plate. 18mo. 1s. 6d. boards.

The Lady at the Farm-house; or Religion the best Friend in Trouble. By the author of "Jane and her Teacher," &c. With a neat Engraving. 18mo. 2s. 6d.

Part II. of W. Baynes & Son's Catalogue of Old Books, containing Books of Prints, Engravings, &c.

# RELIGIOUS INTELLIGENCE.

## LONDON.

At the last Half-yearly Meeting of the Middlesex and Hertfordshire Union, convened at Cheshunt, Aug. 25, 1824, the Rev. John Knight, late of Ponder's End, in consequence of his removal from that neighbourhood to Mile End, having tendered his resignation of the office of Secretary to the Union,

Resolved unanimously, That the Rev. John Knight be requested to continue in office as Secretary to this Association for the next six months; in the hope that circumstances may so concur as to enable him to hold it for the rest of his life. And that this resolution be inserted in the *Evangelical and Congregational Magazines*.

### ORDINATIONS.

THE Rev. Alex. Steward, late of Hoxton Academy, was recently ordained over the congregation assembling in Wood Street, Barnet. On this occasion, Mr. Humphries, of Mill Hill, commenced with prayer; Dr. Harris, of Hoxton, asked the usual questions; Mr. Lewis, of Islington, delivered the charge; Mr. H.F. Burder offered up the ordination-prayer; Mr. Hooper addressed the people, and Mr. Morison, the late minister, concluded by prayer. The service was of a very interesting character.

May 24. The first stone of a new Chapel for the accommodation of the above increasing congregation was laid; on which occasion an appropriate address was delivered by Mr. Steward the minister.

Whit-Monday, June 7th.—The Rev. J. Davies, from the late Rev. Dr. Lewis's Academy, was ordained to the work of the ministry, and publicly recognised as pastor of the Independent Church, worshipping in New Cross Chapel, Deptford. The services, which were conducted at Hanover Chapel, Peckham, were commenced by Mr. Townsend, of Ramsgate, by reading the Scriptures and prayer; Mr. Barker, of Deptford, delivered the introductory discourse, asked the questions, and received the confession of faith; Mr. Atkinson, of London, offered up the ordination-prayer; Dr. Collyer delivered an appropriate discourse to the pastor

and people unitedly; Mr. Jeula, of Greenwich, concluded by prayer.

On July 29, the Rev. T. Timpson, late of Hackney Academy, was ordained to the pastoral charge of the congregation in Union Chapel, Lewisham, Kent. The Rev. J. T. Barker, of Deptford, commenced the service by reading and prayer; the Rev. T. Jackson, of Stockwell, delivered the introductory discourse, and asked the customary questions; the Rev. W. Chapman, of Greenwich, offered up the ordination-prayer; the Rev. T. East, of Birmingham (Mr. Timpson's late pastor), gave the charge; the Rev. G. Clayton, of Walworth, preached to the people. The Rev. Messrs. Orme of Perth, Jeula of Greenwich, T. Sharp and T. James of Woolwich, and J. West of Barking, took parts of the service.

On Sunday Aug. 29th, Tonbridge Chapel was opened, after repairs, &c. when three sermons was preached on the occasion, that in the morning by Rev. John Arundel, of Union-street, Borough, one of the Secretaries of the London Missionary Society; that in the afternoon by the Rev. Spedding Curwen, of Barbican Chapel; and that in the evening by the Rev. John Leifchild, of Kensington. A Collection was made after each service.

### CHESHUNT COLLEGE.

THE Autumnal Meeting of the above Institution will be holden at Spa Fields Chapel, on Thursday, Oct. 28. Two of the students will deliver *Themes*, and the Rev. Matt. Wilks is expected to preach on the occasion. Service to commence at Six o'clock in the evening precisely.

## PROVINCIAL.

### ASSOCIATIONS, ETC.

THE Gloucestershire Congregational Association held their Half-yearly Meeting at Ruar Dean, in the Forest of Dean, June 1, 1824. Mr. Griffith, of Cam., preached in the morning; and Mr. Bishop, of Gloucester, in the evening. The afternoon was devoted, on the part of most of the ministers of the Association, to Committee business relative to the preaching of the gospel, and to the giving advice to churches which solicited it. At the same time, other preachers and friends



addressed the public congregation on the subject of village preaching.

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Academy at Idle.

The Examination of the Students in this Seminary took place on Tuesday, June 22. The ministers who have generally undertaken this important office, met in the morning, and through the whole day were employed in ascertaining the progress made by the members of the different classes in the course of their education.

In Latin, the students read Cæsar (lib. iii. 13—16); Virgil (*Æn.* lib. iii. 433—505); passages in Cicero's Oration for Marcellus, and his 4th against Cataline; Horace (lib. i. ode 14, 15. lib. i. ep. ii.), and the character of Augustus, as drawn by Tacitus. In Greek, part of the 16th chapter of Luke; passages in the 1st and 3d Books of Xenophon's *Cyropædia*; also in the *Anabasis*, one of his speeches to his ten thousand Greeks when on their celebrated retreat; and Homer, (lib. iv. 148—183.). In Hebrew, the 60th chapter of Isaiah, and the 12th of Ecclesiastes. In Chaldee; Daniel's interpretation of Nebuchadnezzar's dream; and in Syriac, part of the 10th chapter of Matthew and Paul's speech before Agrippa.

During the examination, a variety of talent was of course perceivable; but on the whole, the attainments which had been evidently made in the improvement of a diversity of gifts were creditable to the Institution. Other branches of study have also occupied attention, especially general Grammar, the powers of language, the composition of sermons, and a system of theology.

On the day after the examination, the friends of the Institution assembled in the chapel. Mr. C. Holgate commenced with prayer; and four of the senior students delivered Essays; Mr. Bean, on "Liberty of Conscience;"—Mr. Heselton, on the Mediatorial Dignity and Authority of Christ;"—Mr. Buckley on the "Conversion of the Gentiles;" and Mr. W. Vint, on the "Happiness of Heaven." The Rev. R. Pool, of Kippin, then gave the students many appropriate and useful admonitions relative to their conduct in future life.

On commencing the meeting for business, J. Holland, Esq. in the Chair, the Report was read, and afterwards resolutions were moved and seconded, and speeches of an interesting character were delivered by the ministers who were present. In the evening, the Rev. J. Parsons, of York, closed the important exercises and proceedings of the day with a

discourse on the increasing glory of the church of God. Last year there were 14 students in the Academy, and this year there are 16; but one of them is no charge to the Institution.

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July 6 & 7. The Annual Meeting of the Kent Independent Association was held at Mr. Garteens's chapel, Canterbury. Mr. Jenua, of Greenwich, preached on Tuesday evening from Isa. xxv. 4; and on Wed. morning, Mr. Eccles, of Camberwell, preached from Rom. xiv. 7, 8, 9. The business of the Kent Union Society was attended to in the afternoon, when J. Parnell Esq. made a Report of the state of the funds of that excellent Institution, which was very encouraging.

In the evening, the General Meeting of the County Auxiliary Missionary Society was held at the Wesleyan chapel, as stated in the Missionary Chronicle for last month.

The Twelfth Association among the Independents was held at Mill-street, Newport, Monmouthshire, Aug. 4 and 5, 1824. At three, the first day, Mr. J. Evans, of Godrerhose, prayed; Mr. T. Griffiths, of Altwen, preached from Acts ix. 11; and Mr. M. Jones, of Merthyr, from Ps. li. 11. At seven, Mr. D. Jones, of Lanharau, prayed; and Mr. Hughes, of Whitecross, preached from Jer. xii. 15. At seven, next day, Mr. R. Jones, of Cwmrwath, prayed; Mr. Griffiths, of Neath, preached from 2 Cor. v. 18. At ten, Mr. W. Watkins, of Neath, prayed; Mr. Rowlands, of Cwmllynvll, preached from Eccl. xii. 10; Mr. Evans, of Ynisgwg, in English, from Eccles. xii. 1; and Mr. Roberts, of Llanbrynmair, from Col. iii. 1. At three, Mr. Davies, of Pen-y-wain, prayed; Rev. Mr. Evans, of Mynyddbach, preached from Prov. iii. 18; Mr. Jones, of Pontpool, in English, from Hab. iii. 19; and the Rev. Mr. Lewis, of Aber, from Matt. xix. 20. At seven, Mr. Harbert, of Bristol, prayed; Mr. Thomas, of Chepstow, preached from Ps. xli. 1, 2, in English; and Mr. Lewis, of Tredastoh, from John vi. 27. A conference was held the first day, from one to three; and the second, from half past six to nine, to inquire what were the most likely means to keep union between ministers; and to obtain prosperity in our ministerial labours. Thanks were given to the Rev. Mr. Roberts, of Llanbrynmair, for his conduct in the Chair.

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Cambridgeshire Sunday School Union.

The Eighth Anniversary of this Society was held at the New Meeting-house, Green-street, Cambridge, July 21, the Rev. Joseph Drake in the Chair. The

meeting was addressed by the Rev. Mess. Hillyard, of Bedford, Thodey, Smedley, Audley, Pyne, and other ministers and laymen. The details of the Report, which so decidedly marked the growing usefulness of the Society, were listened to with much apparent pleasure, and furnished ample topics for enlargement by different speakers. It appears that during the year seven new schools have been established by the Society, and the increase in the aggregate number of scholars is 425; making a total of 40 schools, 3,371 scholars, and 389 teachers. The applications to the Committee for gratuitous grants of money and of books have been numerous, and have been met by ready and cheerful attention: fourteen schools have been very materially assisted in this way during the past year. The business of the depositary has also been considerably augmented, and more than 10,000 publications of various descriptions, suitable for Sunday-schools, have been issued since the last Anniversary, either gratuitously, or at very reduced prices.

In the evening, Mr. S. Hillyard preached an impressive sermon, suitable to the occasion, warmly recommending the objects of the Society to the attention of a very numerous and highly respectable auditory, from Eccles. i. 4. R. Foster, Jun. Esq. was re-elected Treasurer; and Mess. Isaac, Gallyon, and G. Paul, the Secretaries, for the ensuing year.

ORDINATIONS, CHAPELS, ETC.

MARCH 17, 1823. Mr. J. F. West, late of Chigwell-row, Essex, was set apart to the pastoral office over the church of Christ in Ebenezer Chapel, Sutton Valence, Kent. On which solemn occasion, Mr. Kemp, of Ashford, introduced the services; Mr. Kent, of Gravesend, stated the nature of a Christian church, &c. and offered up the general prayer; Mr. Townsend, of Rotherhithe, addressed the minister and people; Mr. Jenkins, of Maidstone, concluded in prayer. The services excited considerable interest, and the divine presence and blessing appeared to sanction the solemn engagement.

Nov. 6. The Rev. W. Davies, late of Llanwrtyd, was ordained to the pastoral office over the Independent church at Peniel, near Pwllheli, Carnarvonshire. Mr. Davies, of Llanfair, commenced with reading and prayer; Mr. Griffith, of Talsarn, delivered the introductory discourse; Mr. Griffith, of Bethel, proposed the usual questions, and offered the ordination-prayer; Mr. Lewis, of Pwllheli, delivered the charge from 1 Tim. iv. 16; Mr.

Davies, of Peny-street, preached to the people from 1 Thess. v. 13, and concluded with prayer.

April 19, 1824. At Chepstow, Monmouthshire, a place was opened for divine worship, which was formerly used as a theatre; and on the 20th, Mr. D. Thomas, of the Academy, Carmarthen, was ordained to the pastoral office over the Congregational church recently formed in that place. The ministers who engaged in the service were the following: Messrs. Peter of Carmarthen, Lewis of Newport, E. Jones of Pontypool, Thorp of Bristol, Burder of Stroud, Meek of Painswick, and Tidman of Frome. Messrs. Lewis and Usher of Chepstow, Thomas of Wotton, and Armitage of Newport, were also present, and took part in the various services of the meeting, which were highly gratifying. Mr. Thomas has the prospect of much usefulness before him. Many of the inhabitants of the town appear to be rejoiced by his settlement among them.

Chepstow is beautifully situated; and we would take the opportunity of suggesting to people of piety and opulence, who make the tour of Wales, the possibility of combining beneficence with pleasure, by staying a few hours at places where the gospel is preached, and inquiring whether it may not be in their power occasionally to assist the cause.

April 25. A new Baptist Chapel, with school-rooms attached, was opened at Edge Hill, near Liverpool. The Rev. M. Fisher preached in the morning; Dr. Raffles in the afternoon, and Mr. R. Phillips in the evening.

July 6 & 7. Rev. Moses Ellis (late student at Newtown Academy) was ordained pastor over the Independent church at Talybont, Cardiganshire, S. W. In the afternoon of July 6, Mr. J. Ridge, Pen-y-groes, preached from Luke xv. 8, 9, 10; and Rev. Mr. W. Griffith, Holyhead, from Col. i. 18. In the evening, Mr. G. Griffiths, Ebenezer, preached from Eccles. xi. 9, and Mr. Wm. Hughes, Dinas, from Hebrews xiii. 14. On the 7th, at 9, Mr. Davies, Newtown, (Mr. Ellis's tutor) delivered the introductory discourse; Mr. A. Shadrack, Aberystwyth, asked the questions; Mr. Wm. Hughes, Dinas, offered up the ordination-prayer; Mr. J. Roberts, Llanbrynmair, gave the charge, founded on 1 Tim. iv. 16; and Mr. T. Phillips, Newaddwyd, preached to the people, from Heb. xiii. 17. In the afternoon, Mr. Wm. Morris, Llanfyllin, preached from 2 Cor. iv. 4; and Mr. W. Jones, Rhydybont, from John vi. 27. In the evening, Mr. W. Davies, Langollen, preached from John xxi. 15; and Rev. J. Davies, Llan-

fair, from 1st Peter iv. 18; [the congregation was very numerous and attentive. Messrs. J. Simons, W. Morris, J. Davies and H. Lloyd, also engaged in prayer.

July 13. The foundation stone of a new Congregational chapel was laid by the Rev. Thos. Stratten, of Sunderland, (for the accommodation of the Rev. R. Chamberlain and friends), who delivered an able and appropriate address on the occasion: other ministers were engaged in the service.

July 14. The Rev. J. Horsey, late of Axminster Academy, was ordained pastor over the Independent church at Salem Chapel, East Budleigh, Devon. The following ministers engaged in the service: Mr. Davies, of Crediton, commenced with prayer and reading; Mr. Bounsall, of Ottery, stated the nature of a gospel church, &c.; Mr. Clapson, of Exmouth, offered the ordination-prayer; Mr. Lake, of Taunton, delivered the charge from Rev. ii. 10; Mr. Good, late of Launceston, addressed the people from Phil. ii. 29; and Mr. Baker, of Exmouth, concluded with prayer.

On the evening of the same day was held, at East Budleigh, the Annual Meeting of the East Devon Association, J. W. Gascoyne, Esq. of Tidwell House, being called to the Chair, the resolutions appertaining to the business of the Association were gone through.

July 21. At Mount Pisgah chapel, Gower, Glamorganshire, the Rev. Evan Griffiths was publicly set apart to the work of the ministry, by prayer and imposition of hands. Mr. W. Hammerton, of Newton, commenced by prayer and reading; Mr. D. Davies, of Bethesda, offered the general prayer; Mr. T. Edwards, Neath, delivered the introductory discourse, from Acts xx. 28; Mr. J. Evans, Three Crosses, asked the usual questions; Mr. D. Peter, Carmarthen, presented the ordination-prayer, and delivered a most solemn and impressive charge, from 1 Pet. v. 2-4; Mr. Allen, of Swansea, preached to the people, from Exod. xix. 21; Mr. Rees Jones, of Penyclawdd, concluded by prayer. On the following day, a public Meeting was held at Providence chapel Gower. In the morning, at 9, the ministers and officers met for prayer. Mr. R. Jones commenced the public service by reading and prayer; Mr. D. Peter then preached from 2 Cor. iv. 3, 4; and Mr. Allen, from Acts viii. 5-8. In the afternoon a conference was held by the ministers and members of the different churches planted under the patronage of the late pious and venerable Baroness Barham, in which Mr. D. Peter presided. Mr. T. Davies preached from Luke xxiii. 42-43;

Mr. Thos. Edwards, from Ps. xxxi. 19; and Mr. E. Griffiths engaged in prayer.

July 28.—The Rev. S. Ellis, late of Idle Academy, was ordained to the charge of the church at Settle, in Yorkshire. Mr. J. Parsons, of York, commenced by reading and prayer; Mr. Vint, of Idle, delivered the introductory discourse; Mr. Calvert, of Colne, offered the ordination-prayer; Mr. Bruce, of Wakefield, gave the charge; and Mr. Parsons, of Leeds, preached to the people. Mr. Holgate, of Pately Bridge, preached in the evening, and Mr. J. Parsons on the evening of the preceding day.

Next day, the Rev. James Hargraves, late of Idle Academy, was ordained to the charge of the church at Milnthorpe in Westmoreland. Mr. J. Parsons, of York, commenced by reading and prayer; Mr. Parsons, of Leeds, offered the ordination-prayer; Mr. Vint, of Idle, gave the charge; and Mr. Parsons, of Leeds, preached to the people. Mr. J. Parsons preached in the evening.

Collections were made in aid of the funds of the Chapel.

July 29. J. Anderson, late student of Hoxton Academy, was ordained to the pastoral office over the Independent church at Market Rason, Lincolnshire. Mr. Soper, of Louth, commenced the services; Mr. Pain, of Horncastle, delivered the introductory discourse, &c.; Mr. Gilbert, of Hull, offered the ordination-prayer, and delivered the charge from 1 Tim. iv. 10-12; and Mr. Haynes, of Boston, preached to the people from Phil. ii. 29, and concluded.

August 10. The Rev. T. Pinchback, late of Hoddesdon, was set apart to the pastoral care of the church and congregation at the Quay Meeting-house, Woodbridge, Suffolk. The Rev. W. Howard prayed and read the scriptures. Rev. J. H. Cox, of Hadleigh, delivered an introductory discourse. The union between pastor and people was then mutually recognised. The Rev. J. Dennant of Halesworth, offered the general prayer. The Rev. C. Atkinson, of Ipswich, preached on the reciprocal duties of minister and people, from 1 Thess. iii. 12, 13. The Rev. S. Bromily, of Needham, concluded with prayer.

The above services were unusually interesting, and the purest satisfaction was evinced by large and respectable audiences. The church in the above place was formed in 1651. Its two latest pastors were, the late Rev. S. Lowell and B. Price, and it had the honour of sending abroad the excellent missionary the late Rev. Robert May.

FOREIGN.

To the Editor.

Rev. and dear Sir,

HAVING seen in the "Archives du Christianisme" for July, an interesting account from Prussia, from whence we have not, I believe, recently had any account in your Magazine, I send you a translation of the same. I am, with respect,

Dear Sir, Affectionately yours,
St. Pierre-les-Calais, RUTTON MORRIS.

Extract of a Letter from Berlin.

"There exists in Berlin a degree of Christian life and activity which imperceptibly insinuates itself into every class of society: the Gospel has many friends, not only among the poor, commonly the most disposed to receive it, but also in the higher circles, which are usually the least disposed to do so. The most distinguishing trait of the pious persons at Berlin, is perhaps the intimacy which subsists among them; they feel the necessity of frequently meeting together to communicate their Christian experience, and to edify each other. And for this purpose there exist a great many religious societies, which unite together on a fixed day, and which are mostly composed of persons of the same profession, who, drawn together by their daily occupations, are still more closely united by their common faith. Merchants, lawyers, and soldiers, form their particular circles: I have been much edified in all those into which I have been admitted; but I avow that what made the deepest impression upon me, was to be present in that of the officers, and to behold those aged veterans, who too long were bound to wield the sword to protect their country, now armed with the sacred 'sword of the Spirit, which is the word of God,' according to the language of St. Paul, (Eph. vi. 17.)"

"The theological students are united in like manner, sometimes among themselves, but more frequently at the rooms of one of their professors: besides the design of edifying themselves, they have another, the exercising themselves in preaching. Their evenings are generally concluded by a discourse from one of them, upon a passage of scripture. We cannot sufficiently rejoice at the excellent spirit which presides at these exercises. The foundation upon which they build is the chief corner stone, so that we may confidently hope, that this school will furnish Prussia with a good number of evangelical preachers. That which justifies this hope is this, that the body of theological professors in the University at Berlin, is one of those in the kingdom which

unites the most distinguished masters. The mathematics and divinity are taught by Messrs. Marheinecke, Schleiermacher, Bressler, and Bleck; church history by Messrs. Neander and Tholuck; and pulpit eloquence by Mr. Strauss.

"This last is already known to you. He was pastor at Elberfeld, and is author of several works in which the truths of Christianity are set forth in an attractive method, suited to instruct those readers who are the least disposed to study religion at its source. It was perceived that a man of such merit might be placed with advantage in a more extensive sphere. Mr. Strauss was called to Berlin to sustain the functions of a professor and of a preacher to the court.

"I have named to you the professor Neander, who is likewise already known to you. You know that he was born an Israelite, and that the Lord has given him the grace to acknowledge that Jesus Christ is the true Messiah promised of God: he has attached himself to him with all his heart, and is wholly devoted to his service. Few men possess such profound erudition, and are so capable of a learned and critical examination of the legacies which have been left to us by the first Christian ages. His Monographies of the Emperor Julian, of St. Bernard, and of St. Chrysostom, must have cost him prodigious labour, and they present a faithful picture of the times in which they lived.

Mr. Tholuck, the youngest of the divinity professors, has published a journal under the title of "L'Ami d'Israel," the object of which is to suggest motives to the Jews to embrace Christianity; to which end it contains articles in which the author proves that the promises of the Old Testament receive their fulfilment in the New, and biographical notices respecting Israelites who have embraced Christianity. This publication is independent of the labours of the Society for the Conversion of the Jews, of which he is however likewise one of the most distinguished members. This Society, of which General Witzleben is the President, is particularly active towards the Jews in Prussian Poland: it has already sent forth a missionary named Hendés, and it is probable it will soon afford him an assistant. The government, which favours religious societies in general, shows a remarkable kindness to this; it not only affords it the liberty of corresponding free of postage, but it besides allows the missionary Hendés to travel gratis by the royal diligences through all the Prussian states; an important saving, since he is frequently called in the discharge of his duties to remove from place to place. The time se-

riously to aim at the conversion of the Jews in Germany appears to be come; they are in a state of religious agitation from which we may derive advantage, since they begin to perceive that the Talmud everywhere contradicts itself, and that the yoke which the law imposes is too heavy for them to bear by their own strength. This conviction leads to different results: some reject Moses and the prophets, together with their traditions; these erect new synagogues, in which they teach mere human morality, independent of all revelation. Others, on the contrary, notwithstanding the ignorance in which their rabbins wish to keep them, eagerly possess themselves of the Bible, and inquire what Jehovah requires of them. Such a study is an important step, which will no doubt prove, with respect to some, an occasion of their acknowledging that the prophecies of David and of Isaiah evidently relate to Jesus of Nazareth.

"The rabbi Goldberg, and the rabbi Samson, with whom I became acquainted at Berlin, both obtained this conviction. They were born at Berditschen in the interior of Russia; they were visited by the missionaries Bezner, Saltet, and Moritz. Initiated by them into the Christian faith, and confirmed in their belief by the attentive reading of the gospel, they left their country and came on foot to Berlin, to obtain further information. After having received a regular course of instruction, they were baptized the 12th of last March, and the king became their godfather. Both belong to respectable families; they intend to return to their own country to preach Jesus Christ to their ancient coreligionists; they are preparing themselves for this by devoting themselves to the study of Christian theology; while they are learning at the same time the business of book-binders, that they may not be chargeable to their parents, and that they may be able, after the example of the apostles, to support themselves by the labours of their own hands."

Sudden Death.—Aug. the 15th, when the Rev. ANTOINE PAPPILLON, aged 79, formerly Curé of the diocese of Rouen, and of late attached to the French Embassy, was preaching in the chapel of the ambassador, he was suddenly taken ill, and fell forward in the pulpit; from whence he was carried by two persons, and was found lifeless. It is remarkable, that, at the moment of his seizure, he was warning his audience against delaying the concerns of their salvation, not knowing when they might be summoned by death.

RECENT DEATHS.

DIED, On Sunday Evening, the 27th of June last, in his 61st year, at his house, Blackheath, Kent, after a lingering illness, which he bore with fortitude and resignation, T. WILKINSON, Esq., late of the firm of Denison and Co., Bankers, Fenchurch-street; a gentleman distinguished by his integrity, urbanity, and benevolence, and much regretted by his family and a large circle of friends. His health had been on the decline for some months past, and, finding his infirmities increase, he resolved to quit business, and retire from the world, that he might thereby be better enabled to devote the remainder of his time to the exercises of religion, and the glory of God. His loss will be deeply felt, on account of the generosity and liberality of mind which he uniformly manifested in the support of every cause which had for its object the extension of the Redeemer's kingdom and the salvation of man, without regard to sect, or party, though he preferred giving in a silent way, rather than to make himself at all conspicuous. His friendship was stamped with firmness and sincerity, and his decision of character was inflexible: he possessed a natural placidity of temper; his heart was under the influence of genuine piety; and his affections centered in the doctrines of divine truth. His long and complicated afflictions appeared evidently sanctified to his growth in grace and in the knowledge of the Lord Jesus Christ; and the most prominent features in his character, were humility and lowliness of mind; and of him it might be truly said, "Mark the perfect man, and behold the upright, for the end of that man is peace." W. B.

Early in the month of August, died the Rev. RICHARD EVANS, of Appledore, Devonshire, aged 88 years. He had been minister of the Independent chapel in that town upwards of 61 years. His long residence among them, connected with his amiable and exemplary deportment, had strongly attached to him a circle of friends, by whom his memory will be cherished with the most sincere respect.

On Friday, Sept. 18, died at Colchester, in her 80th year, greatly beloved by a large circle of Christian friends, LADY CATHARINE, the relict of Sir C. Marsh, of Reading, and mother of the Rev. William Marsh, of St. Peters, Colchester. Her uniform and consistent conduct, added to her lively disposition, rendered her a great ornament to the Christian world.

MISSIONARY CHRONICLE

FOR OCTOBER 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

SOUTH SEAS.

Extract from a Letter addressed to His Excellency the French Minister of Marine, by M. Duperry, Lieutenant and Commander of His Majesty's Corvette, La Coquille.

Matavai Bay, Island of Tahiti,
May 13, 1823.

WE sailed on the 13th of February 1823, from the Island of Conception, for Paytu, one of the Caroline Islands. Being becalmed on the 26th at a little distance from the Island of Lorenzo, I determined to touch at Callao for provisions. We travelled overland, thence to Lima, the capital of Peru.

The season at the time of our arrival was over, and the fashionables of both sexes were then at the baths of Mira Flora.

After having visited the interior of the houses and public edifices, which are the admiration of travellers, on the 4th March we returned to Callao. We set sail immediately, and on the 9th of the same month we cast anchor in the bay of Paytu. We paid particular attention at this place to the variation of the needle between the terrestrial and the magnetic equator. The naturalists made many excursions into the vast desert of Piura, where they met with many petrefactions of shells, which will be regarded with great interest by the lovers of science.

Having collected every object of curiosity which this island (Paytu) afforded, we sailed in the direction of Tahiti.

During the passage nothing remarkable occurred. On the 22d of April, being in the neighbourhood of the low and dangerous islands of the Archipelago, we were assailed by storms and the most violent squalls. In the night the officer on deck heard on a sudden the hollow sound of the water breaking on the reefs. We immediately lay to, and at six o'clock, daylight showed us the danger to which we had been exposed. We were, in fact, at the distance of a mile and a

half from the north side of a low and woody island entirely surrounded by rocks. It is inhabited; but a canoe which came within gunshot abstained from any communication with us, and the surf ran so high, that I did not think it prudent to land. Desiring, however, to acquaint myself thoroughly with the island, I coasted entirely round at a short distance from it. Its position was carefully taken, and I gave it the name of Clermont Tonnerre. We met the following bays with several other islands, which we called Augier, Freycinet el Lostunje. At sunrise on the 3d of May the sky cleared, the black vapours which had bounded the horizon disappeared, and the Island of Tahiti suddenly presented itself to our eyes, with the rich and seducing productions which nature has so liberally bestowed upon it. At four o'clock in the evening we anchored in Matavai Bay, without having a single invalid on board, notwithstanding the difficult passage we had effected.

When Wallis, Bougainville, Cook, and Vancouver touched at this island, they were boarded by a great number of canoes; we were, therefore, very much surprised to see none approaching us. We, however, soon learned the reason, every body was at chapel.

The next day the inhabitants in great numbers brought us provisions of all kinds. The missionaries assemble the whole population, consisting of 7000 souls, every year in the church of Papahoa. This meeting was holding at the moment of our arrival. They discussed the articles of a Code of Laws proposed by the missionaries, and the Taheitan chiefs mounted the tribune and spoke for whole hours with much warmth.

The state of the Island of Tahiti is now very different from what it was in the days of Cook. The missionaries of the Society of London have entirely changed the manners and customs of the

inhabitants, Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the King confines himself to one wife. The women are also admitted to the table with their husbands. The infamous Society of the Arreys exists no longer; the bloody wars in which the people engaged, and human sacrifices have entirely ceased since 1816. All the natives can read and write, and have religious books translated into their language, printed either at Tahiti, Ulitea,* or Eimeo. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear."

Letter of Messrs. Bourne and Williams, missionaries, dated Raiatea, Aug, 11, 1823, addressed to Rev. D. Tyerman and Geo. Bennet, Esq.

Dear Brethren,—WITH this you will receive a letter, dated July 4, which we wrote jointly to you previously to our setting off on our journey. Mr. Threlkeld having had no opportunity of sending to windward since that time, this letter, informing you of our return, and the singular success that has attended our labours, will arrive as soon as those that were intended to have informed you of our undertaking. This letter is only intended to give you an outline of our interesting journey.

The groupe we have visited is a very important one; it consists of eight islands,† some of which are inhabited; four of them very numerous. Three of the islands are not named in any chart or book we had on board, therefore we had to seek them, and providentially we were successful in finding them all. At some of these islands they had never seen a vessel; at others they had not seen a ship since Captain Cook's.

We have settled teachers at four of the islands, and are under engagements to send five or six more by the return of the schooner, on her way to the colony.

* i. e. Raiatea.

† This groupe of islands lies to the south-west of the Society Islands, between 19 and 22 deg. S. Lat. and 158 and 160 deg. W. Long.

Reception of the Gospel at the island of Aitutake.

The first sound that saluted our ears at Aitutake was, "It is well with Aitutake. Aitutake has embraced the good word of God. The word of God has taken deep root at Aitutake. The maraes are all destroyed. The *varua ino* is consumed with fire." These, with similar expressions, were heard from every canoe that we passed. We being rather hard of belief, they pointed to the hats on their heads to convince us of the truth of what they said, and held up their spelling-books. Others began spelling words to induce us to let them on board. We admitted the chief, and a man who was among the first that embraced the good word, from whom we got the following information; viz. "that every marae in the island was destroyed and burned to ashes; all the remaining idols were in the possession of the teachers; the profession of Christianity was universal, even to a man; that a large plastered *Fare bure raa* (chapel) was erected, only waiting our arrival to open it." This news was as welcome as astonishing. But what, or who can resist the power of the Holy Spirit?

The teachers (natives) are both in good health, and at home in their work. They confirmed all that had been told us, and more, saying, that the sabbath was regarded by all as a sacred day. Service was attended by all, and that family prayer was attended to by nearly all.

We opened their large chapel, settled two more teachers with them, *Paumoota* and *Maraitai*, with their families; obtained all the idols; brought away with us the young king and his wife, with the grandfather of the king, and his wife; likewise *Papeiha*, one of the former teachers, in order to be able to converse more fully with the people of the other islands we were intending to visit.

Mangea, or as the natives call it, *Akuahu*, was the next island we visited; and, although we cannot rejoice you by a relation of the success that attended us there, yet we think our visit to that island will afford you and all our friends great interest. For the particulars we must refer you to the journal of the voyage; * suffice it to say, that from the

* Extracts from the Journal of Messrs. Williams and Bourne, containing the particulars referred to, have been already inserted in the Annual Report of the Society for the present year, and will appear in a future Number of the Missionary Chronicle.

very improper conduct of the natives towards the wives of the teachers, we were obliged to bring them away again, after having every article seized from them, and their clothes literally torn off them. The church at Tahaa will send two single men by the first opportunity, and we do not doubt that success will soon attend their labours.

Gospel embraced by the islands of Maute and Mitiaro.

From *Mangeea* island we sailed for *Atui*. We found brother Orsmond's two poor people in a pitiable state.* They had had every article stolen from them; and, to use their own words, were living like pigs, without cloth to cover them either by day or night—that it was a land of very wicked people, and none would listen to them. They were very much disheartened. We encouraged them, and supplied their wants as well as we could. For an account of the singular success that attended our labours at *Atui*, and two adjacent islands, under the authority of the king of *Atui*, we must refer to our journal. We wished him much to come with us to *Borabora*, but he refused. We took him to sea with us for two or three days, and by preaching, praying, and conversing with him, he determined to embrace Christianity, and destroy all his maraes, erect a *Fare bure rau*, by the time you [i. e. the Deputation] visit him, and then open it. We assured him that you would be much rejoiced. We prevailed upon him to go with us to *Mante* and *Mitiaro*, two islands adjacent, of which he also is king, and use his influence in settling *Haavi* and *Tuuaa* on these two islands. He agreed, and his influence was invaluable; for by it our desires and wishes were effectually accomplished, and the gospel of Jesus embraced by the natives of *Mitiaro* and *Mante*. He came on board the vessel a bigoted idolater; he was induced to embrace the true word; to use his influence in overthrowing the adoration of ages at two islands, and returns to his own with a full determination to do the same there. We were constrained to say, "It is the Lord's doing, and is marvellous in our eyes."

Means taken for introducing Christianity into the island of Rarotonga.

From thence we sailed for *Rarotonga*, a large fine island. The inhabitants very numerous. Our people intended for this island, received similar treatment with those who were landed at *Mangeea* island,

* These two pious men had been left there a few months before.

therefore we would not leave them. But *Papeiha*, the teacher we took with us from *Aitutake*, was agreeable to stay by himself until the next opportunity of conveying one or two more to his assistance. He had a small company of professors to begin with. We took two men and four women belonging to *Rarotonga* from *Aitutake*, one of whom was a chief of considerable influence, and who, with all the others, promised steadfastly to adhere to the profession they had made for some time at *Aitutake*.

Not being able to leave married teachers at *Rarotonga*, it afforded us great joy that we had *Papeiha* with us, whose worth had been tried and proved at *Aitutake*. Our visit to this island is by no means destitute of interest. The Lord works in a way most conducive to his own glory.

We have made mention of you wherever we have been; and at three of the islands your presence is anticipated with much pleasure. We fully expect that a place of worship at each will be erected, and we gave them reason to expect that you would be present at the opening of them.

At *Aitutake* they expect to enjoy your company when the first candidates are baptized. We tried to get chiefs from every island we visited, but only succeeded at *Aitutake*.

We have in our possession all the idols from *Aitutake*—a great company of them—an excellent lot. Should you wish to take them with you to India, &c. we will not send them to England by Captain Charleton. If it were possible for you to see them, and propose questions to *Tamatoa* of *Aitutake* upon them, and get information yourselves from him respecting them, previously to his return to his own island, it would add much to the interest with which you would show them to your different friends in your journey, and at England.

The whole account will afford you, we hope, much gratification, and be interesting to yourselves and the numerous friends that you may yet see in the course of your journey.

Letter of Messrs. Threlkeld and Williams, dated Raiatea, Nov. 20, 1823; addressed to the Directors.

Dear Brethren in Christ,—THE following account of a visit to the islands of *Rurutu* and *Rimatarā*, though short, will interest you, as it shows that the gospel of Christ in these islands is like the leaven in the parable of our Lord, diffusing with amaz-

ing rapidly its sacred influence through the whole of the numerous islands in the South Seas; and the only, I say again, the only human means that seems wanted to complete the overthrow of Satan's kingdom in the South Pacific Ocean is, that of going from island to island. Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours, as the late accounts we sent home will testify; in addition to which we hasten to increase the joy of those who, with us, rejoice in the prosperity of Christ's kingdom as connected with missionary labours.

Visit of Mr. Williams to the islands of Rurutu and Rimatara.

On the 10th October I left Raiatea for the purpose of visiting our station at Rurutu, and that in connexion with the church at Borabora under Mr. Orsmond. After a tedious voyage of six days we arrived at Rurutu; was happy to find the teachers and their wives well; received a very hearty welcome from the inhabitants of that beautiful island. It was on the Friday that we arrived, the day on which they have a meeting with all the baptized, when all were assembled in their neat and excellent Chapel. I desired Mahamene to conduct the service as usual, without any regard to my being present. I was much delighted. He commenced service by giving out a hymn, which the congregation sang with much spirit. After reading and prayer, he took out his text-book, and read the following: "*Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*" His address, though not methodical, was much to the purpose, and delivered with energy and feeling; after which he said, "If any one has a word of exhortation, let him speak. Three natives then successively addressed the meeting. Each of them quoted several passages of Scripture in the course of their addresses. The first speaker founded his remarks upon—*We are all children of the light, &c.* and not of darkness; and exhorted all to walk as children of the light. Another spoke on prayer, and invited all to praise God that he had heard their prayer and brought his servants among them. The third compared the happiness, comfort, &c. of their present with those of their former state, but warned them against being contented with being Christians in name only. Their remarks were pertinent, and deli-

vered with a warmth and animation which I did not think the Rurutuans possessed.

After this I gave them a short address, expressed my joy at meeting them again, commended their zeal, and exhorted them to go forward in every good word and work, and concluded with prayer. The following day I went through the settlement. They have several houses plastered, and many more in hand. I was grieved to hear that there had been another fatal disease among the remaining few inhabitants of this fruitful island; forty-eight persons have fallen victims to it. The young King is among the number of those to whom it proved fatal. It had ceased to rage long before our arrival; but we learned from a vessel that had touched at Tubuai, that it was raging dreadfully at that island.

The death of the young King, who has left an infant son, has occasioned another division in the island of Rurutu. One party of chiefs wished Auura to have the Regency; the greater part chose the late king's own uncle. Auura and his party determined on leaving the settlement and forming a new one, and distinct, on the opposite side of the island, which they had done about seven or eight months previous to my arrival. Puna, one of our teachers, had joined Auura and his party. Mahamene remained at the original settlement.

I thought it best not to attempt to reunite the two settlements, as I was not there a sufficient time to know the different influences in the island, and the probable effect of such a proceeding. They expressed it as their wish that they should remain as they were; therefore I explained to them the advantages that might result from their remaining separate, as they were, provided they were cautious in the management of their respective stations; they would prove a stimulus to each other, and if any thing like a holy emulation could be kept up, life and activity would be the result; but if, on the contrary, an evil, envious party spirit was manifested by them, it would very soon be imbibed by the people.

They had formed a Missionary Society, and had 900 bamboos of oil for the first year's subscriptions.

On the following Sabbath I administered the ordinance of the Lord's Supper for the first time at Rurutu; the natives were 16 in number, whose experience was satisfactory, and their answers to the questions I proposed, were, upon the whole, simple and pleasing. They stated implicitly their belief in the Lord Jesus Christ, and their dependance on him alone

for salvation. I addressed them in the morning from our Saviour's own words, "Do this," &c. Puna and Mahamene both engaged in the devotional parts of the service. In the afternoon, I preached to them from Hebrews ix. 11. "Let us labour, therefore, to enter," &c. After service, the whole of the inhabitants of the island being present, I thought it a favourable opportunity of speaking to them, and warning them to guard against disunion; for although there were now three distinct stations, yet they acknowledged but one spiritual Head, and were the purchase of one blood. After taking an affectionate leave, we went on board (the vessel was lying off, there being no harbour) late in the evening, and took the advantage of the night to run down to Rimatara. As soon as we were near the land, which was about 12 o'clock the next day, two canoes came off to inquire who we were, &c.; from them we were rejoiced to hear that the people had embraced the gospel; that they had erected a large Chapel, and were waiting the arrival of Mr. Orsmond to open it, he having been there before to settle the Native teachers. We got on shore as speedily as possible; it was rather a dangerous attempt, as we had to go through a very heavy sea in landing. The teachers and people expressed much pleasure at being visited. We walked up to the settlement where all the inhabitants are collected. Their houses are very miserable ones, far inferior to any of the islands which I have visited; I speak of the original Native houses of the place. Quite unexpectedly a fine large Chapel presented itself to view, which does the teachers much credit. It is a large building, upwards of 60 feet long, and 30 wide. It is well floored, and well plastered, and a very neat pulpit erected; the workmanship is as good as in any chapel in our own islands. We had service in it for the first time. Faarava, one of the teachers, read and prayed. I preached to the people from our Saviour's words, "Go into all the world," &c. and Ooo concluded with prayer. The women and female children were all very decently dressed in white cloth, and I believe every one had a bonnet on. All were very attentive; the old men with their long beards* as well as the young people. They were between two and three hundred in number. The people appeared to be living together in the greatest unity; expressed much attach-

ment to their teachers, and the good men appeared to be at home in their work. They have 130 children in the school, but are much at a loss for Spelling-books, &c. All the adults are under instruction, but for want of books, the teachers have been obliged to teach them chapters by heart. The children they teach by means of sand-boards. I left with them between 49 and 50 copies of the Acts of the Apostles. They have formed a Missionary Society among the people, but they had not yet collected their subscriptions. I was much pleased with all I heard and saw at Rimatara. The station is in as prosperous a state as can reasonably be expected, and I trust the special blessing of God will continue to rest on their labours; but the want of means to visit frequently our out-stations is an insurmountable barrier to their continued prosperity.

State of the Mission at Raiatea.

With respect to the affairs of our station we shall not say much, as Messrs. Tyerman and Bennet are still on the spot, and to their communications we refer you. Things go on much as usual; the people are diligent in their attendance on all the means of grace, and many are continually being added to the church: whether they are indeed of such as shall be saved, remains for Him whose eyes are as a flame of fire to decide. We have thought that of late our meetings have not been attended with so much spirit as formerly, but trust that the Lord is putting his hand a second time to the work, and reviving us again: we feel the absolute need of the influences of his gracious Spirit, to keep alive the hearts of the people in the things which belong to their peace; and it is with joy we from this distance behold our Christian friends in England are so importunate and earnest in their petitions at the throne of grace for the abundant outpouring of the Holy Spirit. We enjoyed a very interesting meeting in May, Mr. Bourne and the inhabitants of Tahaa were present. We will draw up an account of it, and send by the next favourable opportunity.

We intend to hold some correspondence with the Deputation upon the subject of affording us means to visit our numerous out-stations, and to extend the conquests of the gospel to other islands. Did you know the state of the surrounding islands, how ripe they are for the reception of the gospel, you would sell the very goods out of your Museum, if it were necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness.

* For want of razors and scissors their beards were not cut or shaven.

We have this evening had a very interesting service. Tiberio has been set apart to join Papeiha, at Rarotonga; he was regularly chosen by the church; he stated publicly his earnest desire to be employed in the work of Christ, that it had existed long in his heart, and that it was his full determination to devote himself to the great work. Various appropriate remarks were made by the different speakers. We likewise baptized the two Aitutake chiefs and their wives; they both expressed their determination to adhere firmly to their profession as Christians. The King has given proof of the firmness of his attachment in the persecution, &c. he endured. He was the first that destroyed the outward ensign of Satan's authority in his island, and one of the first that embraced Christianity. We remain yours very sincerely in the service of the gospel,

(Signed) LAUNCELOT EDW. THREKELD.
JOHN WILLIAMS.

EAST INDIES.

CALCUTTA.

Tally Gunge.

This station is about five miles from Calcutta, and is occupied by the Rev. Michael Hill. As it appears necessary that every missionary station should have attached to it one or more schools for direct religious instruction, Mr. Hill has erected a female school, which has been superintended for more than three months by Mrs. Hill, in which the number of girls has never exceeded 25. And as there was no preaching station, it appeared requisite to erect a building which should answer the double purpose of a school and chapel for Native worship. On the evening of the 24th of October, this building was opened for worship, when Mr. Fenwick, a gentleman from Chinsurah, and Mr. Cockburn, a member of Union Chapel, Calcutta, addressed the audience. Pauncho, a converted native, attached to the Baptist station at Doorgapore, gave an affectionate and animated address from these words: "A certain man went down from Jerusalem to Jericho, and fell among thieves." He then feelingly described his situation as like that of the wounded man, and said that none of his own people, or their *shastres*, could heal the wounds which sin and Satan had inflicted on his heart; and that he could obtain no relief until he heard of Jesus Christ, who was the good Samaritan, who had healed all his diseases,

and who had promised to be his Saviour after death. Whilst thus preaching the gospel the tears trickled down his swarthy cheeks, and a gentleman who was present, says it was the best Bengalee discourse he had ever heard by a Native: Ramhoo Roy, a Native schoolmaster from Kidderpore, catechised some boys from Mr. Ray's school, at Bhopancepore, and on the questions of the Catechism founded several interesting observations, among which was the following: When we are afflicted we sometimes go into the wilderness among snakes, jackals and tigers, to procure the juice of a tree by which we obtain a cure; thus that which we dislike to procure becomes salutary. It is just so with religion. We do not like this house; yet it is for the worship of God, and the only true Saviour. We do not like the Bible *shastre*; yet it is the only *shastre* which brings salvation from sin. We do not like the *sabibs* (missionaries), yet, like the juice from the wilderness, they come from a far country, to heal the diseases of our hearts, and to turn us from idols and the devil, to the true God. Thus you see, good people, those whom we think friends are enemies, whilst those whom we consider as enemies are our best friends. Messrs. Trawin, Hill, Cockburn, and Gogerly conducted the devotional services. The audience was too large to be accommodated, and many returned unable to obtain admission. It may be gratifying to the friends of Christianity to hear that this Chapel will accommodate 200 boys, (being 45 feet by 27 in the clear) whilst learning to read the Scriptures; that from six to 10 A.M. it is occupied by Native boys learning Bengalee; from ten to half-past one by respectable Native youths reading English; from two to six P.M. by the Bengalee school; and two evenings in the week service commences about seven. Thus, from the rising to the going down of the sun, instruction is imparted to the youth and the adult, which, we trust, will be the harbinger in this village of that glorious day, when, from the rising of the sun to the going down thereof, prayer shall be made for Him whose name is now taught, and when daily He shall be praised.

CHINSURAH.

Extracts from a Letter of Rev. George Mundy, Missionary at Chinsurah; dated May 10, 1823, addressed to the Secretary.

I INFER from the Directors' letter received a few days since, that many little circumstances occur which we never think

of communicating, but which, I apprehend, would, if forwarded, prove in some measure interesting to you. In future, therefore, I shall endeavour to keep memorandums of what I may conceive will be acceptable, and forward them to you. I will now state a circumstance or two which has occurred during the past week.

Catechetical Conversations with Bengalee Boys belonging to the Mission Schools at Chinsurah.

After preaching in the evening at one of the chapels, observing several of the school-boys present, I put the question to them, "Who is Jesus Christ?" "one of them answered, "The Son of God and Saviour of the world." The conversation proceeded with the same boy as follows: "What has he done to save the world?" "He gave his life for it." "For what purpose did He thus give his life?" "As an atonement for sin." "Has He done any thing else for us besides giving his life?" "Yes; accumulated or collected together (as the literal Bengalee sentence signifies) a sufficient quantity of righteousness." "How did he collect this righteousness?" "By obeying the commands of God." "How many of God's commands did He obey?" "He obeyed them all." "And who do you say he did all this for?" "For us." "How are we to obtain the benefit of what Christ has thus done?" "By believing in Him." "What shall we get if we believe in Him?" "The pardon of sin." "Any thing else?" "Yes, a new nature." "Whose office is it to purify our nature?" "The Holy Spirit's." I afterwards asked him if he read his books at home, he replied, "He did." "Who do you read them to?" "The whole family." "What do they think of the doctrines contained in them?" "They think them very excellent, and if they obey them, it must be well with them."

At one of the schools a few evenings ago, the following conversation took place with another boy. "Have you read the parables?" "Yes." "Which of them?" "Several." "Name one?" "The Prodigal Son." "Do you think you understand the meaning of it?" "A little." "What are we to understand by the prodigal son?" "All men." "Who by his Father?" "God." "What do we understand by his Father's having committed to him his portion?" "That God has given all men a portion of wisdom." [literally, in Bengalee, understandings.] "What do we learn from his having wasted his substance with riotous living?" "That instead of laying out the gifts which God has given us for His glory, we have laid

them out for the devil." "After he had thus wasted his substance, he experienced a great deal of trouble; what do we learn from this?" "By departing from God and committing sin, we have brought upon ourselves a great deal of misery and wretchedness." "After he began to reflect a little, what did he do?" "He arose and went to his Father." "Did his Father receive him?" "Yes; joyfully." "What does this teach us?" "Although we are great sinners, yet if we repent and turn to God, he will receive us." These, with several other questions, were answered in a similar way; but it must be understood that this, with all the other parables, has been repeatedly explained to them. The former boy's replies were all his own.

Proposed Native Female School at Chinsurah, &c.

You will be pleased to hear that the two eldest daughters of Mr. H. are beginning to take an active part in the instruction of native females. Mr. H. is building a school-room near his own house; and as he is much beloved, and has great influence among the natives, they will, I trust and doubt not, soon have a flourishing school. They have met with a teacher, and will commence as soon as the room is ready, which will be in a few days. This, I assure you, affords us no small pleasure; we have long desired to see the young persons of our congregation actively engaged in doing good.

Our European congregation continues much the same as it respects numbers; but I hope there is, through grace, an increase of piety amongst them.

Conversations with Brahmins.

Last Sabbath week two Brahmins came for books, who appeared very reasonable men. One of them said he had heard the gospel and wished to know more about it; he knew this was a very wicked country, and he believed God had given it into the hands of the English for the purpose of establishing the Christian religion. I spake to them on our state as sinners, and what we wanted for our justification and acceptance in the sight of God; viz. the pardon of sins, and a new heart; told them why an atonement was required before sin could be pardoned, and pointed out the inability of man to make that atonement, and then directed them to Calvary. I explained to them the necessity of a new nature, without which, depraved man was altogether an unfit subject for heaven, and had no capacity of spiritual exercises. They assented to all;

said they should read the books, and mark such passages as they could not understand, and then bring them for an explanation.

Last Sabbath evening, one of them came again and wished a passage explained. I spoke with him a short time, but our evening service being just about to commence, I was obliged to dismiss him, and bid him come again in the course of the week, duty calling me another way. I felt much pleased with the man, but just as he was going, he said, "Sir, can you oblige me by giving me an almanack?" By this my joy was at once damped. I did not give him one, nor yet say I would not, as in either case I probably should have seen him no more; but wishing again to have an opportunity of conversing with him, I requested him to go for the present, and return in the course of the week.

There is here a Mussulman, a man of some rank and considerable learning, inquiring into the truth of the gospel. He appears a very candid character; says he is much prejudiced in favour of his own religion, yet he finds he wants something it cannot impart to him. He finds he is not happy, and that the world can afford him no happiness, he says, he is convinced. He wishes to know if what he wants may be obtained from the gospel. We cannot speak with him ourselves, his language being Persian; but Mr. Fenwick, who understands that language tolerably well, endeavours to give him all the instruction in his power.

BELLARY.

Extract of a Letter from Messrs. Hands and Reeve, dated Bellary, October 7, 1823.

THE cause of missions is certainly gaining ground among our countrymen in this land, and many who formerly would have willingly sent us home, are now ready to aid us in the good work. Genuine piety is increasing rapidly among the British officers, both civil and military, and many are zealously aiding us by their property, their influence, and by their prayers. When we contemplate the change which has been wrought in this country, we have cause with joy and gratitude to exclaim, "What hath God wrought?"

We have now several pious young officers at Bellary who are a great comfort to us, and with whom we often take sweet counsel; a few others are promising, and we hope will, ere long, join them. We doubt not, under the divine blessing, the increase of piety among our countrymen will

produce a powerful effect on the minds of the heathen; indeed, we have often been delighted with the remarks which we have heard from the lips of natives, on the excellence and superiority of the character of the pious officers they have seen among them.

TRAVANCORE.

Happy death of Vesuvassum, a Native Convert, in a Letter from Rev. Charles Mault, missionary; dated Nagercoil, 12th Jan. 1824; addressed to the Secretary.

Rev. and dear Sir,—OUT of so many that have made a profession of Christianity in Travancore, we have seldom had the pleasure of relating many instances of real conversion to God. That there are a few that have felt the power of truth on their hearts we have sometimes expressed our hopes. Some of these have been called out of time into eternity, to dwell, we trust, with the spirits of just men made perfect in the presence of the Lord.

The following narrative of the death of *Vesuvassum* (i. e. faith) of Tamarakollum, which we are sure will afford pleasure to the Directors and friends of the Society, is a proof that their labours in this place have not been altogether in vain:—The man and his family were baptized by Mr. R. His attendance on the means of grace ever since I have known him has been regular; in conversation he said very little, but that was generally to the purpose, and showed that he thought about the truths that he heard from time to time. Indeed, he seemed to take great pleasure in the ordinances of religion, and was very attentive under the preaching of the word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God. He was deeply interested in the subject, and appeared to hear as one would who was sensible that there was but a step between him and death, which proved to be really the case; for on the following week he was seized by that painful disease the *cholera morbus*, which in a few hours put a period to his life. At intervals he took the New Testament and read it. He prayed frequently, that the Lord would give him true repentance for all his sins and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium. At one time, on recovering from one of these fits, a heathen priest, accompanied by some of his heathen friends, who were

sent for by the neighbours for the purpose of curing his complaint, and to induce him to renounce the gospel, came in. He began to persuade the poor man to forsake the God he had been serving, and to give offerings to the gods he had so long forsaken—to put the mark on his forehead as a pledge of his return to heathenism—telling him, by doing these things he would restore him to health. To which he answered, “Are you come hither to destroy my soul. To, the God who gave my soul I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour for ever?” He then desired them to leave his house. After this, he said to his wife, children and friends that were present, “Be not deceived with the words of this man. The Lord by taking me will deliver me from his snare. O give not heed to such lying vanities, but repent of your sins, and believe in the gospel of Christ. You know that I have been a great sinner, and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death is come near to me, I can cheerfully resign my soul to the Lord for complete salvation.” He turned to his wife and children, and said, “I shall soon be separated from you, and made one with the Lord. Believe on Him with your whole soul, and he will be a father and a husband to you. As you do not know the day, nor hour of your death, go to the Lord Jesus Christ without delay, and ask in earnestness and in truth the pardon of all your sins.” He then turned to his nephew, who is the schoolmaster of the place, and said, “I shall die; I therefore intreat you to be very kind to my wife and children.” He was now very much exhausted; soon after he was heard to say, “O Lord receive me into thy kingdom;” and so departed in peace.

I improved the solemn event from these words, “Blessed are the dead that die in the Lord.” The day being very wet, there was but a small congregation. The people were attentive. May the Lord greatly sanctify the event to them, and especially to the widow and children of the deceased, to whom the stroke is very severe. I was forcibly struck with the contrast between the last moments of this man and those of an heathen—the former having felt the influence of the gospel,

dies not only in peace, but with feelings of the tenderest concern for his wife and children, whom he leaves behind; while the latter, after he perceives there is no hope of life, sinks generally into a state of insensibility and apathy towards his nearest relatives, and a total indifference in reference to a future state.

DOMESTIC MISS. INTELLIGENCE.

MISSIONARY ANNIVERSARIES.

SOMERSETSHIRE.

THE Twelfth Anniversary of the Somerset Auxiliary Missionary Society, was held at Wellington on the 4th of August. The Ministers who preached on this interesting occasion, were the Rev. John Gunn of Chard, the Rev. Robert Winton of Bishop's-Hull, and the Rev. John Blackburn of London, who was deputed by the Directors to visit the West of England, to promote the purposes of the Society. The devotional exercises were conducted by the Rev. Messrs. Hine, Golding, Williams, Pyke, Luke, and Buck.

In the afternoon a public Meeting was held, when the Rev. T. Luke took the Chair, and various Resolutions were moved and seconded by the Rev. Messrs. Blackburn, Buck, Cuff, Gunn, Pyke, Winton, Hine, Johnson, Williams, Blair, Cary, and Mr. Waldron. Much pleasure was derived from the interesting and important details given by Mr. Blackburn. A numerous auditory attended at all the services, which gave universal satisfaction, and left a deep impression.

SOUTH DEVON DISTRICT BRANCH.

The First Annual Meeting of this Society was held in the Assembly room, Dartmouth, on Thursday evening, August 12. R. Derry, Esq. in the Chair. After the reading of the Report by the Rev. J. Kelly, Secretary, Resolutions were moved and seconded by the Rev. Messrs. Stenner, Blackburn (London), Windeatt, Kelly, Davies, Watkins, Sewel, Rooker, House (Baptist), Lacey (London), and by J. Edgecumbe, and R. L. Kingston, Esqrs. The room was filled, and a considerable feeling of interest excited in the cause of Missions by the addresses delivered. On the following evening a sermon was preached by the Rev. H. Lacey, and the collections amounted to 14*l.* 11*s.* 6*d.*

SUNDERLAND.

The Anniversary Meeting of this Society was held in Bethel Chapel, on Thurs-

day evening, the 19th August. The Rev. T. Stratten, the minister of the place, presided. The various Resolutions were moved and seconded by the Rev. Dr. Cope, Messrs. Morison of London, Stowell, Syme, Matheson, Gibbs, Millar, &c. On the Sabbath preceding, the Rev. J. Morison preached in the morning, at the Rev. D. Jones's Chapel, Monkwearmouth; at the Rev. Mr. Duncan's in the afternoon; and at Bethel Chapel in the evening. After each service a collection was made for the Missionary Society.

NORTH SHIELDS.

The Annual Meeting of this Auxiliary was held in St. Andrew's Chapel, on Friday the 20th August. The Rev. W. H. Stowell in the Chair. The Meeting was addressed by the Rev. Dr. Cope, Messrs. Rayson and Morison, the ministers of the Deputation, and by Messrs. Stratten, Davison, Gibbs, Matheson, Chamberlain, and Williamson.

NEWCASTLE.

The Anniversary of this Auxiliary was held in the New Postern Chapel. The Rev. James Pringle in the Chair. The Rev. Dr. Cope, Messrs. Rayson and Morison, Davison, Stowell, and Gibbs. Mr. J. Fenwick, and others, addressed the Meeting.

DURHAM.

The Annual Meeting of this Auxiliary was held in Claypath Chapel, on Thursday evening, the 24th August. The Rev. James Matheson, the minister of the place, presided. The Meeting was addressed by the Honble. H. D. Erskine, and Robert Middleton, Esq.; by the Rev. Dr. Cope; Messrs. Morison, Rayson, Stowell, Stratten, Jones, Chamberlain, Davison, and Nicol.

At all the meetings the case of the late missionary, Mr. Smith, excited the liveliest interest in the minds of all who attended:—feelings of regret for the sufferings of the lamented missionary, and sympathy for his bereaved and afflicted widow. There appeared to be only one feeling in those who were present, respecting the moral and legal innocence of Mr. Smith, and the warmest approbation was manifested respecting all the varied steps which had been taken by the Directors of the London Missionary Society in this melancholy and painful business. All this manifestation of feeling was mingled with pity and compassion for those unhappy men who had been the cruel and persevering persecutors of "a man of God," who is now, we trust,

reaping the reward of his self-denied labours in heaven.

The amount of the subscriptions and collections will be found in the list of Missionary Contributions, in the present Number.

WILTS AND NORTH SOMERSET.

August 24th and 25th, the Annual Meeting of this Society was holden at Endless-street Chapel, Salisbury. The first service was on Tuesday evening, when the Rev. H. Townley preached. Messrs. Kent of Trowbridge, and Bingham of Whitchurch, engaged in prayer. At seven o'clock next morning, the congregation met for prayer. Messrs. Bidlake, Tidman, Angear, and Townley offered fervent intercessions to God for the prosperity of the missionary cause. At eleven o'clock, after prayer by Mr. Bishop of Ringwood, the Rev. John Clayton, Jun. of London, delivered an interesting discourse. Mr. Bristowe of Wilton, closed. After which there was a sacramental service, when the Rev. John Reynolds of Romsey, presided. Messrs. Good, Elliott of Devizes, and Townley, addressed the communicants and spectators. Messrs. Raban and Priestley engaged in the devotional parts of this truly delightful and solemn occasion. In the evening, a public Meeting was holden, when W. M. Everett, Esq. the Treasurer of the County Auxiliary, was called to the Chair. The Meeting was addressed by the Rev. Messrs. Elliott, Doney, Reynolds, Clayton, Good, Townley, Kent, Bristowe, Raban, and Bidlake. Mr. Little, implored the divine blessing at the opening of the Meeting, and Mr. Saffrey (Baptist Minister), at the close. Mr. Sleight, of Salisbury, gave out the hymns.

BIRMINGHAM.

The Tenth Anniversary of the Auxiliary Missionary Society for Warwick, Worcester, and Stafford, was held in Birmingham, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th September, and never on any former occasion were the Meetings more numerous, or the spirit of the people more purely and ardently zealous in the cause of Missions. The venerable Secretary of the Parent Institution preached at the Countess' of Huntingdon's Chapel on Tuesday evening. A Prayer Meeting was held in the School-room, Carr's-lane Chapel, on Wednesday morning, at which the grace of supplication seemed to be employed in no ordinary measure. The Meeting for business was held in Carr's-lane Chapel, Mr. Jos. Phipson in the Chair, when Baptists, Methodists, and Independents all blended

their sentiments and feelings in one devout and fervent wish for the prosperity of Zion. In the evening the Rev. Jas. Parsons, of York, preached in Ebenezer Chapel; and on Thursday evening, the Rev. John Thorp, of Chester, preached in Livery-street Meeting-house. The collections at the doors amounted to nearly 400*l*.

FORMATION OF NEW SOCIETIES.

At the Meeting held at Salisbury, a New Society was formed, called the "Endless-street Chapel Branch Missionary Society." Upwards of 53*l*. were contributed to the Auxiliary, including a few pounds which a young lady of the congregation had previously collected. It is impossible to speak too highly of the sacred pleasure which was felt through these services. It is earnestly hoped that much real good will be experienced, both in the city where the meetings were held, and by the Society at large.

New Society at Darlington.

On Wednesday, August the 25th, a pub-

lic Meeting was held at Bethel Chapel, Darlington, when an Auxiliary Missionary Society, for Darlington and its vicinity, was formed. John Dean, Esq. of Staindrop, being called to the Chair, the Meeting was addressed by Rev. Messrs. Stratton, Dr. Cope, Rayson, Matheson, Morrison, Stowell, Gibbs, Gollop, minister of the place, Mr. Cumming, &c. We understand that sixteen collectors have voluntarily offered their services since the formation of this Society, and 140 subscribers of one penny per week have been obtained. The town has been divided into districts, and two persons appointed to visit each district. How desirable that this plan should be generally adopted

Market Lavington, Wilts.

On Monday, September 6, 1824, an Association was formed at Market Lavington, called "the Market Lavington, and West Lavington Missionary Association," in connexion with the Wilts and North Somerset Auxiliary, and in aid of the funds of the London Missionary Society. Rev. J. Guard, Secretary.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5*l*. or upwards, received from 16 August to 16 September 1824.]

IN LONDON AND ITS VICINITY.

Legacy by the late Benjamin Rutt, Esq. of Leadenhall Street.—Messrs. George and Henry Rutt, Exors.....	100	0	0
Less Duty			
Mr. James Peachey, Junr.....	5	0	0
S. D.	2	2	0
"Pay your vows".....	1	1	0
A Thank Offering.....	1	0	0
Chelsea.—Juvenile Missionary Box; per Miss Fentum.....	0	6	9
Clapham Society, in aid of Missions; per Rev. George Browne.....	10	0	0
Hare Court Auxiliary Missionary Society.—Rev. John Davies.....	42	0	0
Scots' Church.—Swallow Street.—A Lady; per Rev. J. Arundel.....	2	2	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Devonshire.—Coll. per Rev. Messrs. Lacey and Blackburn.			
Ashburton.—Rev. J. Kelly.—Subscriptions.....	24	11	0
Buckfastleigh.—Rev. C. Trevel.—Penny-a-week Subscriptions.....	1	17	0
Beeralston.—Rev. Mr. Willan.—Collection and Subscriptions.....	8	16	0
Dartmouth.—Rev. T. Stenner.—Penny-a-week Subscription.....	18	5	5

Carried forward .. 135 5 5 35 4 0

Brought forward..	18	5	5	35	4	0
Sabbath School Children.....	2	18	7			
Donation.....	1	1	0			
Collection.....	14	11	6			
				36	16	6

Exeter.—Castle Street Meeting.— Collections after Sermons; per Rev. Messrs. Lacey and Blackburn	16	4	4
Ditto at the General Meeting.....	10	6	6
High Street Chapel. Rev. H. Carne.— Collection after Sermon; per Rev. H. Lacey	3	9	2
			30 10 0

Kingsbridge.—Rev. J. Davies.			
—Penny-a-week Subscriptions.....	10	14	6
Okehampton.—Collection....	3	5	0
Ottery St. Mary.—A Widow ..	2	0	0
Pargnton.—Rev. J. Sewel.—			
Penny-a-week Subscriptions.....	1	14	0
Totness.—Rev. T.			
Windeatt.—Penny-			
a-week Society....	13	11	0
H., for Nine Grand-			
children, at 1 <i>d</i> . per			
Week	1	19	0

Carried forward 135 4 0

Brought forward	135	4	0	
Ford.—Miss K. Gillard.—Pen- ny-a-week Subscriptions ..	2	13	6	
Tavistock.—Rev. W. Rooker.—Collection and Subscriptions ..	19	5	6	
A School Missionary Box.....	2	1	0	
		21	6	6
		159	4	0
Less Expenses	29	14	0	
				129 10 0
Devon.—South Milton.—Collected by Rev. J. Davies, of Kingsbridge.....	1	0	0	
Collections, &c. in the North of England; per Rev. Dr. Cope, Rev. B. Rayson, and Rev. J. Morison.				
Lancashire.—Lancaster.—Rev. S. Bell....	6	0	0	
Westmoreland.—Kirby Lonsdale.. —Rev. Mr. Skinner.....	1	7	7	
Kendal.—Rev. J. Jef- ferson.....	17	16	2	
Less Expenses	3	3	2	
		14	13	0
				16 0 7
Cumberland.—Penrith. —Rev. Dr. Thomp- son	4	10	9	
Subscriptions	3	3	0	
		7	13	9
Alston Moor.—Rev. Mr. Harper ..	8	0	0	
Cockermouth.—Rev. T. Gately.—Ladies' Association.—Col- lected by Mrs. Mus- cutt, Mrs. Robin- son, Mrs. Coulth- ard, & Miss Tiffin ..	13	5	3	
Collection	4	5	6	
Mr. Ward, for Widow Smith.....	1	5	0	
		18	15	9
Less Expenses..	0	7	0	
				18 8 9
Keswick.—Rev. T. Gritton.—Ladies' Association	4	4	0	
Collected by Rev. T. Gritton	3	15	0	
Collection.....	4	3	0	
				12 2 0
Workington.—Rev. Mr. Peel.—Juve- nile Association ..	5	5	0	
Collection	10	17	3	
		16	2	3
Less Expenses....	0	4	6	
				15 17 9
Whitehaven.—Rev. Mr. Jack. Collection, &c.	7	10	6	
Wigton Association.—Rev. Mr. Walton.....	10	0	0	
Mary Port.—Rev. Mr. Rintoul. —Collection	3	0	6	
				82 13 3
Northumberland.—North Shields.—Rev. Mr. Stowell.—Collection after Sermon at Public Meeting				15 15 6
Durham.—South Shields. —Rev. Mr. Toshach. —Collection	3	3	4	
Less Expenses..	0	7	0	
		2	16	4
Carried forward	2	16	4	120 9 4

Brought forward	2	16	4	120	9	4
Darlington.—Rev. C. Gollop.—Collection at Public Meeting, and after Sermon; per Rev. Mr. Gibbs, of Newcastle.....	26	15	9			
Less Expenses....	1	14	0			
				25	1	0
Barnard Castle.—Rev. W. L. Pratman.— Subscriptions and Collection	14	9	6			
Rev. W. L. Pratman, for Widow Smith..	2	2	0			
				16	11	6
						44 8 10
Yorkshire.—Howden.—Rev. Mr. Wilkinson.—Collection ..	5	8	4			
Bridlington.—Rev. E. Morley. —Collection	23	0	0			
Muston.—Rev. Mr. Nichols ..	5	5	2			
Scarbro' Independent Meeting.—Rev. Sam Bottomley.— Collection	28	0	8			
Baptist Meeting.— Collection	3	7	0			
Missionary Box	0	10	0			
				31	17	8
Less Expenses....	0	42	6			
				31	6	2
Whitby.—Rev. Mr. Young.—Collection ..	5	15	0			
Less Expenses..	0	3	0			
				5	12	0
Staithes.—Collection	1	5	6			
Guisbro'—Rev. Mr. Hinners. —Collection	4	0	0			
Stokesley.—Ditto ..	4	3	0			
Penny-a-week Society ..	5	0	0			
				9	3	0
Ayton.—Rev. Mr. Hin- ners	1	5	8			
				10	8	8
Less Expenses ..	1	1	6			
				9	7	2
Stockton.—Rev. Mr. Pemble. —Collection	5	3	3			
Annual Subscriptions ..	6	17	0			
				12	0	3
Less Expenses..	1	0	4			
				10	19	11
Northallerton.—Col- lection	2	19	3			
Less Expenses..	0	4	9			
				2	14	6
Borough Bridge.—Rev. Mr. Norris.—Collection	3	14	6			
Kirby Moorside.—Rev. Mr. Eastmead—ditto	3	11	6			
Pickering.—Rev. Mr. Croft, do	7	4	0			
Malton.—Rev. Mr. Greenwood, ditto.....	10	11	6			
North Riding Auxiliary Society.—Jas. Dun- lop, Esq. Treasurer. —Collection at An- niversary	20	12	10			
Less Expenses..	5	17	0			
				14	15	10
						138 15 1
Durham.—Rev. Mr. Matheson.—Col- lection	5	1	0			
Collection at Public Meeting	10	0	0			
Carried forward ..	15	1	0			
				303	13	3

Brought forward..	15 1 0	303 13 3
Subscriptions	15 17 8	
Female Juvenile Bra.	4 9 9	
Boys' Branch	3 16 2	
Missionary Box	1 3 0	
	40 7 9	
Less Expenses ..	1 19 9	
	38 7 10	
Monkwearmouth.—Rev. Mr. Jones.—Collection.....	4 0 0	
Sunderland.—Secession Church.....	8 3 7	
Bethel Chapel.—Rev. Mr. Stratten, do ..	10 0 5	
Collection at the Anniversary	12 14 9	
Subscriptions, &c....	21 8 5	
	52 7 2	
	94 15 0	
Northumberland.—Blyth.—Rev. Mr. Robertson.—Collection.....	2 10 0	
Hexham.—Rev. Messrs. Richards and Colefax	3 0 0	
Hayden Bridge	1 6 0	
Morpeth.—Rev. G. Atkin.—Collected by Miss Lee's Seminary	3 5 6	
Miss Pearson	2 10 0	
Miss Atkin	1 10 6	
Mr. Grey and Miss Atkin	1 0 0	
Mr. H. Walton	1 9 11	
Rev. S. Meggison.....	1 0 0	
Mr. G. McKay	1 5 0	
— R. Walker	1 3 2	
— D. Reid.....	0 15 2	
— Hall.....	0 15 2	
— Lee.....	1 5 0	
Missionary Box at Prayer Meeting....	3 2 0	
Collection after Sermon; per Rev. Dr. Cope	4 3 1	
	23 4 6	
Newcastle.—Rev. Mr. Gibbs.—Collection ..	4 1 4	
Rev. Mr. Murray ..	7 18 0	
Rev. Mr. Pringle	12 7 2	
Rev. Messrs. Smith and Gillens.....	2 14 0	
Rev. Mr. Davison ..	5 3 7	
Collection at Public Meeting.....	8 9 8	
	40 13 9	
Wallsend.—Rev. Mr. Neale.—Collection	4 0 0	
	74 14 3	
	473 2 6	
Less Expenses.....	64 2 6	
	409 0 0	
Dorsetshire.—Charmouth.—Rev. B. Jeanes ..	10 8 2	
Dorchester Auxiliary Society.—Rev. L. Hall	5 1 9	
Essex.—Barking United Mission Society.—Rev. J. West; per Mr. Harris, Treasurer	8 10 9	
Hants.—Newport.—Rev. J. Bruce.—Penny-a-week Society..	12 19 0	
Sunday School	5 1 0	
	18 0 0	
Rowland's Castle; per Rev. J. Griffiths.....	5 0 2	
Female Society.....	0 4 6	
Sunday School Boys ..	0 7 6	
Girls	0 12 0	
Carried forward	5 12 2	

Brought forward	5 12 2	
Missionary Box, &c.....	0 19 9	
Collection; by Mr. Robertson ..	2 5 7	
	8 8 6	
Lancashire.—West.—Auxiliary Missionary Society.—J. Job, Esq. Treasurer. Collections at Rev. P. S. Charrier's Chapel, after Sermons by the Rev. Dr. Hanna and Rev. R. W. Hamilton ..	61 17 6	
Ladies' Branch at ditto	40 0 0	
Mrs. Haigh's Missionary Box ..	5 0 0	
Juvenile Society	4 8 0	
Sam. Hope, Esq.—Donation..	20 0 0	
	131 2	
Collection at Rev. Dr. Stewart's Chapel, after Sermon by Dr. Hanna	15 11 2	
Ditto Rev. J. Widdow's Chapel, after Sermon by Rev. J. Ely ..	11 11 0	
Ditto Rev. R. Philip's Chapel, after Sermons by Rev. Messrs. Steil and Ely	18 1 0	
	45 3 2	
Ditto Rev. Dr. Raffles' Chapel, after Sermons by Rev. Messrs. Hamilton and Hanna	72 15 1	
Ladies' Branch at ditto	78 17 1	
Miss Kay's Missionary Box ..	5 0 0	
Sunday School Girls; per Miss A. Hurry	1 18 0	
Missionary Box by a Servant ..	0 11 0	
	159 1 2	
North Meols' Branch; per Rev. George Greatbath and Mr. Linaker, including 1 ^l . from a little Boy	33 0 0	
Collection after Public Meeting, at Great George Street Chapel.....	20 5 4	
Ditto after Sermon; per Rev. R. W. Hamilton, and at the Communion Service	22 13 2	
Ditto at Stepney Chapel, Warrington, after Sermons, per Rev. J. Widdows	6 0 0	
Donation; per Rev. Dr. Stewart	1 1 0	
Collection at St. Helen's, after Sermon by Rev. P. S. Charrier	13 8 10	
Ditto at Rainford, after Sermon; per ditto	4 7 9	
Ditto at Rev. A. Steil's Chapel, Wigan, after Sermons, per Rev. R. Philip	17 18 2	
Penny-a-week Society at ditto ..	13 14 4	
	132 8 7	
	467 18 5	
Less Expenses.....	29 7 6	
	438 10 11	
Lincolnshire.—Collection; per Rev. Messrs. Chaplin and Pearson. Louth.—Rev. Mr. Soper	11 0 6	
Grimsby.—Rev. Mr. Mountford ..	10 0 0	
Boston.—Rev. Mr. Haynes.....	17 6 0	
Sleaford.—Rev. Mr. Coles—Remitted on Account.....	7 0 0	
Gainsbro'—Rev. Mr. King	4 9 0	
Lincoln.—Rev. Messrs. Gladstone and Byron.....	4 0 0	
	53 6 6	
Less Expenses	17 19 0	
	35 7 6	
Norfolk.—Guestwick.—A Friend; by Mrs. Sykes	15 0 0	
Burnham Market.—Missionary Box, from Mr. Anderson, two years.....	2 0 0	
	17 0 0	

Middlesex.—Whetstone and Totteridge Auxiliary Society.	
—Mr. Rouse, Treasurer	3 11 6
Salop.—Wem Missionary Association.	
Rev. P. Edwards; per Mr. Lee	3 1 11
Somersetshire.—Bristol Tabernacle.	
Branch Missionary Society.—Mr. S. Ditchett, Treasurer	41 18 0
Surrey.—Kingston Auxiliary Missionary Society.—C. Schofield, Esq. Treas.	25 7 6
Wiltshire.—Salisbury.—Rev. S. Sleigh and Friends	16 0 0
Broad Chalk and Bishopstone.	
—Mr. Bowden; per do....	1 2 0
Warminster; per Mr. U. Brodribb.—Collection at Common Close Meeting ..	16 1 6
Worcestershire.—Lady Huntingdon's Chapel; per Rev. E. Lake	17 7 0
Yorkshire.—Thirsk.—Penny-a-week Society; by Mrs. Jane Jefferson	5 12 3

West Riding Auxiliary Society.	
G. Rawson, Esq. Treas.	
Bradford Branch	17 11 8
Huddersfield	25 0 8
Karesboro'	7 5 3
Leeds	35 2 1
Morley Old Chapel	8 8 6
Wilsden	5 6 0
Honley.—J. G. for the support of the Native Teacher, Robert Graham	10 0 0
	108 14 2
Less Expenses and Remittance of 5 <i>l.</i> acknowledged in August Chronicle	14 4 3
Wales.—Legacy by the late David Davies, Esq. of Carnachenwen.—David Davies, Esq. Administrator	94 9 11
David Davies, Esq.	45 0 0
Switzerland.—Bern.—Beat de Lerber, Esq.	5 0 0
	1 15 10

Contributions on behalf of Mrs. Smith.

The Hon. Thomas Windsor	1 1 0
The Hon. Mrs. Windsor	1 1 0
H. C. Robinson, Esq.	1 0 0
Rev. G. Burder	2 0 0
Rev. Jas. Stratten	1 0 0
Miss E. Burder	1 0 0
H. F. Coleman, Esq. Leicester	2 0 0
A Friend	0 10 0
Edward Moxley, Esq.	1 1 0
Mrs. Townley, Ramsgate	1 0 0
C. Holehouse, Esq. (Additional)	1 2 0
Captain Walker, Bombay Artillery	1 0 0
Mr. John Bromley	1 0 0
Ditto Children	0 10 0
F. M.	0 5 0
Messrs. J. and J. Gibbons	1 1 0
Ann Smith	0 10 6
A Mite from E. W.	0 10 6
Mr. O. Willans, Dublin	1 0 0
Mr. W. Willans, ditto	1 0 0
Mrs. T. Willans, ditto	0 10 0
Mrs. O. Willans, ditto	0 10 0
Mr. S. Stead, ditto	0 10 0
Mr. H. Stead, ditto	0 10 0
	4 0 0
Rev. W. Kemp, Cheshunt	1 0 0
Miss M. A. Kemp	0 10 0
—E. H. Kemp	0 10 0
A Friend; by Rev. W. Kemp	2 0 0
	4 0 9
T. Palmer, Esq. Kennington	1 0 0
Thomas Jesson, Esq.	1 0 0
W. B. Gurney, Esq. Mill Hill	1 1 0
John Moseley, Esq.	1 1 0
Rev. John Humphreys	1 1 0
Durham; per Rev. J. Matheson.	
Rev. T. R. Shipperdson, Rector of Bow	1 1 0
Edward Shipperdson, Esq.	1 1 0
John Ward, Esq.	1 0 0
A Friend to the Widow	1 0 0
Rev. Robert Greene, Vicar of Long Horsley	0 10 6
A Friend	1 0 0
Mrs. Crichton	0 10 0
Mr. W. Shields	0 10 6
Mrs. B.	1 0 0
A Friend	1 0 0
John James, Esq.	1 0 0
Mrs. Banks	0 10 0
Mrs. Middleton	0 10 6
	10 13 6
Mr. Parminster, Wellington	2 0 0
Rev. J. H. Mitchell, Buckland	1 0 0
W. H. G.	1 0 0

Donations on behalf of Mrs. Smith continued.

Rev. T. Lewis, and a few Friends, Islington.....	12	0	0
Mr. Tarn; by ditto	1	0	0
Mrs. Grote; by Rev. Mr. Brandram	1	0	0
	<hr/>		
	14	0	0

Rev. J. Smith and Congregation, Keyworth.....	1	14	6
Subscriptions by S. Legg, Esq. Devizes.....			

Rev. James Biggs	1	0	0
Friends by ditto.....	2	8	0
Rev. R. Elliott	2	2	0
Mr. Waylen.....	2	0	0
Mr. Sloper	2	0	0
Mr. Pontin	1	0	0
Mr. Leach	1	0	0
Mr. Allbut	0	10	0
Mr. Whitchurch	0	10	0
Mrs. Slade	0	10	0
Mr. Tanner	0	10	0
Small Subscriptions; per Rev. R. Elliott	7	4	3
	<hr/>		
	20	14	3

John Coote, Esq. Wisbeach	1	0	0
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Lancashire.—Blackburn.—J. Cunliffe, Esq. Treasurer.

James Cunliffe, Esq.....	2	2	0
Mr. H. Copeland	1	0	0
Mr. B. Eccles	1	0	0
Mr. James Butcher	1	0	0
Mr. G. Burdekin.....	0	10	6
Mr. W. Eccles.....	0	10	6
Mr. H. Wraith.....	0	10	6
Mr. E. Shonock	0	10	0
Mr. W. Howle.....	0	10	0
Subscriptions under 10s.	2	19	0
	<hr/>		
	10	12	6

Hants.—Odiham.—Rev. J. Trego.

Rev. J. Trego	1	0	0
W. Seymour, Esq.	1	0	0
Mr. W. Monk	1	0	0
Mr. J. Smither	0	10	0
Mr. J. Cole	0	10	0
Small Subscriptions	1	5	0
	<hr/>		
	5	5	0

Friends at Shrewsbury	7	2	0
Croydon.—Collected in the Vestry of Baptist Meeting; per Rev. N. Tidd ..	1	7	0
Leicestershire.—Great Wigston; per Rev. G. B. Hunter	2	10	0
Lancashire.—Preston.—Rev. D. T. Carnson and Friends.....	5	12	8
Ditto, Rev. Thomas Macconnell and Friends	5	6	6
Mrs. A. Hales, Dorking.....	1	1	0
Collection at the Independent Meeting, Gloucester; per Rev. W. Bishop ..	6	0	0
Mr. Ward, Alston Moor, Cumberland	1	5	0
Rev. W. L. Pratman, Barnard Castle, Durha m.....	2	2	0

Donations in aid of the Anglo-Chinese College.

Mrs. Heyworth, Yew Tree, near Liverpool; per Rev. Dr. Morrison ..	10	0	0
Mrs. Stott, Dublin	3	0	0
Dr. Corpen, Rosstrevor	3	0	
Mrs. Berry, Hackney	10	10	0
A Gentleman, a Friend of Literature.....	1500	0	0
Also, valuable Works in Ancient and Asiatic Literature, about 300 vols.			
A Friend to the College has presented the following Books; Owen on the Spirit, 1 vol.; Owen, on the Hebrews, 4 vols.; Scapellæ Lexicon, 2 vols.; Campbell's Rhetoric, 2 vols.; Campbell's Lectures, 2 vols.; Schleusneri Lex Veteris Testamenti, 3 vols.; Schleusneri Lex Novi Testamenti, 2 vols.; Gerard's Institutes, 1 vol.; and Pilgrim's Progress, 1 vol.			

Erratum in our Chronicle for August, page 380, *dele* £200 Donation to the Singapore Institution.

Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by heavy and excessive rains.

Misses Perry.....	2	0	0
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Fund for Widows and Orphans of Missionaries.

Mr. Parminster, Wellington	1	0	0
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Donations for the Education of Females in India.

A Thank Offering	1	0	0
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THE WIDOW SMITH.

Subscription for the Widow of the late Rev. JOHN SMITH, of Demerara.

At a Meeting of the Committee held the 18th September 1824, at John's Coffee House, Cornhill. ROBT. H. MARTEN, Esq. in the Chair.

Resolved, That the amount of the Subscriptions for the benefit of the Widow of the late Rev. John Smith, of Demerara, is £824 19s. 9d.

That however disappointed in the small amount, the Committee have sufficient proof that there is no want of proper feeling for the future support of the Widow, but that the failure has originated in the supposition that the Subscription would be so general, as far to exceed what should be required.

That to obviate this error, the Committee make a further and an earnest appeal to the religious public for Subscriptions, stating that their object is to raise the sum of £2500, to provide the Widow therewith a Life Annuity of about £150; and this sum, it is fully believed, the friends of Missions will deem but a reasonable provision for the Widow of a persecuted missionary, having herself also suffered in health to a degree perhaps irreparable.

That the London Missionary Society be requested to give publicity to these Resolutions, and to accept the efforts of this Committee, that in conjunction with those of the Directors, the Widow's future support be no burden upon the general funds of that Society.

(Signed by order of the Committee)

R. H. MARTEN, Chairman.

The request of the Committee for the publication of their Resolutions in the Chronicle of the Society is most cheerfully complied with by the Directors, as it tends to afford information to many of their friends who have made inquiries as to the result of the measures taken on behalf of Mrs. Smith. Without having it in our power at present to express a formal adoption on the part of the Directors of the proposal of the Committee (for no Resolution of that kind has been come to), there is no reason to doubt that it will meet with the concurrence of the Board, who feel grateful to the Committee for the aid which they have afforded in this work of benevolence. It will be evident, if the plan of the Committee be carried into effect, that a large accession to the Funds already received will be requisite, the amount at present contributed being as follows:

Received by the Committee	£824 19 9
Ditto by the Society	292 10 10

1117 10 7

It is further to be remarked, that the Committee has probably estimated the cost of the proposed Annuity (if purchased of the Government) at too low a rate, and that the cost of such Annuity would be nearer to £3000 than to £2500.

This brief statement will make it apparent to the friends of the Society, and of Missions, that their benevolent intentions towards the interesting sufferer have not as yet been realized, and that considerable exertions will still be necessary for that purpose,



JOHN B. W. & CO. LONDON.

1771.

THE
EVANGELICAL MAGAZINE

AND

MISSIONARY CHRONICLE.

NOVEMBER 1824.

A BRIEF MEMOIR OF M. PASCHAL.

THIS celebrated individual was born at Clermont in Auvergne, in the year 1623. His father was a president in the court of Aids, a man of considerable influence in his province, a general scholar himself, and a friend of learned men. To promote the studies of his only son, Blaze, he relinquished his official situation, and, having settled at Paris, undertook the employment of his education. Young Paschal was never entered at any college, nor had any other master but his father. The principal maxim in his education was, "to gain in him a superiority over what he was employed about;" and for this end he was not taught Latin till he was twelve years of age, that he might acquire it with the greater facility. During this interval he was not suffered to be idle; his father conversed with him on all subjects not above his capacity: he gave him a general view of the nature and meaning of languages, and instructed him in other parts of knowledge. The son took great delight in such conversations, and showed an anxious desire to know the causes of things. At the age of twelve he made so many observations upon "Sounds," that he composed a treatise on the subject. His attention had been ac-

cidentally directed to it by observing that an earthen plate which happened to be struck by a knife, at table, ceased to emit sound on touching it with the hand. He was about the same age when his extraordinary genius for geometry first began to discover itself. His father was afraid lest a love for mathematics should prevent him from learning the languages, and therefore locked up all his own books that treated on such subjects, and refrained even from speaking of them, in the presence of his son, to those learned and ingenious men who frequented his house. On one occasion, however, the youth asked with an importunity not to be put off,—“What is Geometry?” to which his father replied, “Geometry is a science which teaches the way of making exact figures, and of finding out the proportions between them;” but at the same time forbade him to speak or think of the subject any more, which was, perhaps, the readiest way he could have taken to excite in him an earnest desire to become acquainted with it. Some time after this, his father happening to come into the apartment appropriated to the diversions of his son, beheld him so intent on figures, drawn with char-

coal on the pavement, that it was a considerable time before he discovered his presence. Upon being asked what he was about, he answered, he was endeavouring to find out such a thing, which happened to be the 32d Prop. of the 1st Book of Euclid. Thus this wonderful genius may be said to have himself invented geometry. From this time he had full liberty to indulge his propensity to mathematical pursuits; and so great was his proficiency, that at the age of sixteen, he wrote a treatise on Conic Sections, which in the judgment of the learned men of his time was considered a great effort of genius. Three years afterwards, he contrived his admirable "arithmetical machine." This work was a great fatigue to him; not so much from the thought which it required, as from the difficulty of making the workmen comprehend him. This fatigue, joined to the delicate state of his health for some years before, brought upon him indispositions from which he never afterwards was free. His complaints, however, did not always attack him with equal violence; and as soon as he had the least respite, his mind was immediately at work in searching for some new discovery. Having been witness to the famous Torricellian experiment respecting the weight of air, he directed his attention to Pneumatics, and made a vast number of experiments demonstrating the pressure of the atmosphere, of which he circulated a printed account through the whole of Europe.

The high reputation which M. Pascal had now acquired, caused him to be looked up to by the most considerable philosophers of the age, who often applied for his assistance in the resolution of various difficult questions. But when the greatest expectations were formed of the advantages that would arise to science from his labours, he suddenly renounced the study of mathematics, and all human

learning, and devoted himself to a life of mortification and prayer.

"Before," says his sister, "he was quite twenty-four years old, an opportunity presented itself, by the direction of God's providence, which laid him under an obligation of reading works of piety, by which the divine Being communicated such lights to him, as made him perfectly comprehend that the Christian religion obliges us to live only for *God*, and to consider him as our *sole* object: and this truth appeared to him so conspicuous, so necessary, and so beneficial, that it set the bounds to all his inquiries; so that from that very time he renounced all other parts of knowledge, in order to give himself up entirely to that one thing only, which Jesus Christ calls necessary."

Hitherto he had been preserved by God's particular protection from all the vices incident to youth; and, what is still more extraordinary in a genius of his turn and character, he never launched out into libertinism, in respect to religion; but directed his curiosity always within the bounds of natural knowledge. He often said, that he added this to all the other obligations which he owed to his father; that, having a very singular respect for religion himself, he made him imbibe the same notion from his infancy, and laid it down to him as a maxim, that whatever is an object of *faith* cannot be an object of *reason*. These maxims, often repeated, made so strong an impression on his mind, that whatever discourse any libertines made use of, it had no effect upon him, for he looked upon them as persons guilty of this erroneous principle, "*That human reason is superior to all things.*" "Thus this extensive, this capacious, and most copiously curious genius, who endeavoured, with infinite pains, to discover the cause and reason of every thing, was lowly and submissive to

every dictate of religion as much as any child could be; and this simplicity governed the whole tenor of his life; so that from the very moment he determined to pursue no other study but that of religion, he never busied himself about curious questions in theology, but made use of all the powers of his genius to acquire the knowledge and practice of Christian morality. To this end he consecrated all the talents with which God had endowed him, employing his whole attention, during the remainder of his life, in meditating on the law of God day and night."

The love for the Christian profession, with which he was now inspired, kindled itself into such a flame, that it spread itself over all his family. Even his father resigned himself to his son's instructions, and exhibited, to his death, an exemplary Christian behaviour.

In the mean time, M. Paschal laboured under continued and increasing diseases. But as he then studied no other science but religion, he found that it, unlike to that to which he had formerly applied his genius, furnished him with patience and resignation to bear all his sufferings. His physicians advising him to leave off whatever required application of mind, and to try as much as possible to divert himself, he felt some reluctance, on account of the danger which he apprehended from it to his spiritual welfare; but at last he complied with their advice, believing that he was obliged to do all in his power for the recovery of his health; and so he mingled again with society.

About this time he went frequently to visit one of his sisters, then a nun in a monastery at Port-Royal, who had formerly been induced thus to renounce the world by the discourses of her brother. She, by her arguments and persuasions, now prevailed upon him, as he had before prevailed upon her, to abandon the world

entirely; so that he determined to relinquish all conversation with it, and to retrench rigidly all the superfluities of life." He was then thirty years of age, and from that time entered on the same method of life in which he continued till his death.

In order to cut off all his acquaintances and engagements, he changed his lodgings, soon after removing into the country; upon his return from which, he so testified his resolution to forsake the world, that the world soon quitted him. He spent almost all his whole time in prayer and reading the Scriptures, in which he took an incredible delight. He was wont to say, "That the study of the Holy Scriptures was not a science belonging to the genius, but to the heart; and was only intelligible to those who had a rectitude of heart, and that all those who wanted this, found nothing there but obscurity."

His charity to the poor had been always remarkable, but it was now greatly increased. His exertions in alleviating their miseries and contributing to their happiness, were limited only by the extent of his means. He called this virtue the "universal vocation of all Christians."

He established the conduct of his life upon two principal maxims: "To renounce all pleasure and all superfluity." These he certainly carried too far, when he not only denied himself common gratifications, but was in the habit of daily entrenching on the necessities of life, and of occasionally practising mortifications on his own person. His manner of life, and the rigour he used towards himself, proved very unfavourable to his health; and in these circumstances, an accident produced on his mind an impression which it is said could never be effaced. In 1654, while he was crossing the Seine in a coach and four, the two leading horses became unmanageable at a part of the bridge where the parapet was

partly down, and plunged over the side into the river. Their weight fortunately broke the traces, by which means the other horses and the carriage were extricated on the brink of the precipice. After the fright occasioned by this accident, it is alleged that M. Paschal never had the entire or sound possession of his faculties; and it is at least probable that to such a cause several things related of him may be justly referred. It was however two years after this, when the disputes between the Jesuits and the Jansenists "ran high" in the Sorbonne, that he took part with the latter, and published his celebrated "Provincial Letters." These have been translated into almost all European languages; and probably nothing did more injury to the cause of the Jesuits. They are considered models of eloquence and humour: they interest the serious reader by their solidity, and those of a lighter turn by their wit. In reading them, we are shocked at the horrid doctrine of the Jesuits, and are led to wish that France had still a numerous race of Jansenists, stripped indeed of their superstitious deference to the dogmas of early fathers and councils, but retaining all their unfeigned piety and conscientious virtue.

During the remainder of his life, M. Paschal's disorders scarce afforded him a moment's intermission, and reduced him to such a condition, that he was not able to engage in any sort of employment, or to see hardly any of his friends. After languishing in this state for several years, during which he manifested the most fervent charity and admirable patience, he died at Paris in 1662, at the age of thirty-nine.

He intended to write a work against Atheists and Unbelievers in Christianity, and had collected a mass of materials for that purpose, which he did not live to digest. These consisted of reflections upon "devout,

moral, and other subjects connected with the evidences of the Christian religion," which were written down by him at different times on the first piece of paper which he could find. After his death they were arranged and published, under the title of "*Pensées de M. Paschal sur la Religion, et sur quelques autres Sujets.*" They have been translated into our own and other languages, and greatly admired, as the precious remains of a great and a good man. In perusing them we are struck with the grandeur, beauty, and originality of the sentiments which they contain; and cannot but regret that the author did not live to complete his design.

The religious character of Paschal forms an interesting subject of contemplation to every pious and reflecting mind. This extraordinary individual inherited from nature all the powers of genius. The early development of those powers excited the admiration of his friends, and raised towards him the expectations of Europe. The scientific world beheld a bright luminary on its horizon, and were anticipating its meridian splendour, when, on a sudden, the direction of its course was altered: they ceased to gaze, and it was forgotten, like the comet which retires far amid indescribable regions of ether. If we inquire what new and powerful attraction removed it from the sphere of their observation; what different direction was given to the emanations of Paschal's genius, which made them lose their glory in the eye of the world; we find that it was the faith of the gospel deeply implanted in his soul, and "working by love towards God, and his brethren of mankind." This led him to receive the kingdom of heaven as a little child; "to count his former gain but loss;" to consecrate all his talents to the service of religion; "to put on the Lord Jesus," and "make no provision for the flesh." It enabled

him to sustain, with exemplary patience, a life of sickness and suffering, and inspired him with so ardent a love for the poor, that even out of his own necessary subsistence he contributed towards their comfort and happiness. How powerful is the "truth of the gospel!" It demonstrates itself a revelation from the "Father of our spirits," "who well knoweth our frame:" when thus received into the heart, it exerts an all-commanding influence over the mind, and "brings into captivity every thought to the obedience of Christ."

We cannot give a better portrait of the dispositions of M. Paschal's Christian character, than that left us by himself.

"I love poverty, (says he) because Jesus Christ loved it. I love wealth, because it administers the means of assisting the distressed. I keep fidelity to the whole world. I return no evil to those who do any to me, but I wish their condition was like mine, in which one neither receives good or bad from the most part of mankind. I endeavour to be always undisguised, sincere, and faithful to all men. I have a tenderness of heart for those with whom God has in a more particular manner united me: and whether I am only by myself, or in the presence of the world, I have God in view in all my actions, to whom it belongs to judge them, and to whom I have entirely consecrated them all. These are my sentiments, and I bless my Redeemer every day of my life for having engrafted them in me; and who from one who was a man full of weakness, misery, concupiscence, pride and ambition, has made me a man exempt from all these evils, by the power of his grace, to which only it is owing, having nothing, as to myself, but misery and horror."

Our veneration and esteem for such a character makes us wish to forget its failings. They were "the infirmities of a noble mind," struggling with innumerable pains and distempers, under the direction too of a faith not simply derived from the word of God, but mixed with the "traditions and commandments of men." With all his superstitions, Paschal

was, beyond doubt, more of a Protestant than a Catholic, and has left behind him an example bright with Christian excellence, and pregnant with the fruits of faith.

REFLECTIONS,

*Arising from a Disappointment in
Worldly prospects.*

AND is it possible, O my soul! that, having proved by experience the truth of the remark, "Earth is but a broken reed at best, but oft a spear," thou shouldst still place so much confidence on it, to the wounding of thy peace, and to cause thee for awhile, in the inquietude of thine heart, to entertain hard thoughts of thine heavenly Father? who, though he is leading thee through a rugged path, uncongenial to the feelings of thy fleshly nature, will ere long teach thee, as he has done many of his dear children before, that it is a right one, and will terminate for thy good and his everlasting glory. Come, O my soul! let us enter into a close examination of the merits of thy case, before we venture to pronounce that thou hast been hardly dealt with. When thou satest down to arrange thy plans, who were thy counsellors? what advisers hadst thou in the matter? was not Self the chief party on the occasion? did he not represent the ease, the pleasure, the comfort that would attend the success of thine enterprise? and, although thy best friend had before told thee that this world was not thy rest, yet didst thou not cherish a secret desire to make it so? and, instead of listening to the voice of Wisdom, thine ablest counsellor, who set before thee the nature of true riches, and "the peace of God which passeth all understanding," arising from an implicit confidence in Him who holdeth the reins of universal government, and in whose hands are the issues of life, didst thou not rather prefer the fleshly reasonings of Self against thy better

judgment? Thou canst not deny it; no wonder, then, that thy airy schemes came to nought, and the superstructure, raised on so sandy a foundation, met with an overthrow. Did not thy divine Lord and Master leave on record, "In this world ye shall have tribulation?" but did he not likewise, for thine encouragement, bid thee be of good cheer, for even as he had overcome the world, so should you also? And if it has been the peculiar lot of God's dear children, in every age, to pass through trials and difficulties, canst thou expect to be exempt? Surely not. Does it not become thee, then, to meet trials, crosses, and disappointments with a manly fortitude; bearing in mind that they are to elicit thy faith, thy love, and thy patience? Dost thou forget that thou art in an enemy's country, and that this is not thy home? that thou art a stranger and pilgrim, as all thy fathers were? Dost thou consider that what is pleasing to flesh and blood is not good for the health of thy soul; and that to be led through the valley of humiliation is much safer for thee than to be exalted to the pinnacle of prosperity? This thy heavenly Father, whose wisdom is infinite, knows to be best for thee, and acts accordingly. And shalt thou dare to arraign his wisdom at thy bar? Thou! who art a subject of imperfection and infirmities, whose will is perverse, and whose reason is dethroned? Hast thou not already experienced his kindness in ten thousand instances? Has he not worked deliverance for thee in many a critical moment, when there appeared but a step between thee and death? Canst thou take an impartial review of his mercies, from thy infancy to the present moment, and not blush at thine unbelief and thine ingratitude? Humble thyself then before Him, confess thy folly and thine ignorance, and beg of him the guidance of his Holy Spirit, to teach thee what thou knowest not, and to bring thee into a sweet

submission to his will, who has so graciously promised to perfect that which concerneth thee. And, O my soul! recollect that the storms of life will, ere long, pass away; the conflict will soon cease: and though thy tent is pitched in a waste howling wilderness, subject to wintry blasts, which beat upon and threaten its destruction, yet the lease will soon expire; the poor frail tenement will be taken down, and a glorious superstructure raised upon its ruins, agreeably to a plan which discovers in it no flaw of imperfection, and on a lease of endless duration; situated in a clime where the skies are never overcast, and where spring reigns throughout the year; where the inhabitants are all holy, each one walking in his uprightness; where the voice of sorrow or crying is not heard; where sickness never shows its pallid countenance; and from which sin and death are eternally banished;—the final abode of happy spirits made perfect, who, delivered from the burden of the flesh, rest there in joy and felicity. In a fit of unbelief, does thy mind suggest that this goodly land is very far off; and that thou shalt sink beneath thy trials, and never be permitted to reach it? True, thy backslidings are many, thy sins are great, yea, more in number than the hairs of thine head, or the sands on the sea shore, and enough to overwhelm thee with dismay. What then? wilt thou despair while this delightful truth stands on record in such characters as never can be erased, and on such an authority as the powers of darkness can neither gain-say or resist, that "the blood of Jesus Christ, his Son, cleanseth from all sin?" Thy Lord has moreover promised, that thou shalt "never perish, neither shall any pluck thee out of his hands;" surely this is sufficient to dry up every tear, and buoy up thy fainting heart. Hear, O my soul! thou art soon to pass over this Jordan: dost thou ever reflect on

thine inheritance beyond the skies, and the glory that awaits thee there? Were thy thoughts more frequently directed to that happy place, these little trifling occurrences of Time would not be able to wound thy peace. It would beget in thee a holy longing "to depart and to be with Christ, which is far better," than to have thy hopes and thy fears fluctuating about the empty baubles of this vain deceitful world. Arise, then, my soul! awake from this stupor; arouse thee from this thy shameful supineness; and, if thou art an heir of glory, maintain the dignity of thy character; assert thy right; nor let thine enemies take thy crown. The battle thou hast to fight, the race thou hast to run, require all thine energies; but thou shalt come off more than conqueror, for the power of Omnipotence is engaged on thy side, and will never leave thee till it has safely landed thy weary soul beyond the reach of threatening foes.

"Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

Isle of Sheppey.

ERRORS IN CONDUCTING THE MEETINGS OF PUBLIC SOCIETIES.

I AM sorry to observe in this part of the country a partial decline in the attendance on the Public Meetings of our religious Societies, and should be happy if I could point out some of the causes, that they may as soon as possible be removed. These Institutions are of too much importance to the cause of Christianity to be allowed to suffer neglect, or fall into disuse.

I am willing to believe that, though the novelty is past, the public feel no diminution of their attachment to the objects of our leading Societies; and that the evil alluded to attaches chiefly to the individuals who arrange the business, and to the ministers who are the speakers on the occasions in question.

The meetings for transacting the business of our various Societies are of the utmost importance, in the estimation of their respective members, for reasons it is unnecessary to state; and it is to the present management of them that I think some objection may be made.

The first step of the business is to read the Report, which is generally prefaced with an *Essay* of immoderate length, the sentiments of which have been annually repeated since the formation of the society, to which it relates; and the substance of which is sure to be heard from the lips of the speakers at each successive meeting. By this annual essay, the patience of the auditors has generally been so far exhausted, that many come not now till they are sure it is finished; and others, who are not able to sit from the beginning to the end of a meeting, and who would not be so indecorous as to enter after the business was begun, or leave before it was concluded, are compelled to stay away.

I am not aware that any sound reason can be advanced in favour of this essaying. The Reports are seldom read, except by subscribers; and to others, the object of the Society might be specified in a few sentences. I think a Report should only exhibit the simple state of the Society; at least there can be no doubt that the essay may be spared.

Another great evil is, the appointment of those to speak at the commencement of a meeting who are least acceptable to the public; so that between them and the essay, so much time has been spent, that many are compelled to retire, while the spirits of those who remain are so far exhausted, that the last and best speakers are listened to with diminished interest.

It boots nothing to say, that if the popular speakers were heard first the others would not be listened to, since the advantage of the Society is of far

more consequence than the feelings of any man who can be displeased because people CANNOT like to hear him speak. Besides, those who stay till the termination of a meeting, do so from respect to those who are to speak, rather than from a predilection for the speeches of those they admire.

The regard I have for the ministerial character, would restrain me from venturing to censure those who bear it; but my conviction of its powerful influence on others, makes me anxious that it should be at all times properly exerted. It has been loudly complained of by others, and has painfully affected me to observe, particularly on a recent occasion, the impatience of ministers to leave the platform. In this instance, almost every one retired as soon as he had finished his speech; conduct which appeared to me as uncomplimentary to those who had still to address the meeting, as it was pernicious in its effects on the assembly at large, groups of which continued to withdraw, under the sanction of ministerial example.

I am well aware that circumstances might require the precipitate departure of some; but this plea could not certainly be urged by all, and their conduct would be ascribed to various motives; some of them not very complimentary of those who have a zeal for God, and whose duty it is to *mortify* the deeds of the body.

On these occasions, too, there is perhaps too little of the solemnity of religion exhibited. Some speakers may be justly charged with levity, some with buffoonery, and some with *trying* to be witty; their object seems answered if they can excite a laugh, thereby undervaluing the settled opinions of their more judicious hearers, and altogether forgetting the impression of their unsanctified levities upon those who come to our public meetings only to scoff. I confess I am yet to learn what there is in the attempt

to spread the gospel, and to enlighten and save a benighted world, to awaken any other feelings in the human bosom than those of the deepest solemnity, and the most heartfelt commiseration. Hoping to see these evils reformed, and our Public Meetings revived,

I am, Sir,
Your obedient Servant,
H—D.

A MISSIONARY SPIRIT.

To the Editor.

SIR,

I HAPPENED lately to meet with an old book which had been sold as waste paper, entitled, "Geography Rectified," written by Robert Morden, and "printed for Robert Morden and Thomas Cocke-rill at the Atlas in Cornhill, and at the Three Legs in the Poultry, over against the Stocks-market, 1693." Its merits as a System of Geography appear to have been acknowledged by both our Universities, though at this distance of time they must be considerably diminished by the many modern improvements which have taken place in that branch of science. Mr. Morden seems to have been not only a good geographer, but also a good man, a friend to humanity and religion. He felt a tender concern for the welfare and happiness of the slaves in our foreign plantations, and for the conversion of the heathen nations in general, accompanied with a true missionary spirit, that would have done honour to our own times. After laying down certain rules for the better management of the British colonies, he adds—

"Let the planters endeavour to be loved and feared by the natives, using justice and honesty, being as naked in their dealings with the natives as they are naked in their attire, embracing all occasions to convert them; each convert is a conquest, and it is more honour to overcome Paganism in one than to destroy a thousand Pagans.

"I am confident," said Dr. Fuller long since, "that America is now grown marriageable, and hopes to get Christ for a husband by the preaching of the gospel. I shall only add, that no nation hath spread her sails for traffick further than the English, and that our foreign

plantations upon the Asian, African, and American continents, are so many, and so conveniently seated, that no Christian nation hath opportunity of piercing deeper into those vast heathenish islands than the English.

“And yet, can we say we have improved the advantages God hath put into our hands, to his glory, and the propagation of his gospel? Have we made so much as one solemn mission of pious and learned men to preach the glad tidings of salvation in Jesus Christ, so much as to those ignorant heathens and idolaters that confine upon the English pale; yea, or the poor negroes that are detained in cruel slavery in our own plantations? I cannot say what glory and advantage this would be to the English nation. Pardon me, therefore, great sirs, the proposal of this to your pious considerations, whom it doth most concern; for your faithful management of the opportunities intrusted to you for the service of God, and the enlargement of his kingdom at home and abroad, you may be assured, will not only make an accession of renown and honour to yourselves and generous families, but bring in also eternal prosperity and happiness from God the Father, and from the Lord Jesus Christ, as I pray God it may. Amen.”

Bishop Stortford.

J. D.

ILLUSTRATION OF DEUT. xxxii. 2.

“Their spot is not the spot of his children.”

THERE may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, particularly on their foreheads. The different sects of idolaters in the east are distinguished by their sectarian marks, the *stigma* of their respective idols. These sectarian marks, particularly on their foreheads, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of Seeva and Vishnool. In many places they are renewed daily; for they account it irreligious to perform any sacred right to their god without his mark on their forehead. The marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, &c. in red, black, white, and yellow.

The Hindoos every morning perform their ablutions in the sacred lakes, and

offer a sacrifice under the solemn grove. After having gone through their religious ceremonies, they are sealed by the officiating brahmin with the mark either of Vishnool or Seeva, the followers of whom respectively form the two great sects among the Hindoos. The mark is impressed on the forehead with a composition of sandal-wood, dust, and oil, or the ashes of cow-dung and turmeric. This is a holy ceremony, which has been adopted in all ages by the eastern nations, however differing in religious profession.—*Forbes's Oriental Memoirs*, Vol. iii. p. 15.

A LETTER FROM E. POLHILL, ESQ.*

When he was Blind.

“WORTHY SIR,

“YOURS I received, and return many thanks to you for your kindness and prayers. I am blind, but bless the Lord I am content; all that he doth is wise and just, all that comes in his will is welcome. His choice is better than mine. Eyes might have blinded, but blindness shall enlighten me. God hath not cast me off, but called me aside into the invisible world. There Jesus Christ is the only sun. Mercy is a sea of infinite sweetness for faith to bathe in. The promises are as green pastures of comfort: God himself is the dew that makes a spring of graces in the heart; heavenly truths are the firmament over our heads. The pure air is the Holy Spirit breathing in saints and ordinances. In this world the blind have a prospect, and may see the land afar off, which lieth beyond the line of time in another world. I may say it is good being here: I cannot see outward things, but the new creature is a better sight than all the world; I cannot read the letters in the Bible; but if I have the quickening Spirit, it is enough. The covenant may be felt in the heart; the promises may bud and blossom into graces, and notions may fire and be inflamed into holy love. The veil is upon my eyes, but my work is to rend off the veil of time from my heart, and look into eternity; to put

* This worthy gentleman, who lived in the seventeenth century, was the author of several judicious theological writings, which are deservedly prized.

back all creatures, and to have all in God, eyes and all; and this is the greatest possession. If I have all things in themselves, I have them but in finite sphere; but if I have them all in God, I have them eminently, and in a kind of infinity. In waiting, I wait upon the Lord, till he incline and give me eagles' wings of faith and love, to soar up to him. Near enough to him I cannot be! O that I were unearthed and unselfed, that my soul might be in perpetual ascensions to him, my love going out in raptures after him! O for the circumcision of the heart! If the film were off mine eyes, I should see the outward world; but if the flesh were off my heart, I should love the blessed God, which is infinitely better. Through grace, I hope to come to that region where God is all. In his light we shall see light, and in his love we shall be for ever inflamed to him. But I forget myself, and run out, but not beyond the pardon of my good friend.

"My kind salutes to you all; and begging all your prayers, I take leave, and subscribe myself your obliged friend and servant,

EDWARD POLHILL."

ANECDOTES.

A person in a very respectable station in life in this county (York), last week engaged to drink sixteen glasses of

spirits, or brandy and water, at one sitting, in consideration that his friend would pay for them. He drank nine or ten, and upon being questioned if he thought he could get through the whole, he wickedly replied, that he would, or he would go to hell; which words he had scarcely uttered before the messenger of death closed his mortal eyes in never-ending sleep.

An officer gave one of his soldiers leave to be drunk six weeks, in hope of curing him by satiety. He *was* drunk six weeks, but is so still, as often he can find opportunity. One vice may swallow up another; but no coroner in the province of ethics ever brought in his verdict when a vice died, that it was *felo de se*.—*Coxe's Post. Writings*, vol. iii. p. 11.

QUERIES.

SIR, *To the Editor.*

By inserting the following Queries in your valuable Magazine you will oblige a few constant readers. PRISCA.

1. Does God permit any thing to come to pass without his first designing it?

2. Is it proper to establish or encourage Females to hold Prayer-meetings among themselves exclusively; or is the practice subject to any scriptural exception?

POETRY.

MORNING.

I FEEL upon my brow the chilly damp
Of sickness, and my spirit faints beneath
Thy skinny arm, Consumption!—The small lamp
Of life is twinkling feebly to a close:
I'll forth and taste awhile the thousand sweets
Which Morning scatters on her fragrant breath.
Oh ye fresh dews that sparkle on the rose;
Ye tepid airs that wanton on its breast—
Ye streams, ye glens, ye mountains! sweet retreats!
Ye bring my frame no health, my soul no rest!
The sun uprises!—More I love that Sun,
Who shed its beams from Calvary, and bore
A ruined world (if willing) to the sky:
Who tastes that Sun's bright beams can never die!

Thornton.

T. T. CAMPBELL.

OBITUARY.

MRS. JANE PRESTON,

WALWORTH.

THIS truly excellent lady was born in London, April 17, 1742, and, after a life of exemplary usefulness, died on the 28th day of September 1823, in the 81st year of her age. The event of her death excited much interest in the minds of her fellow-worshippers, and particularly in the bosom of her Minister, (the Rev. Geo. Clayton) who, soon after the event, preached her funeral sermon, and drew a portrait of her distinguished virtues, which will long be remembered in a numerous circle of Christian friends.*

The text selected by the preacher, at the solicitation of surviving relatives, was peculiarly expressive of the feelings of the deceased. (Isa. lxx. 1.) "I am sought of them that asked not for me; I am found of them that sought me not." As Mrs. P. had not been favoured in early life with religious instruction and devout example, she always looked upon the words of the prophet as eminently realized in her conversion. Her first convictions of the importance of unseen things were received through the ministry of the Rev. Mr. Hart, a preacher of great respectability, who leaned rather to the hyper-Calvinistic view of Christian doctrine. Though she had only reached the age of twenty, the change which took place in her views and feelings subjected her to "the opposition, scorn, and unkindness of her most attached friends." They misconceived the real nature of her case, and, as is too common, attributed the symptoms of a renewed heart to motives the most unworthy. Her decision of character, however, never forsook her; and, united to an eminent measure of Christian prudence, it won for her the approbation of many who looked with no friendly eye on the change which she had undergone. She derived much spiritual profit successively from the ministry of Whitfield, Romaine, Cecil, Foster, Newton, Hill,

and we may add, Mr. George Clayton. Soon after entering on conjugal life, she was seized with a most distressing malady, which preyed upon her constitution for the space of nineteen years. But the affliction only tended to prepare her, "by the exercise of faith and patience, humility and prayer, and by a supply of the Spirit of Jesus Christ, for those scenes of sympathizing kindness and active benevolence, in which she was afterwards incessantly engaged." Her attachment to the peculiar doctrines of the gospel was strong and decided. "Her chosen motto" was, "We love Him, because he first loved us." The language of our devout poet she was accustomed to repeat with peculiar emotion.

"Jesus sought me when a stranger,
Wand'ring from the throne of God;
He, to rescue me from danger,
Interposed his precious blood."

Her humility was marked, and her views of Jesus Christ, as Mediator,—
"Immanuel, God with us," were remarkably clear and affecting. On his spotless righteousness she rested with implicit confidence, and gloried in it, as freely imputed to the believing and repenting sinner. Through every stage of her Christian experience she looked upon Christ as her *all*. She spoke in terms of great pity towards those who looked upon the Saviour as a created being. "How miserable," she exclaimed in her last illness, "should I *now* be, if my hope of salvation rested on a mere creature!"—

"So guilty, so helpless am I,
That I durst not confide in his blood,
Nor in his salvation rely,
Unless I were *sure* he is God!"

While her reliance on the atonement was firm and unshaken, she never failed to acknowledge the necessity of the Holy Spirit's operation, to enlighten, renew, and sanctify the heart. "She loved holiness, and was continually following after it. Unlike to many modern professors, she did not exalt the work of Christ *for* us, so as to overlook or depreciate the

* Mr. Clayton's brief Memorial is printed, and will be read with great interest.

work of Christ in us; and she would have spurned from her with indignation that *consolation* (however clothed in evangelical attire) which can live in the neighbourhood of ungoverned tempers, unmortified passions, uncontrolled appetites, worldly idolatries, and sensual indulgences.—Though no controversialist, she was armed at all points against the errors of the times.” She greatly bewailed “the inconsistencies of unsound professors;” nor could she conceive how “the grace of God, which bringeth salvation,” could be ever found in close connexion with the arts of deception, the dissipations of folly, the gains of dishonesty, or the unfaithful practices of a base weight and questionable morality. She had no idea that *that* could be a gracious heart in which grace did not “REIGN, through righteousness, unto eternal life.” In domestic life, she was truly a pattern. Her surviving husband could yet attest the influence which divine grace exerted, in her case, on all the social virtues. As a *mother*, she will long be remembered with the most affectionate endearment. Her children well remember “her early instructions, her fervent prayers, her gentle admonitions, her holy and edifying example.” As a *mistress*, she was prudent, kind, and firm; seldom did she part with her servants, and seldom did they serve her badly. As a *friend*, she was “courteous, affable, and kind to all; to the afflicted a sympathizing comforter, a tender counsellor, a teacher of patience and of hope; to the ungodly a preacher of righteousness; to the poor a compassionate friend.” In the religious and benevolent societies of the day, she felt a deep interest; and “when her activities were abridged, she called herself a Home Missionary, and gave herself to prayer for the extension of the Redeemer’s kingdom.” In her spirit she was most Catholic, and with certain preferences for the national Church, she could, and did, unite with Christians of the Dissenting order, in the observance of the most solemn ordinances. She loved the *House* of God, and frequented it with a regularity never, perhaps, exceeded! “In a word, she walked with God, and maintained a holy fellowship with him till the last hour of her life.”

Her last moments were most interesting and instructive. Mr. Geo. Clayton

had several interviews with her, in which she entered into details of Providence and expositions of the word of God truly remarkable. On one occasion she said, “All I want is, to be entirely passive and resigned.

‘Pleas’d with all the Lord provides,
Wean’d from every thing besides.’

To a friend who called upon her, shortly after the first attack of paralysis, she remarked, “How many were the mitigations of her affliction.” Her frame of mind was truly happy. She was earnest in recommending the word of God, declaring what consolation and refreshment she derived from it.—On occasion of another visit, paid by her minister, she mentioned that she was not without changes and fluctuations of feeling, observing, that she had of late experienced great deadness and darkness of mind, from an overwhelming view of her sinfulness. “Yet,” said she, “like poor Jonah, I will look again, toward thy holy temple.” “She was ever desirous of an interest in the prayers of the Church, and attached great value to them, renewing her request for them every Sabbath day, by a note sent into the pulpit. She loved the ministers of Christ with fervent affection, and sympathized in the privations and sorrows of those of them who are tried with poverty and slender means. To the annual collection, at Walworth, for the Congregational Fund, she was accustomed to contribute liberally; and anticipated its return for several weeks before it arrived. Shortly before her death, she put her contribution into the hand of Mr. Clayton, observing,—‘Take that for the poor ministers, for I may not live till the collection comes round again. I hope it will be a large one; for I do, from my heart, love and pity those dear afflicted servants of my Lord.’”

“On Wednesday, the 17th of September, 1823, a great change was perceived to take place in her; her medical friend, who was immediately sent for, confirmed the apprehension which had been awakened. She gradually grew weaker and weaker, till, without a struggle, or a groan, she fell asleep in Jesus. Her mind continued to the last. She observed, shortly before she expired, ‘Now I am really dying, the Lord will not leave me, he will strengthen me. Lord

Jesus, receive my spirit!" She then dwelt upon the word "Mercy"—"mercy"—"mercy;"—and with "mercy" sitting on her lips, and opening before her sight, in the bright perspective of immortality, she sighed, and yielded up her spirit."

JOHN HAMILTON, Esq.

Late of Acre-lane, Brixton; formerly of Sloane-street, Chelsea.

THE following is an extract from Mr. Morison's funeral sermon for the deceased.—Mr. John Hamilton was a native of the south of Scotland, and left the land of his fathers at a very early period of life. I have often heard him say, that though *his* was pre-eminently a religious country, he quitted it without one spark of the grace of God in his heart. On his arrival in the metropolis he lived as others around him did, without God and without hope in the world. Often did he speak, in moments of peculiar confidence, of the overwhelming temptations which beset a youth, without fixed religious principles and habits, in London. For a considerable period, (the number of years I know not,) he remained in a state of habitual unconcern about the state of his soul; never thinking at all of eternal realities, except forced on his attention by some awakening dispensation of divine Providence. After the lapse of some years, it pleased the Most High, who had thoughts of peace, and not of evil, concerning our departed friend, to place him under the energetic ministry of the Rev. C. De Coetlogon, late of the Lock Hospital; who was honoured, as an instrument, in turning him from darkness to light, and from the power of Satan unto God. His religious course began with awful forebodings of divine wrath. His soul was shaken to its very centre by the terrors of the Almighty; and sometimes he knew not how to support his anguish, or how to perform the duties of his lawful calling. That merciful Being, however, "who knoweth our frame, and remembereth that we are dust," was pleased so to order it, that this withering of spirit should not always continue. The word of salvation, from the lips of his servant, came as a message from the God of peace; so that the deceased was ena-

bled to say—"Return into thy rest, O my soul, for the Lord hath dealt bountifully with thee." I remember nothing more distinctly than to have heard my late friend dwell with peculiar emotion on the love of his first espousals. Though the dawning was obscure, the noontide was peculiarly glorious. Often did the deceased speak of the delight which he experienced in religious ordinances at this period; how eagerly he hastened to the house of God, to the habitations of the pious, and to the place of secret prayer.—He attributed much of the maturity of his subsequent knowledge to the unrivalled instructions of the late Rev. Thomas Scott, with whom he was intimately acquainted, and for whom, till his dying day, he cherished a profound Christian veneration. Of late years Mr. Hamilton cast in his lot among Dissenters under my own ministry, without, however, laying aside one particle of that charity which led him ever to pray—"Grace, mercy and peace be multiplied unto all them that love the Lord Jesus Christ in sincerity." He never would have his children baptized by the forms of the Church of England, even when in it; and I am happy to mention, to the eternal honour of Mr. Scott, that he was so liberal as not to refuse to baptize the children of our departed friend in his own habitation, and according to his own views and feelings.

For the last two years the health of the deceased greatly declined. Enjoying every outward comfort in the society of a beloved daughter and son, his muscular strength, nevertheless, forsook him, and his former vigorous appearance was completely changed. To debility, active disease soon after succeeded, when at last the vital parts began to sympathize with the outworks of the system, and a pulmonary affection terminated the scene. He fell asleep in Jesus, on the 10th of April, 1824, after a severe, but I doubt not *triumphant* struggle.—If I am to touch on his dying experience, I must tell you, that it proclaims the arousing fact, that it is no easy thing to die. Though his reliance on the Saviour was most simple and cordial, yet he was a stranger to "the full assurance of hope." As a sinner, he was willing to lie quiescent and submissive at the Saviour's feet; but beyond this he seemed unable to advance. Such were

his views of that holy law which we have been this evening considering,* that he found it difficult, with all his ideas of his own contrariety to its spiritual precepts, to take home to his bosom the hopes of the Gospel. But what trembling sinner ever perished at the footstool of divine mercy? Assurance is a most enviable privilege, but who shall pronounce it to be necessary [to salvation? "I see," said the deceased to me the day before his dissolution, "I see all the terrors of the law pointing at me as a sinner, and where can I look but to Christ;—and what does Christ say—'Look unto me and be ye saved, all ye ends of the earth; for I am God, and besides me there is none else.'"

If I ventured to sketch the character of the deceased, I should say something like the following:—*He was a sincere lover of unadulterated truth.* He had examined his Bible for himself, and, in the labours of some of the most eminent divines of the age, had enjoyed the best means of coming to a right understanding of it; nor were his opportunities lost upon him, for, though a plain man, he understood the Scriptures well, and could not by any of the apostles of error, on the one side or on the other, have been alienated from "the sincere milk of the word." He loved the pure truth of God, and listened to it with more than common relish.

He was a sincere lover of Christian ordinances. Witness, ye silent walls, how he rejoiced when it was said unto him, "Go up to the house of the Lord." It was not a slight head-ach, or a few drops of summer rain, or an obtrusive call from some worldly acquaintance, or a fit of indolence on a Sabbath morning, that would have kept him from his accustomed pew; nor would the attractions of some popular preacher have tempted him to desolate or depress the heart of his regular instructor. He thought very lightly, and I believe with much justice, of a large portion of the gossiping religion of the day. And who ever saw him absent, except from necessity, from the prayer meeting? Ah, my brethren, the atmosphere of a prayer meeting does not suit many self-important professors; but it is the very soul and life of genuine piety. I know but little of this congre-

gation,* but I will venture to say, from a long acquaintance with the deceased, that no man among you was more regular at the prayer meeting than he. O ye who are lukewarm, and neither cold nor hot, who cause your minister's hands to hang down, learn to imitate the deceased.

He was a sincere lover of unbending integrity. Nothing could induce him to swerve from what he conceived to be the path of duty. Of him it might be said, "he was a just man, and one that feared God." No one ever knew Mr. H. without being disposed to pronounce him an *honest man*. He was trusted, even by public bodies, with the most implicit confidence, and never was any reason for the withdrawal of confidence discovered. It mattered not with whom the deceased was surrounded; on all occasions he felt himself bound to the honest expression of his opinions. His good wishes could not be purchased, nor could he be tempted to barter the character of a friend. He was a strict observer of his word, and hated, with intense abhorrence, dissimulation and falsehood in others.—It happened to our departed friend, as it has often done to others,—his greatest *failings* lay very near to his most distinguished excellencies. His great firmness not infrequently betrayed him into acts of obstinacy and unguarded temper; but who is without his defects? Never did penitent more humbly confess his sins than he. And I doubt not there was more of Christian virtue in the struggle to subdue himself than the censorious would be prepared to admit.

Finally, he was a sincere lover of all good men. His charity was wide and expansive as the church of Christ. He knew nothing of the *esprit de corps* of a party. Faithful to his convictions in all minor matters, he loved with a pure heart fervently the whole household of faith. Churchman or Dissenter was alike welcome to him, provided he loved the Lord Jesus Christ; and without this, he thought little of even *Orthodoxy* itself. He is not now I am persuaded regretting this view of things. He now sees what he in a measure saw even while here below, "that circumcision availeth nothing, nor uncircumcision, but faith which worketh by love."†

* Mr. Morison's text was 1 Cor. xv. 56.

† Rev. J. Davies, of Brixton.

REVIEW OF RELIGIOUS PUBLICATIONS.

Bibliotheca Biblica: a select List of Books on Sacred Literature; with Notices Biographical, Critical, and Bibliographical. By *William Orme*, Author of "Memoirs of John Owen, D.D." 8vo. 12s. Longman & Co.

WE agree with Mr. Orme, that a work answering in all respects to the professed design of the *Bibliotheca Biblica*, was "a desideratum in British literature." A very novice in the study of books must have felt himself, in many instances, without any satisfactory clew to the writings of men eminent alike for their learning and theological acumen. The self-taught divine, in particular, has felt this inconvenience; whilst the man of slender means, but of studious habits, has mourned over it as a distinguished calamity in the republic of letters. What can have occasioned such a dearth of books in this particular department of sacred literature? It cannot surely have arisen from the want of men sufficiently qualified to supply them. Were not the theologians of the sixteenth and seventeenth centuries, gifted as they were in almost all kinds of knowledge, capable of filling up this chasm in the libraries of the learned? And if they were competent to the task, what hindered them from its performance? That they did not multiply such works can scarcely be placed to the score of diffidence; for it would be easy to show, that some of the most distinguished of them had ventured upon labours of much weightier responsibility. Perhaps the simplest view of this question is, to consider books of the kind before us as mainly produced by the general diffusion of religious truth. In an age when theological studies were looked upon, too generally, as the legal monopoly of the schools, it was not likely that any powerful effort should be made to unfold to the vulgar mind the various sources of biblical knowledge. On the one hand, there was but a slender demand for this species of literature; and, on the other, there was but little inclination to supply it. But, as truth prevails, and the spirit of free inquiry obtains, books, on the plan of the "*Bibliotheca*," will be written in abundance, and read with a degree of interest proportioned to their respective merits. At the same time we cannot conceal our impression of the high responsibility con-

nected with the production of such works. If the *anonymous* reviewer of a single publication should look well to his qualifications, and guard against any statement which might, in any degree, mislead the public mind; surely the writer of a *Bibliotheca* ought not to venture upon his perilous task without weighing, "in an even balance," the aggregate properties of mind which fit him for its successful discharge. The man who marches, with majestic step, through the whole range of sacred criticism, and who takes upon himself to pronounce a decided opinion upon the writings of men, great and small, in this most intricate department of biblical literature, should be in knowledge, in learning, in discriminating wisdom, in devoutness of heart, and in Christian candour, an individual of no ordinary attainments. At the same time, so little has been attempted in this particular way, that any one *substantially* qualified to do justice to the undertaking, ought to be welcomed into the field with an expression of gratitude proportioned, in some measure, to the labour and difficulty which such an enterprise necessarily involves.

Without any wish to eulogise the learned biographer of Dr. Owen, we think it but justice to say of his *Bibliotheca*, that it contains more excellencies and fewer defects than could have been expected in a work embracing so much, and executed with but little of that assistance from preceding writers which the worthy author might have been able to command in almost any other department of literature. Mr. O.'s reading is both extensive and diversified, and his judgment of men and books, upon the whole, enlightened and correct. Where he differs from received opinions, he assigns a substantial reason, and uniformly aims at rendering his labours as available as possible to the conscientious student of the sacred volume. We think some few authors are introduced into Mr. O.'s pages who scarcely deserved a place in them; while others again are excluded whose names would have done honour to the most learned production of the kind. Although we have not the slightest suspicion of Mr. Orme's impartiality, yet there are instances in his volume, which, in certain circles, could not fail to draw down upon him a charge of this painful nature. It will be asked, for

example, why is not Dr. Chalmers' piece "on the Evidence of the Christian Revelation" introduced? Mr. Orme may reply, because it is not, strictly speaking, a work on biblical criticism; but in vain will this be urged, when the modern works of Haldane and Erskine are favourably presented in the work before us to the notice of the public. Mr. O., in a second edition, ought either to enlarge or to diminish his list; the former we would certainly recommend.

But why venture to point out defects, where there is so much real and substantial excellence? We should not have done so but with a view to render our notice of Mr. O.'s work the more valuable, because strictly impartial. We cannot doubt for a moment the success of this laborious undertaking—an undertaking the very best of its kind—and creditable alike to the learning, research, and unaffected candour of its author. The type, paper, and press-work of Mr. O.'s Bibliotheca are truly elegant; and the accuracy of style, and ease of composition, in the highest degree commendable.

Letters chiefly Practical and Consolatory: designed to illustrate the Nature and tendency of the Gospel. By David Russell, Minister of the Gospel, Dundee. Vol. II. Second edition. 4s. 6d. Edinburgh: Waugh & Innes. London: Ogle.

MR. RUSSELL is one of the few theological writers whose labours will go down to posterity. We had occasion to notice his first volume of *Letters in terms of commendation*, and justice compels us to pronounce the present one equally worthy of its author, and deserving the attention of the public. Mr. Russell is by no means an every-day man. Determined to think for himself, his sentiments, his style of writing, his arrangement, are all his own. His theology is profound, without being, in the slightest degree, technical; acute, without the airs of criticism; warm and affectionate, without any thing of unhalloved enthusiasm; and abundantly argumentative, without a morsel of dryness or insipidity. Although Mr. R.'s views of divine truth harmonize with the sentiments of Calvinistic divines in general, we are disposed to look upon him as belonging to a particular school, which, for the want of a more appropriate name, we would denominate, *the school of reformed Sandemanianism*. Without any thing of Sandeman's bitter and proscriptive spirit, and without any of his unmeaning cruelties on the subject of divine influence,

Mr. R. has drank deeply at the fountain of his theology, and, by the effort of a mind strong and vigorous as his own, has extracted its pernicious qualities, and bequeathed it as an inestimable blessing to the devout lovers of biblical science. Mr. R. writes with as much perspicuity as Sandeman, but with a great deal more fervour and devotion. Equally opposed to the self-righteous pretensions of the human heart, he speaks not of them, as Mr. S. did, as if they were the only evidences of an apostate state. If he points out errors, or ventures to rebuke ancient prejudices, it is never in the angry spirit of an official polemic, but in that gentle, persuasive, enlightened temper, which only the love of truth, the love of Christ, and the love of souls can inspire. In all that Mr. R. writes, there is a considerable share of originality, but never the affectation of it. Though evidently possessed of all the substantial qualities of a judicious and effective critic, he rarely obtrudes his critical apparatus, and never seeks to place himself at a forbidding distance from the plain and unlettered student of the Bible. In short, Mr. R.'s learning is never introduced to exhibit himself, but only to illustrate, and to render palpable to the meaneast capacity, the sublimest doctrines of the word of God.

The volume before us, which we are happy to find has reached a second edition, consists of fifteen letters, or rather essays, on the following momentous topics: "Hints on the proper method of instructing Inquirers—The same subject continued—On Justification—On Faith as the medium of Justification—On the gracious and consolatory Nature of the Gospel—The same subject continued—General Remarks on Renovation of Character—Practical Reflections on the Necessity of Faith, and of the work of the Spirit—On the connexion between Faith and Renovation of Character—Thoughts on the Reasoning of James on the Justification of Abraham—On the manner in which the Scriptures introduce the Divine Purposes—On the maintenance of Christian Confidence—On the Lord's Supper—On the contemplation of the Heavenly Temple—On the Heavenly Sabbath."

In the letter which relates to the necessity of faith, and the work of the spirit, Mr. R. has embodied a large portion of invaluable matter.

"Nothing," says he, "is taught by the Spirit of God, but what the Scriptures already contain, and what we should see there without his special influence, were we not depraved in heart, and hostile to the pure and humbling doctrines of the

cross. Holy creatures instantly receive and act upon whatever God is pleased to reveal to them; and therefore the necessity of the special influences of heaven, in order to the right perception of the gospel, does not arise from any deficiency in its evidence, or from any obscurity in its statements, but entirely from the depravity of the human heart. John iii. 19. The want of a holy inclination cannot excuse unbelief, for in the want of this inclination the radical evil consists. If inclination were the rule of duty, it would follow that the more a man is disinclined to it, the less is his obligation to perform it. This would destroy every idea of sin, for men always perform as much service as they are inclined to; and if no more can be required, they of course have not sinned. Now, if they have not sinned, there can be no necessity for an atonement, and the assistance of the Spirit is unnecessary likewise, since, without his special aid, men will do all they are inclined to do, and if nothing more be required, why give the Spirit to produce it? Does not this notion, then, sap the foundation both of the law and the gospel?"—pp. 221 and 222. Again, Mr. R. observes, "We should beware, on the one hand, of the error of those who deny an obligation to believe where there is no will to do so, and on the other, that of those who maintain that divine influence upon the mind is necessary to render a man accountable for his unbelief. These extremes, it will be seen, meet in a very remarkable manner, and both charge the guilt of unbelief and sin upon God. To advert for a moment to the former, it is true, that, in point of fact, no sinner will believe till his heart is changed; but this does not affect the argument, for the question is not, whether man *will* believe and obey, but whether he *could* if he were inclined to do so; and, of course, whether his unbelief is criminal or not. It is to no purpose to say, that as man has no inclination to use his natural faculties in this way, it comes to the same thing as if he had no physical power, for there is an essential difference between the character of a servant who would do a piece of service if he *could*, and that of one who could do it if he *would*, but yet does it not. It is the fact, that the latter is the case with mankind, that will strike unbelievers speechless at the bar of judgment. With regard to the latter error, it is more specious in appearance, but more inconsistent than the former. It allows that man is depraved, and destitute of all moral power to obey, but affirms that divine grace imparts to him a sufficiency of

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moral power to render him accountable, and the fit subject of rewards and punishments. But if this grace be the ground of accountability, then without it they cannot be guilty; and, if not guilty, what need have they of the grace of God to save them? According to this, grace, instead of being favour to the unworthy, is rather an act of equity to the unfortunate. The depravity of man is by this made at once the cause and the effect of the grace of God. This error would be utterly exploded, did men consider the proper grounds of accountability, and the difference between natural and moral power. It ought never to be forgotten, then, that the disposition produced by the Spirit of God is nothing more than every rational creature ought at all times to possess; for it must always be our present duty to love God supremely, to receive what he declares, and to obey what he commands."—pp. 223, 224, and 225.

This is what we call masculine divinity, presented in a garb truly befitting the dignity of the subject. A few such writers as Mr. Russell would raise the tone of thinking in all our theological circles. We could wish to see the plan of these Letters somewhat improved. They ought either to possess more of the form of epistolary correspondence, or, if this were unanswerable to the design of their author, they ought to exhibit a greater share of analysis, and of that style of composition which obtains in our best written essays. But whether Mr. R. agrees with us in these remarks or not, we shall always rank the volumes in question with the very first productions of their kind.

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*Sermons by the late Rev. James Richard Vernon, Assistant Preacher at St. Paul, Covent-garden, and Evening Lecturer of St. Mary-le-Bow, Cheap-side. 8vo. 10s. 6d. C. & J. Rivington.*

A YOUNG minister of distinguished promise, cut off in the prime of life, and in the midst of usefulness, is an object of tender and melancholy interest. We confess, when the volume before us was put into our hands, an involuntary tear started from our eyes, while we called to remembrance how recently we had seen the excellent author performing, with pious zeal, the functions of his sacred office. We may confidently assert, that the Church of England has sustained a heavy loss by the death of Mr. Vernon, who seemed to bid fair for becoming one of her brightest ornaments. The circle in which he spent the days of his boyhood was equally favourable to the right formation of his in-

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tellectual and religious character;\* his education had been conducted on the most unexceptionable plan; and the grace of God had imparted a finish to the whole, which neither parts, nor learning, nor eloquence could have conferred. Mr. Vernon commenced his ministry at Earl Stonham, Suffolk; from thence he removed to Little Chelsea, where he became assistant to the lamented Secretary of the British and Foreign Bible Society; after continuing for twelve months in this situation, he was appointed morning preacher at St. Paul, Covent-garden, where he laboured with much acceptance in connexion with the worthy rector, the Rev. Dr. Randolph, for upwards of two years; until, early in the spring of 1823, he was seized with symptoms of a pulmonary kind, which soon annihilated all hope of his recovery. In possession of that hope, which nothing but the gospel can authorize, and only the Divine Spirit can inspire, he breathed his last on the 12th of January, 1824.

The volume before us has been selected by a surviving brother from the manuscripts of the deceased. It is dedicated to the Rev. Dr. Randolph, and the parishioners of Covent-garden. The profits of the work (should any result from the sale) are to be devoted to the funds of the charity-schools belonging to the parish in which the author exercised his ministry. The whole of the discourses (twenty-two in number) are very creditable to the judgment, piety, and fidelity of our departed friend. Had he lived to attain a more enlarged acquaintance with divine truth, he would doubtless have given greater prominence to the distinguishing peculiarities of the gospel, as well as exhibited them in a style of language more simple and experimental. But we have no disposition to indulge the spirit of fastidious criticism, especially in a case where there is so little room for its exercise, and where the sacredness of the tomb might seem to forbid even its legitimate efforts.

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Eleazar: an interesting Narrative of one of the Jewish Converts on the Day of Pentecost, supposed to be related by himself. By *Thomas Bingham*, Author of "W. Churchman," &c. sm. 8vo. 4s. Westley.

If we mistake not, the very name of Jerusalem awakens emotions of lively

interest in every truly pious mind. Long may it be ere a cold indifference shall deprive us of the charm connected with the remembrance of Zion. On the contrary, with an entire exemption from the guilt and folly of superstition, may we often visit, in imagination at least, the land which can really and emphatically boast the presence of the divinity, display the scenes of prophecy, and conduct us to the spot bedewed with the blood of our Redeemer, and of some of his most illustrious disciples!

Influenced by these feelings, we are led to notice *Eleazar*, which, having scripture in all its amplitude for a foundation, with due regard to historical accuracy, renders service to religion, by embodying the essential truths of Christianity in a simple and interesting form. It is but just to add, probability is kept in view throughout the piece, and consistency in the principal and subordinate characters well sustained; nor can we withhold commendation from the worthy author's ingenuity in connecting the various parts of his narrative, so as to constitute a harmony and paraphrase of apostolic faith and doctrine at the most splendid and extraordinary era of gospel history.

We might possibly prefer a more frequent allusion to the scenery of Palestine, and the manners, customs, and actual condition of the Jews at the period described, than the volume contains, were it not that this would increase its size, and might limit its circulation by enhancing its present moderate price. Suitable illustrations of this kind, however, are not wanting; and could we cite a passage which strikes us as peculiarly touching and impressive, the last moments of *Nirza* would merit that distinction.

On the whole, the rich exhibition of evangelical sentiment that pervades the production of the author's pen, and the affectionate solicitude which he manifests for the salvation of souls, constitute its best claims to acceptance with our readers; so that we cannot but devoutly hope, it may be extensively employed by the great head of the church, amongst the various means of effecting the purposes of his grace.

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*Emancipation; or Practical Advice to British Slave-holders: with suggestions for the General Improvement of West India Affairs.* By *T. S. Winn*, formerly resident in the West Indies. Philips.

*A Sermon on Slavery; preached at Kettering, by John Keen Hall, M.A.* 1s. 6d. Hamilton.

\* Mr. Vernon was brought up with his uncle, under the ministry of the Rev. Dr. Waugh.

*Immediate, not Gradual Abolition; or an Inquiry into the shortest, safest, and most effectual means of getting rid of West Indian Slavery.* Hatchard.

REMONSTRANCES against Slavery have long lost the interest of novelty: emancipation has, almost, become a hackneyed theme. We are, therefore, in danger, if not of forgetting, yet of ceasing to feel, that 800,000 of our fellow-men continue to suffer in our West India possessions the horrors and degradations of bondage. The late lamentable occurrences in Demerara and some of the neighbouring colonies will, we hope, reanimate the sympathies of *many*, and convince *some*, that it is Britain's true interest, as well as her duty, "to let the oppressed go free, and to break every yoke" in her trans-atlantic dominions. Mr. Winn remarks in his preface, that "Mr. Wilberforce and others have appealed to the religion, justice, and humanity of slave-holders," but that his publication is addressed chiefly to their sense of worldly *interest*. Without vouching for the correctness of *all* his observations, we can say that those who will take the trouble to follow Mr. W. through his somewhat prolix details, will find good reason to conclude with him, that "even if slavery could be continued with safety and certainty, it would not prove so beneficial to the slave-holders themselves as gradually and prudently abolishing slavery, hiring and paying the negroes and people of colour for their voluntary services, and thus making them the free labouring peasantry, mechanics, servants, &c. of the country."

To our readers in general we cordially recommend Mr. Hall's truly elegant and masterly discourse. In discussing this subject, Mr. H. endeavours to illustrate and support the following propositions: "That slavery admits of no scriptural defence;—That it is in its nature and tendency repugnant to Christianity;—and, That it is therefore our duty zealously to promote every judicious measure which may lead to its early and complete abolition."

Among the many eloquent passages which this sermon contains, we select only the following: "It is difficult to say which is more cruel, to enslave the mind as well as the body; or, by the aid of instruction, to emancipate the former while the latter remains in bondage.—Wretched indeed must be that estate in which mental imbecility and ignorance can possibly be, in any sense, blessings; but yet vigour and knowledge must augment the misery of slaves. What would be the reflections; what the agonies of one of these ill-treated men, if endowed

with a powerful and enlightened mind! How desolate would he feel himself to be amid the wide creation, in all which he could find nothing that he could appropriate! These, the bounties of nature, he would say, which seem as if spread forth for free and universal participation, are not mine. The fruits of the earth in all their abundance and profuse variety;—the sun, the moon, and the stars;—nay, the very air itself, that sports and plays at liberty, are not for me;—they are enjoyed but at my master's pleasure. He can feed me on the coarsest and most scanty food; he can bind my limbs, and lock me in the dark and noisome dungeon. That hovel in which I lie, and these poor tatters which I wear, are his. Nay, the dear partner of my toil, to whom I have plighted my vows, may receive insult and injury, which, though I witness, I cannot redress; or she may be riven from my side, and torn from our infants; be subjected to brutal desire, or sold, to lament and to labour in a distant plantation! And are innocent men to be plunged into this abyss of woes by those who bear the Christian name, and who pretend to reverence the Scriptures?" pp. 40, 41.

The author of the "Inquiry into the shortest, safest, and most effectual means of getting rid of West Indian Slavery," is a *spirited* advocate for *immediate* emancipation, as being "more wise and rational; more politic and safe; as well as more just and humane, than gradual emancipation." The means she proposes (for the writer is a female) is "Abstinence from the use of West Indian productions;" or the "substitution of East India for West India sugar." Of the efficacy and propriety of these means we are not so confident as the author of the "Inquiry" would have us to be. Our hopes of a *safe*, and also *speedy* emancipation, are founded chiefly on Missionary exertions. Let these be redoubled; let all the negroes be instructed, and then the transition from slavery to freedom will at once be made without even the fear of danger. May we soon hear the angel of liberty proclaiming, "Slavery is no more;" then shall the song of "peace and good-will" be heard from the "islands of the sea!"

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Part I. of a Daily Expositor of the New Testament: in which the Text is divided into Sections, with a Practical Exposition, especially intended as Morning and Evening portions for pious Families and private Christians. By Thomas Keyworth, one of the authors of "Principia Hebraica." 2s. 6d. each Part. R. Baynes.

EVERY enlightened attempt to draw down the attention of mankind on the living oracles, ought to realize the prompt and grateful sanction of the Christian public. Whilst the opponents of revelation are exerting every nerve in the propagation of their destructive tenets, it is highly satisfactory to witness, amongst the friends of truth, a zeal and a determination proportioned, in some measure, to the exigencies of the times. Expositions of the sacred Scriptures cannot be too much multiplied, provided their authors are wise, and holy, and evangelical men. We are highly gratified to find, that the poor and the unlettered are not neglected by the commentators of the day. It is, indeed, desirable to possess, in every age, a goodly number of biblical critics; but this is not sufficient; there must be men to watch over the interests of the less intelligent portions of the community, and to expound the scriptures to them on a plan divested of all literary perplexities.

Mr. Keyworth's "Daily Expositor," as far as we have been able to give it an impartial perusal, has much to recommend it. It is sound in doctrine, and decidedly practical in the manner of enforcing it. Mr. Scott's commentary is evidently the text book, although the author evinces a commendable diligence in the adoption of his own arrangement and phraseology. The most valuable feature of this Exposition, is its distribution into sections of appropriate length, for the morning and evening use of families. Here we think Mr. K. has shown considerable judgment, and we doubt not this part of his labour will be highly acceptable to the public. The printing and paper are both excellent, and, as the market goes, the price is by no means unreasonable, although we should like to see all such books sold at the lowest possible rate.

Mr. Keyworth is doing a good work; let him beware of sloth and inaccuracy, or of thinking that the task he has undertaken is an easy one, and he may fully calculate on our friendly support.

A Second Volume of Sermons on Various Subjects. By John Styles, D.D. 12s. 6d. Westley.

THE publication of a volume of sermons is a serious and interesting undertaking. It should not, therefore, be attempted on slight grounds—with raw materials—with slender abilities—with an imagination without judgment—in one word, with the common-place furniture of

ordinary minds. We of course except sermons for parochial and village uses. Let them be plain, popular, and impressive, and their end will be answered: they will soon find their level in society, and, under the divine favour, they will confer important benefits on the middle and lower classes. "But surely it would not be *unlawful*," says an able cotemporary, "to attempt a higher strain. We know of no reason why this alone of all species of authorship, should be deemed an unhallowed exercise of the highest powers of the mind. When so many are writing for the many, it might at least be advisable that some who are competent should write for the few. The experiment is worth making. Sermons are read very extensively; and they would be read more if their authorship were more on a par with that of other branches of literature."

This opinion meets with our entire concurrence; and Dr. S. has furnished us with a happy illustration. And though we have been too long in passing our verdict in the present instance, we do not hesitate to pronounce a most favourable one. This volume is an experiment of this sort. It displays no ordinary gifts and attainments. It particularly addresses the *few*, without neglecting the *many*. Taken as a whole, the volume is dignified, argumentative and eloquent. It contains twelve sermons on the following subjects: The Grain of Mustard Seed—Love to Zion the source of Prosperity—Ancient Zion and London compared—The Duties of Christians to the Holy Spirit—The Truth and Importance of Christianity—The Duty of receiving Christian Pastors—The Temptations of the Pastoral office—The Saviour's valedictory Address to his Disciples—A Universal Providence—On the Death of Napoleon—The Deceitfulness of the Heart—The Temptations of a Watering-place.

We might enlarge our observations; might point out many excellencies, and quote many manly, glowing passages; but though unknown and unbiassed in our judgment, we forbear, because of Dr. Styles' connexion with our work. But we may just faithfully hint, that *shorter* sermons would suit the prevailing taste better, and perhaps do the general, we should say the *superficial* reader, more good; at least he might feel more interested. We fear that there are but few genuine admirers of long sermons; yet the few who can do so, will find an abundant compensation in perusing the volume, which we now confidently consign over to public attention and support.

Youth Warned; a Sermon preached in Carr's-lane Meeting-house, on Sunday Even. Jan. 4, 1824, and addressed particularly to Young Men. By J. A. James. Also, by the same author, *The Scoffer Admonished*; being the substance of two Sermons preached in Carr's-lane Meeting-house, July 18th and Aug. 1, 1824. 6d. each. Westley.

THESE Discourses are most eminently calculated to awaken devout reflection in the minds of the careless and profane. As specimens of faithful dealing with the human conscience, we have seen nothing to surpass them. They may be ranked with "Baxter's Call," and "Alleine's Alarm," and we sincerely hope they may be rendered equally useful. Mr. James is entitled to the highest commendation for adapting his ministrations to the circumstances of the age. He is evidently no indifferent spectator "of the signs of the times." Tenderly alive to the dangers connected with infidelity and licentiousness, and deeply convinced of their alarming sway at the present crisis, Mr. James, with the appropriate zeal of a minister of Christ, enters the field of honourable contest, and opens the battery of scriptural argument and rebuke upon these twin-enemies of human happiness. As delivered from the pulpit, the sermons before us must have possessed resistless charms; and we doubt not they will be read by thousands, from the press, with delight and profit. The FIRST DISCOURSE is founded on Eccles. xi. 9; and its whole force is directed against the sin of youthful impurity, as influencing every pursuit; as giving a tone to the entire conversation; as directing the choice of companions; and as polluting every recreation and amusement. The young are admonished, with unrivalled pathos, to reflect upon the *certainty* of judgment; upon the *personality* of judgment; upon the *strictness* and *impartiality* of judgment; upon the *consequences* of judgment; and upon the *nearness* of judgment. In conclusion, the preacher addresses three distinct classes; first, those young men *who are living in the fear of God*, and walking in the way of true godliness; secondly, those who are *moral but not pious*; and, thirdly, those whose character has been described, and whose sin has been reproved in the foregoing discourse: the whole is a masterly production, singularly fitted to illuminate and impress.

The SECOND DISCOURSE is, if possible, superior to the first. Its vivid appeal to the convictions of the judgment, and to the feelings of the heart, entitle it to pre-eminent praise. Founded

on 2 Pet. iii. 3, it depicts the prevailing sin of the age, and shows, that from the spirit of *scoffing* a host of evils must necessarily spring. The author proposes, FIRST, to give a representation of the nature of the vice itself, and to trace it through its various forms and modes of operation. SECONDLY, to consider its causes; viz. pride; prevailing and indecent levity of mind; silly affectation of novelty, combined with a wish to be thought superior to the horrors of superstition; the power of fashion, and the contagion of evil company; inability to attack religion in any other way; and finally, men's "walking after their own lusts." THIRDLY, to exhibit its characters—as irrational; as rude and uncivil; as cruel and inhuman; as hardening; as impious beyond description; and as contagious and injurious. FOURTHLY, to consider its Punishment.—There is eloquence in almost every page of this sermon.—We select the following paragraph from page 12, as peculiarly applicable to the times. Speaking of the attacks made on spiritual religion and spiritual professors, Mr. James thus expresses himself.

"Has not every one, who even in the present age dares to be in earnest about religion, subjected himself to attacks of this kind? Has not the term *saint*, that highest appellation which can be given to man or angel, which is in fact a derivative from one of the attributes of Deity, and a faint echo of the song of the cherubim and seraphim, who continually do cry, Holy, holy, holy Lord God Almighty! has not, I say, this term been bandied about society as a term of reproach? And have not the *saints*, as they are sneeringly called, been held up to ridicule from the highest seats in the legislature, down to the lowest benches in the alehouse? Have not senators themselves stooped so low, even amidst the dignity of national debate, as to spoil the effect of the thunders of their eloquence by reverberating the low jokes of the drunkard's song? Holy Lord God Almighty! What infatuation has come upon the enemies of religion, that abandoning the names of reproach invented by men, they should at length have selected one, consecrated by every page of revelation, applied to every angel in glory, and employed by those who adore at thy footstool, as expressive of all that is glorious in Deity! What blindness has fallen upon their understanding, that they can find no term less pure, less august, and less honourable, to affix as a brand upon the character of a good man! What perverseness and confusion of judgment, that they should have been thus led to utter the greatest compliment when they in-

tended only to hiss the greatest contempt; and in their bewildered folly, to pronounce, as by anticipation, the eulogium which shall fall from thy lips at the last day, when thou shalt say, 'Gather my saints to me, who have made a covenant with me by sacrifice.' Mistaken men! learn first the meaning of the term, before ye employ it as a word of reproach; and ye objects of their scorn, be it your ambition to deserve the appellation, and your honour to bear it without a blush before the world."

We intreat the wealthy to purchase this sermon, and to distribute it gratuitously.

The Divine Presence in the Gloomy Vale; a Funeral Sermon preached at Patricraft Chapel, May 9, 1824, for Thomas William Creighton, aged 10 years; and at New Windsor Chapel, May 23, 1824, for Drinave, from Madagascar, aged 15 years. By John Clunie, LL.D. Principal of Leaf Square Grammar-school, Manchester. W. Baynes.

THE words of the text on which this discourse is founded, Psal. xliii. 4, "Yea, though I walk," &c. were mentioned by little Creighton, who one day returning from his amusements, asked his father what they meant; and when they were explained to him, he desired his father to preach a sermon from them; and he ever afterwards called them *his text*; little imagining that they would soon become that of his funeral sermon: Drinave, his school-fellow, though delicate, was very anxious to be present, and was permitted to ride to the place to hear it. The subject appeared to make a deep impression on his mind, and the whole psalm became his delight during his illness. It is remarkable, that on that day fortnight Dr. C. preached Drinave's funeral sermon from the same text.

The preacher from these words, considers, 1. The solemn scene here represented; 2. The delightful confidence expressed; and, 3. The substantial basis on which this confidence rests. This serious, affectionate, evangelical discourse, enforced by the remarkable incidents which occasioned it, will, we trust, be useful far beyond the limits of the places, or neighbourhood of the places, where it was delivered. See *Missionary Chron.* p. 505.

LITERARY NOTICES.

*In the Press, and speedily will be published—*A Vindication of those Citizens of Geneva, and other Persons, who have exerted themselves for the Revival of Scriptural Religion in that City, in Reply to the Representations of M. Chenevière and Robert Bakewell, Esq. In Six Letters to the Editor of the *Monthly Repository*. By John Pye Smith, D.D.

Also, *in the Press*—1. The Mirvan Family; or Christian Principles developed in Early Life.—2. Part III. of Sermons and Plans of Sermons. By the late Rev. J. Benson.—3. The Fourth Volume of Grant's History of the English Church and Sects, bringing down the narrative to 1810.—4. The Second volume of Lectures on Popery. By the Rev. J.S. Sergrove, LL.B.—5. My Children's Diary; or the Moral of the Passing Hour: a Tale for Young Persons. With the Almanacs, Nov. 22, will be published, price 6s. 6d. Time's Telescope for 1825, with an Essay on Poetry, and two Original Poems.—Also, the Evangelical Diary for 1825.

SELECT LIST.

Lectures on the History of Jesus Christ. By J. Bennett, Rotherham. 3 vols. 8vo.

The Moral Government of God Vindicated, in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt.

A Dissertation, intended to Explain, Establish, and Vindicate the Doctrine of Election. By W. Hamilton, D.D. Strathbane. 12mo. 3s. 6d.

Solid Resources for Old Age. By the Author of "Choice Pleasures for Youth." 12mo. 3s. 6d.

A Whisper to a Newly-married Pair. By a Widowed Wife. 12mo. 3s. 6d.

The Life and Diary of Lieut. Col. John Blackader, of the Cameronian Regiment, who served under King William and the D. of Marlborough, in the Wars of Flanders and Germany, and afterwards in Scotland, during the Rebellion of 1715. By Andrew Crichton, author of the "Memoirs of the Rev. John Blackader." In one vol. large 12mo. with an elegant Portrait. 7s. 6d.

A Memoir of the Life and Ministry of Mr. Wm. Bramwell, lately an Itinerant Methodist preacher, with Extracts from his Correspondence. By J. Sigston, Leeds. To which is added, Mr. B.'s Character, by Mr. J. Wood and others. 2 vols. 12mo. each 4s. 6d.

The Works of Samuel Stennett, D.D. now first collected into a body, with some account of his Life and Writings. By W. Jones. 3 vols. 8vo. 11. 4s.

The Minister's Last Appeal to his People: a Farewell Sermon, preached in the Parish Church of Louth, Sept. 12. By the Rev. R. Milne. 8vo. 1s.

For Students.—Harding's Stenography, including a new System. By the late eminent W. Blair, Esq. 3s.

Morning Meditations; or Reflections on various Passages of Scripture, and Scriptural Poetry. By the Author of "The Retrospect." 12mo. 4s.

The Ocean Spiritually Reviewed, and compared to passing Scenes on the Land, with various Anecdotes and Reflections. 3d edition. 12mo. 5s.

Nouveaux Cantiques Chrétiens pour les Assemblées des enfans de Dieu. Composés par Cesar Malan, Ministre de Christe. 32mo. 2s. bound.

Spending the Day Out; or a Visit to Lime Lodge. 18mo. 9d.

The Woman of the Hurdle. 18mo. 6d.

The History of Lot; or the evil of unnecessary Exposure to the World. 18mo. 6d.

Witherspoon on Regeneration. 32mo. 1s. 6d.

Se-le's Christian Remembrancer. 32mo. 2s.

Newton's Forty-one Letters under the signature of Omicron and Vigil. 32mo. 2s.

Memoirs of Capt. J. Neil. By the Rev. G. Barclay. 18mo. 1s. 6d.

Sermons for Children. By the Rev. S. Nott, N.A. The Christian Ministry; or Excitement and Direction in Ministerial Duties. By W. Innes. Foolscap 8vo. 8s.

J. Duncan's (late Ogle and Duncan) Catalogue of Theology, English and Foreign, Oriental MSS. &c.

The Contributions of Q. Q. to a Periodical Work, with some other pieces not before published. By the late Jane Taylor. 2 vols. 12mo.

Schleuser's New Testament Lexicon Abridged. In one vol. By Dr. Carey.

The Eternity of Divine Mercy established, and unconditional Reprobation discarded: in Remarks upon Dr. Adam Clarke's Sermon, published in the Methodist Magazine for Sept. 1824. By W. Catton, Pastor of the Baptist church at Uley, Gloucestershire.

RELIGIOUS INTELLIGENCE.

LONDON.

PRAYER-BOOK AND HOMILY SOCIETY.

FROM the Twelfth Report of this Society, we learn that the past year of its existence has been marked with peculiar success. At home and abroad its interests extend. The Duke of Gloucester has condescended to become the Society's Patron, and a number of distinguished nobility have been added to the list of its Vice-Patrons and Vice-Presidents. The number of bound books — *i. e.* prayer-books, psalters, and Homilies—issued by this Society during last year, is 9,245; and of Tracts, *viz.* homilies, articles of religion, and ordination-services, 102,705. In addition to these, 2000 copies of Prayers and Thanksgivings, selected from the Liturgy, have been printed and circulated in the Irish *tongue* and *character*. There are not wanting, in the history of this Society, instances of the special benediction of heaven. In Poland, in Germany, in Prussia, and in Switzerland, its publications seemed to have awakened attention to the great business of religion. In our own country, and especially among our seamen, its labours have not been without effect. "I presented," says one of the correspondents of the Society, "an enlarged psalter to a poor man, and have been informed that it was made very useful in giving consolation to a fisherman on his dying bed." A poor sailor, who had read the homily '*On the Misery of Mankind by Sin,*' came to my house a week afterwards and assured me, in his plain way, that it had caused him to think of the value of his soul. 'I assure you,' said he, 'that book made me weep. I am a great sinner: I see that now plain enough.'" Prefixed to the Report is an excellent sermon, preached on behalf of the Society, by the Rev. B. Woodd, M.A. from Eph. ii. 21.

SOCIETY FOR THE IMPROVEMENT OF PRISON DISCIPLINE.

WE have just been favoured with the Fifth Report of this most meritorious Society, which, from small beginnings, has grown into an immense national Institution, in all respects creditable to the country which gave birth to the immortal

Howard. No one can read this document but with feelings of the liveliest gratitude towards those philanthropic individuals who have stepped forward to rescue Great Britain from the disgrace of *immoral* and *pestilential* prisons. In the time of Lord Bacon, 300 persons, including the judge and sheriff, died within forty hours, from having caught at an Oxford assize the gaol distemper, then very common in all our prisons. And the *moral* defects of these wretched abodes have been perhaps quite equal to their physical ones. To remedy both is the object of the Prison Discipline Society; and we are happy to find that there exists a disposition, throughout the kingdom, to second its most benevolent efforts. Much has actually been accomplished by the Society; but much remains to be done. The preamble of the new Prison Act declares, "That it is expedient that such measures should be adopted, and such arrangements made in prison discipline, as shall not only provide for the safe custody, but shall also tend more effectually to preserve the health and improve the morals of the prisoners, and shall insure the proper measure of punishment to convicted offenders: and that due classification, inspection, regular labour and employment, and religious and moral instruction, are essential to the discipline of a prison, and the reformation of offenders." The Society, whose Report is before us, will take care that the provisions of this excellent Act are carried into effect. We can trust their zeal; and, we are happy to add, we can fully rely on their judgment and heart. Those who wish to know the whole history of tread-mills, and what may be said for and against them, ought to read the present Report. They will not doubt, after doing so, the consistency of this mode of punishment with feelings of humanity, or with the best interests of that unhappy class of beings, for whose reformation the Society has been established. This Report, with its Appendix, is an invaluable historical document.

AFRICAN INSTITUTION.

THOSE who are anxious to form a correct estimate of the present state of the Slave Trade, throughout the world, cannot do better than furnish themselves with

the last Annual Report of this truly humane Association. It contains a digest of all the most material papers placed on the table of the Hon. the Commons House of Parliament, on the subject of slavery, at the close of the last session. It specifies with great clearness the steps which have been resorted to by the executive Government, for the suppression of this blood-stained traffic in all parts of the earth. Many of the efforts made will be found in the highest degree honourable to the parties from whom they emanated. The negotiations which have taken place on the subject, between the agents of the British Government, and the Courts of the Netherlands, Spain, Portugal, France, Sweden, and the United States, are detailed with a degree of minuteness quite sufficient for all practical purposes. To the great disgrace of France and Portugal, they are still most deeply implicated in the crime of perpetuating slavery. National treaties seem to pass for nothing when placed in the scale with the temporary gain connected with selling human flesh. Happily, our own Government has bound itself, in connexion with the United States of America, to treat slave-trading, by any of their subjects, under any flag, or in any port of the world, as piracy. In order to facilitate such treaty, laws have already been passed in both countries, imposing the punishment of piracy on the Slave Trade. How affecting is it to think, that in 1822, 126 large slave vessels, belonging chiefly to France, Spain, and Portugal, sailed from the river Bonny in pursuit of the horrid gain of slavery. Sir Robert Mends states, that in 1823 sixteen slave ships were captured on the coast of Cuba, having on board 2,481 slaves! The reign of slavery, we would fondly hope, is fast approaching to a close. May the Lord hasten it in his time!

SOCIETY

For Relieving Distressed Widows in the First Month of their Widowhood.

THIS Society has been but recently established, but seems to have done much good with small means. It is under the management of a Committee, consisting of Churchmen and Dissenters, and deserves the highest patronage and the most liberal support. In a short Appendix, attached to the rules and regulations of the Society, some most affecting proofs of the good effected by its retiring labours are recorded. It seems in all respects to answer to its motto in the title page, "To visit the Fatherless and Wi-

dows in their affliction." An Institution like this needs only to be known in order to be approved in a country like ours. Its sphere of action is Westminster and its vicinity; but a special vote of the Committee can at any time extend its benefits to any part of London. We hope the Committee will always consist of enlightened and pious individuals, who, to feelings of humanity, will add the tender charities of the gospel. From what we know of the present Committee, we augur the most happy results.

THEOLOGICAL ACADEMY AT GLASGOW.

THE Report of this Institution, which is under the management of Mr. Ewing and Dr. Wardlaw, contains pleasing accounts of the piety, zeal, and improvement of the students belonging to the Seminary. "They have been attending lectures on theology, biblical criticism, &c.; reading the sacred books in the original languages; speaking from scripture, in regular course, in the way of exposition and practical remark; reading skeletons of sermons on texts of their own selection; and preparing and delivering discourses on subjects prescribed by the tutors. Hebrew also has been regularly studied under the senior tutor; and, since the close of the session of College, the reading of the Greek and Roman Classics has been a part of their daily exercises." They have also been employed in preaching the gospel in the surrounding villages. We regret to add, that the funds are discouragingly low; so much so indeed, that no student can at present be admitted who is not able to bear his own expenses. We hope many will imitate the generous example of the celebrated President of the Institution, T. Erskine, Esq. who has spontaneously promised the profits of his already published works to the support of this most valuable Congregational Academy.

CONGREGATIONAL UNION OF SCOTLAND.

THE extensive and economical itinerancies of this Institution, in the most destitute parts of Scotland, entitle it to all the distinctions of a missionary enterprise. Its Twelfth Report, now before us, contains a most interesting narrative of what God has done for some parts of the Highlands and Islands, through its agency. By aiding poor churches, and defraying the expenses connected with summer itinerancies, it is doing incalculable good. We advise the

purchase of the last Report. It contains much to excite gratitude, to stimulate prayer, to awaken hope, and to call forth Christian liberality.

SURREY MISSION SOCIETY.

THE General Autumnal Meeting of this Society was held on Tuesday, Sept. 21, in the Rev. Jn. Isaac's chapel, Godalming. The Rev. Thos. Jackson, of Stockwell, preached in the morning, and the Rev. J. Griffin, of Portsea, in the evening. After the morning service, the Rev. S. Percy, one of the Secretaries, read a concise account of the progress of the Institution since the last Annual Meeting, from which it appeared that four missionaries are maintained entirely, and two in part, by the Society; that the annual expenditure exceeds the income, and that, consequently, the Treasurers are considerably in advance; and that other important spheres of labour might be occupied, but the Committee are obliged, with painful reluctance, to limit their operations for want of adequate funds.

REMOVAL.

WE have been informed that the Rev. John Leifchild, who has been pastor of the Congregational church at Kensington for sixteen years, has accepted the earnest call of the church in Bridge-street, Bristol, formerly under the pastoral care of the Rev. Samuel Lowell. It is a gratifying reflection that Mr. L. leaves a prosperous church, and engages with one. Our prayers and good wishes are and shall be with him.

ORDINATION.

ON Thursday, Oct. 7, the Rev. W. Orme, late of Perth, was publicly introduced to the pastoral charge of the church and congregation at Camberwell, formerly under the care of the Rev. J. B. Innes, now removed to Weymouth. Mr. G. Clayton began the service by reading the scriptures and prayer; Mr. J. Fletcher, of Stepney, preached an introductory discourse on the principles of Nonconformity; Dr. Smith asked the questions, which were answered by S. Favell, Esq. on the part of the church, and by Mr. Orme; after which Dr. Smith engaged in prayer. Mr. G. Ewing, of Glasgow, addressed the pastor, and Dr. Winter the church. Mr. Townsend concluded the service with prayer. A very strong and unanimous wish was expressed by the ministers who were present, that the dis-

courses delivered should be printed, with which it is probable the preachers will comply.

SEPT. 15. The new Independent Chapel in Robert (late Chandler) street, Grosvenor-square, was opened, when two sermons were preached; that in the morning by the Rev. Dr. Collyer, and that in the evening by the Rev. J. Leifchild, of Kensington. The Rev. Messrs. Haslock, Jenks (of Yeovil) Hackett, Thomas, Nicholls, and Edwards, took part in the devotional exercises of the day. The attendants were numerous and liberal, the collections amounting to 80*l.* 3*s.* 10*d.* It is hoped much good will be done in this part of the metropolis,* where a larger place of worship than the former was much wanted. The managers feel much encouragement in their undertaking by the readiness of those ministers who have been applied to for the supply of the pulpit. They trust, by a continuance of their efforts, the church and congregation will be enlarged, and, ultimately, the expense of erection be completely liquidated. It is presumed, if all the places of worship in that part of the town were filled, 50,000 would still be unprovided for in St. Georges

PROVINCIAL.

Anglo-Chinese College.

AT a numerous and respectable Meeting of the friends of Missions, held in Manchester, Oct. 5, the Rev. W. Roby in the Chair, an Association was formed on behalf of the funds of the said Institution; when J. H. Heron, Esq. was appointed Treasurer, and the Rev. Dr. Clunie and Samuel Goodwin, Esq. Secretaries. Various ministers and gentlemen addressed the meeting, and Dr. Morrison detailed the plan and proceedings of the College. A very liberal subscription was entered into on its behalf; and it is hoped that the example thus set will be followed in other parts of the kingdom, in aid of an Institution so intimately connected with the introduction of Christianity to at least one fourth of the human race.

The Rev. M. Caston, late of Newport, in the Isle of Wight, having accepted an invitation to the pastoral office over the church of Christ assembling in Union Chapel, Sherborne, commenced his stated labours on the second Sabbath in July. On Lord's Day, Aug. 29, the important union was publicly recognised, on which

* See *Evan. Mag.* 1813, p. 395.

occasion the Rev. Dr. Bogue, after having implored the divine blessing, addressed the minister in the morning, and the people in the afternoon.

ORDINATIONS, CHAPELS, ETC.

Aug. 11. The Rev. John Holroyd, from the Academy at Idle, was publicly set apart to the pastoral care of the Independent church at Delph, in Saddleworth, Yorkshire. Mr. Galland, of Greenacres, commenced the services; Mr. Cockin, of Holmfirth, stated the principles of dissent, &c. and then proposed the customary questions; Dr. Boothroyd engaged in offering the ordination-prayer; Mr. Vint gave the charge; and Mr. Pool, of Kippin, detailed and enforced the duties of a people in reference to their minister. Mr. Sutcliffe, of Ashton-under-Lyne, preached in the evening.

Aug. 11. The Rev. J. Young was ordained over the Congregational church assembling for worship at Sion Chapel, Folkestone. Mr. Anderson, of Sandwich, commenced the services; Mr. James, of Woolwich, stated the nature of a Christian church, &c.; Mr. Vincent, of Deal, offered up the ordination-prayer, accompanied with the laying on the hands; Mr. Gurteen, of Canterbury, delivered the charge; and Mr. Belcher, Baptist minister of Folkestone, concluded the morning service by prayer.

In the evening, the congregation again assembled, when two deacons, recently chosen by the church, were set apart to their office by solemn prayer.

The first stone of a new chapel at Hanwell, Middlesex, was laid on Tuesday, Sept. 14, when a very suitable address was delivered by the Rev. G. Redford, of Uxbridge, to a numerous and respectable auditory, assembled in a tent erected on the ground appropriated for the purpose. Several of the inhabitants of this formerly depraved village have, according to their ability, liberally contributed to this desirable undertaking: apparent good has been done, and the prospect is truly encouraging. It is sincerely hoped the friends of the Redeemer will aid their laudable efforts to accomplish so desirable an object. For particulars and respectable recommendations, see the cover of this Mag. for Sept. p. 16.

Omission.—In the account of the Ordination of Mr. Hargreaves, in our last, (p. 450) our Correspondent omitted to mention that Mr. Jefferson, of Kendal, delivered the introductory discourse and proposed the questions, &c.

RECENT DEATH.

On Monday, Sept. 13, died, aged 84, the Rev. Dr. B. McDOWEL, of St. Mary's Abbey, Dublin, where he had laboured nearly fifty years.

FOREIGN.

AMERICA.

[From the Boston Recorder.]

THE SABBATH.

"MR. WILLIS—I was glad to learn that the Convention of Congregational Ministers, at their Meeting in May last, lamenting that the holy Sabbath was so profaned, resolved by a vote, without opposition, 'That they would use their influence for its better observation, by inculcating its sacred obligations in public discourse, and from house to house among their respective people.' Will not all good people rejoice to see their minds stirred up to the important duty. May they be successful in their labours among their people throughout the Commonwealth! The observation of the weekly Sabbath is fundamental to all civil, moral, and religious order, and bears up the pillars of our free government, and supports the fabric of religion and morality. Let the Sabbath fall, and all that is dear to a free and moral people will be buried in ruins."

REVIVAL IN GRANVILLE MASSACHUSETTS.

To the Editor of the Boston Recorder.

"SIR,—THE following particulars respecting the revival in Granville East Society, are respectfully forwarded to you for insertion in the Recorder.

J. L. F.

"During the years 1822 and 1823, there has been unusual attention to the subject of religion, and a number have been brought into the kingdom of Christ. In this period, the classical school taught by the Rev. J. M. Cooley, remained unaffected. Arguments and persuasions repeatedly and faithfully urged, had fallen powerless on the minds of the students. Some days previous to the 1st of January 1824, they requested permission to appoint one of their number to deliver an oration on that day. Their request was granted, and the orator selected. During the interval allowed him for composing his oration the Holy Spirit was silently operating on his mind. Instead, therefore, of congratulating his associates on the arrival of a new year, or of opening to their view those prospective but transitory scenes into

which the youthful mind delights to enter, he directed their thoughts to those interests which lie beyond the boundaries of mortal existence, and affectionately admonished them to prepare for a future world.

"Coming from a source so unexpected, and in a manner which testified that the subject had taken a firm hold on the mind of the speaker, this address awakened in the hearers deep anxiety. After the performance closed, all remained silent and motionless, and all seemed to feel, that the destinies of eternity depended on the decisions of that evening.

"It was soon evident, that the Holy Spirit had begun a work of salvation. A number were soon brought to see their guilt and their danger, and apparently to embrace HIM who "taketh away the sin of the world." From the school, the revival spread into various parts of the society. A thorough conviction of guilt, and of the impossibility of justification on the grounds of the law, attended, in some instances, with an awful sense of danger, have ordinarily preceded those feelings of confidence and submission which give birth to hope.

"About forty have already expressed a hope, and give evidence of having been turned from the error of their ways to the wisdom of the just. The revival has also extended to the West Society, and about sixteen are regarded as hopeful subjects of the work."

"A letter from a clergyman at Sandy Hill, in this State, dated June 1, states, that one hundred and eleven persons have been admitted to his church since the commencement of the revival, and that twenty-three were recently added to the church in Tonda's Bush, Montgomery Co. At Salem, in Washington Co. one hundred persons have been examined for admission to the church under the care of Mr. Tomb; and it was supposed that a large number would connect themselves with Dr. Proudfit's church.

"A letter from Mr. Proctor, a missionary at Hightower, in the Cherokee country, states, that on the 25th of April, 'sixteen adults were baptized, together with twenty-five children. Some individuals have been hopefully renewed, who have not yet come forward. In one instance, three women (one of whom was believed to be seventy years old), and a boy, came seventeen miles to hear the instructions of the missionaries. Religion flourishes also among the Choctaws.'"

Maine.—The *Boston Recorder* of the 8th May, states that a revival of religion

in Winthrop is increasing in interest. Forty-two persons had presented themselves to the church for examination, and fourteen were baptized on the Sabbath of the preceding week.

New York.—A letter from a clergyman to the Editor of the *Boston Recorder*, dated Esperance, April 12, contains the following paragraph:—

"The Lord has done great things for this little village. A church was collected here in May last, at which time forty-eight were received on examination, twenty of whom were baptized. Since that time thirty-six have been added, making a total of eighty-four. The church now consists of nearly 120 members. Prayer-meetings are frequent, and well attended; and we trust that the Spirit of the Lord is still in the midst of us."

Ohio, Wyandott Indians.—The Rev. J. B. Finley, missionary among the Wyandott Indians, in a letter dated Sandusky Mission-house, Feb. 10, and published in the *Methodist Magazine*, says,

"I have just returned from a tour to the North, in company with Monoque and Greyeyes, two Indian chiefs, and John Pointer, the interpreter. Since our return, the work of grace has so revived among us, that within one month twenty-seven have been added to our number, which now amounts to 260. Our people are much engaged in the gracious work, and so numerous are our congregations, that no house we have will hold them. Our class and prayer-meetings are well attended. Never, indeed, was this mission more prosperous."

NEW SOUTH WALES.

The new Church of St. James was consecrated at Sydney on the 11th of February last.

A large space of country in the interior, seventy miles round, has been consumed by fire; occasioned, it is said, by the revenge of the natives against the stock-men, with whom they had a dispute. The natives effected this extensive mischief by setting fire to the grass.

A Presbyterian church is about to be erected in Sydney.

A Religious Tract Society was formed in that town in Sept. 1823.

AMERICAN MISSION TO THE SANDWICH ISLANDS.

Hopeful Conversions.

"WE indulge," say the Missionaries, "some hope that a few of these benighted

ed islanders; who first heard from our lips the inviting sound of the gospel, and who began to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more, where it will not be suffered to be lost, but, by the early and latter rains, be made to spring up in due season, and yield a goodly and abundant harvest. Some among the precious immortals around us, born in darkness, but now beginning to be enlightened, will doubtless yet greet in peace the loved spirit of Obookiah at our Redeemer's feet. One of the rulers of the land, the honoured mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ka-o-poo-olahne was our friend and helper, and decidedly patronised our work; but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the gospel here, and the encouragement of our patrons at home.—*American Missionary Herald*.

INDIA.

Burning of a Widow.

M. Stavorinus, who was an eye-witness to the ceremony, gives, in his voyages, the following account of the Burning of a Gentoo woman on the funeral pile of her deceased husband:—

“We found,” says M. Stavorinus, “the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman who was to be the victim sat upon the couch with her face turned to that of the deceased; she was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

“The piles were made by driving green

bamboo stakes in the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

“The widow was now admonished by a priest that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of Ram, or their highest god; and above all, that she would salute their deceased friends, whom she might meet in the celestial mansions, in their names.

“In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priest put some parched rice.

“She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some in the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the bystanders, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms; a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch and set the straw on fire, and in a moment the whole was in flames. The noise of drums, and the shouts of the spectators were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard.”

What heart does not melt with compassion for these beighted victims of a cruel idolatry? May the tender mercies of the gospel soon triumph over all the bloody rites of heathenism!

MISSIONARY CHRONICLE

FOR NOVEMBER 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

Interesting Occurrences in the Life of the late Rev. Dr. Milne, formerly Missionary at Malacca, transmitted by the Rev. Dr. Philip, Cape Town.

Mr. Wm. Dawson to the Rev. Dr. Philip.

Cape Town, July 11, 1823.

Rev. and dear Sir—INFORMATION respecting the early part of the life of the late Rev. Dr. Milne, cannot fail to be interesting to you and to the friends of missions; and since I was intimately acquainted with him from his infancy, I can supply you with several particulars in his history, highly illustrative of the power of divine grace. Few persons have given more decisive evidence of the work of divine grace than our departed friend, whose early removal from the church militant will be felt as a severe loss to the missionary cause and to the church.

Mr. Milne was born in 1785. His father dying while he was a child, he became dependent on a relative, who was very attentive to the temporal concerns of his family, but whose example proved very pernicious to the morals of our friend. At a very early age Mr. Milne was put to service. He soon manifested a talent for wit and satire, and prided himself on excelling in coining new oaths. He was so much given to quarrelling and fighting, that he became a terror to all around him, and was distinguished by the name *Satan*. When between twelve and thirteen years of age, being in the service of a farmer in Rhynie, he one evening entered the barn where he and his fellow-servants slept, and found John D—— at prayer. As the relative before-mentioned prided himself on his witty scoffs at those who manifested a regard to vital religion, he made himself merry with the thoughts of having an opportunity of holding up this individual to ridicule; but on his bed he reflected, if such a sober young man as John D—— need to pray, how much more such a blasphemer as I! These reflections brought him to his knees to cry for mercy. Every one was now surprised at his sedateness: he put off his habit of sweating; dreaded

every approach to falsehood; became peaceable and obliging, and attentive to every thing entrusted to him. He often spent hours in secret prayer among his fleecy companions—the sheep. He left Rhynie for Gartley, where he became acquainted with A. S., a pious man, whose religious instruction and family worship he attended every evening. He began to delight in reading religious books, always carrying one with him when he went with the cattle to the pasture. At this early period his remarks were often striking and impressive. A young woman, a sister of his master's, stated, that while he was living with her brother, she had often observed that he retired from the family a considerable time before he went to bed, and determining to trace him to the place of his resort, she found him earnestly engaged in prayer for her conversion. She added, that she was so mischievous as to cast some water upon him. He very mildly said, "Poor Charlotte, and do you never pray? O woman, think, now is the time to pray *with success*." She said, "I shall never pray." "Well," he replied, "the time is hastening when you must pray; but how awful will it be if your first prayer be to the rocks and hills to fall upon you, and hide you from the face of the Lamb." She told me she should never forget his words and manner. He attended the preaching of the gospel at C—— and H——, and was an attentive and devotional hearer. Such was the change wrought in his outward conduct that even the careless world bore testimony in his favour.

He was apprenticed to Mr. R. in the parish of K——, to learn the business of a house-carpenter. His master was surprised at his dexterity, and declared that he could trust him with all he had. Upon being interrogated by a pious character, on the state of his family with regard to religion, he said that his men

in general, like himself, were indifferent to it, but that one apprentice (meaning Mr. Milne) was determined to be religious.

When Mr. Milne attended the Sunday school under my care, I was often struck with his diligence and discernment, as to the selection of passages of scripture, in proof of its doctrines, and of the answers to questions put to him. His modesty also was remarkable.

A gentleman, who was overseer of General Huy's estate during Mr. Milne's apprenticeship, once sent him a card of invitation to a harvest-supper and ball; stating, that although he did not approve of balls in general, yet as he had invited none but respectable persons, he thought there could be no harm in the evening's amusement. Mr. Milne acknowledged his attention, but declared he could not admit any thing to be harmless that tended to feed the vanity of the mind, and estrange it from God; adding, 'when I have got nothing to do for eternity, then I will attend your supper and ball.' This answer struck the gentleman so forcibly, that he would have been glad to have excused himself from being present, and never after attended such assemblies.

In fellowship meetings, when speaking on practical questions, I have often been struck with his simple yet striking remarks, which seldom failed of making a deep impression.

For some time before his mind was directed to the missionary work, he taught in Sabbath schools. He often complained of his unfitness for the office of teacher, but he was nevertheless greatly esteemed in that capacity. His addresses to the children were uncommonly interesting, and highly calculated to arrest attention and produce conviction. On one occasion, speaking of the folly of putting off the care of the soul to a future time, he said, 'What, if the time you fix upon should be the day after your death—or months, yea, years after your state is fixed for eternity? how will this torture your minds in everlasting burnings? O, be persuaded, that Satan tempts you to delay, that he may work your everlasting destruction. The Spirit of God determines the mind not to loiter a moment on the brink of everlasting ruin. Many now wailing and gnashing their teeth in the burning lake, no doubt once resolved, that at a future time they would mind religion in earnest; but before that time arrived, they were arrested by death and hurried unprepared into the presence of God.' On another occasion, speaking of the causes of neglect of salvation, he said,

"Can you suppose that religion will rob you of pleasure—it will, indeed, make you despise those vain pleasures that estrange the heart from God, and end in misery—but I dare appeal to all that have experienced the power of religion, if ever they tasted true pleasure before they knew and embraced Christ and his salvation." Once speaking of the madness of such as gave up their minds to the world and sin, he said, "How you debase your immortal souls! you rise no higher than brutes; think, what shall I do when I am robbed of all these enjoyments? The time is hastening when you shall see all on which you depend for happiness enveloped in flames; then what will you have to live upon through eternity? no wonder you dread death, judgment, and eternity. O learn to live upon God himself! then in the wreck of worlds you can say *"I have lost nothing."* He was in the habit of praying with those whom he visited, often conversing with them on the concerns of their souls. He often exhorted, even with tears, and prayed with his relative, already alluded to, and charged me, the last time I saw him, saying, "Oh! for the Lord's sake, attend to my poor —, visit him—pray with him—the Lord may yet have mercy upon him."

He longed for the salvation of the heathen, but hesitated to join in the missionary work, fearing his unfitness. He spent many nights in prayer, that God would show him the path of duty—he set apart times of fasting and prayer for divine instruction. Would to God that all who embark in the missionary work were as much concerned to have their call to it clearly ascertained. Mr. Milne obtained so full a conviction of his call to this great work, that no discouragement could deter him from offering himself a candidate for missionary labour, willing to fill the meanest office in promoting the conversion of the heathen.

When he was proceeding to Gosport, to enter upon his studies, he remarked, "What a wonder am I to myself! Surely the Lord has magnified the riches of his grace to me above any of the fallen race. You know what a mischievous youth I was. Surely I have the greatest cause to sing, 'Oh to grace how great a debtor,' &c. You, Sir, are well acquainted with his subsequent history. His letters discover close communion with God, and have been blessed to the spiritual benefit of many. I trust many will be inserted in the Memoirs of his life, which may soon be expected to appear. Oh that many may be raised up to engage

in missionary labours, possessing the spirit of our departed friend—that the name of Immanuel may be magnified; that men may be blessed in him, and that all nations may call him blessed!

(Signed) W. DAWSON.

Letter of the Rev. Dr. Philip to the Secretary.

My dear Sir,—THE enclosed paper, containing some anecdotes of the early life of our dear deceased friend, Dr. Milne, will, I doubt not, be acceptable to you and to the public. Mr. Dawson, from whom I received the paper; and who is now in this Colony, was one of the early friends of Dr. Milne, and one for whom the Doctor had a particular esteem, and with whom he kept up a correspondence till a short time before his death.

To this brief account, furnished by Mr. Dawson, you may, if you please, add the following circumstances which came under my own observation; and which illustrate in a forcible and pleasing manner his perseverance, humility and piety.

Among other questions put to him, on his application to be sent to Gosport, he was asked how long he had revolved the subject in his mind, and what was the reason he did not apply sooner? In answer to these questions he replied, "that it had been matter of serious consideration with him for four years, and that he had been all that time endeavouring to make a provision for his widowed mother and his sisters. In pursuance of this design, by his own industry, in the course of four years he procured on a long lease a piece of ground sufficient to feed two cows; on this ground he built a house, doing all the mason's and carpenter's work with his own hands; enclosed a sufficient quantity for a garden, and purchased the cows and the other stock necessary for this humble establishment. I know not which most to admire, in this instance, his concern for the honour of religion, his filial affection, or the high notions he had of the duties of a missionary. "If I leave my mother and sisters unprovided for," said he, "the cause of missions will be reproached, through my conduct, in a foreign land and separated from her. Should I ever be tempted to doubt my call to the missionary work, this consideration may add to these doubts; and the distraction this reflection might occasion, may interrupt my labours, and prevent me from being able to devote myself so entirely to God, as my duties as a missionary may require."

Being asked if he did not feel any misgivings during these four years—if it did not frequently occur to him that he might not be accepted, and that his labour might be vain? and if these thoughts did not paralyze his exertions?—I shall not soon forget his reply, nor his manner:—"No" (said he), "thoughts of that nature never disturbed me; I had always prayed that if it were not the will of God I should be employed in his service, he might keep the door shut against me; and in making a provision for my mother and sisters, I knew I was doing my duty, whether I were eventually called to engage in the work of a missionary or not. In my itinerant excursions in Aberdeenshire, I used, when in the neighbourhood of Widow Milnes, to preach at her house, and I have seldom entered a place of worship with more pleasing feelings than I usually entered this humble dwelling, when I recollected the hands by which it had been raised." If this circumstance shows the ardour, the perseverance and elevation of his mind, the following circumstance is no less characteristic of his zeal and humility.

On his first appearance for examination before the Committee at Aberdeen, which used to meet at the house of our estimable Chairman, Dr. Ross, Mr. Milne's first appearance was so rustic and unpromising, that a worthy Member of the Committee took me aside, and expressed his doubts whether he had the necessary qualifications for a missionary; adding, that he could not recommend him as a missionary, but that he would have no objections to join in recommending him to go as a servant to a mission, provided he would be willing to engage in that capacity. At the suggestion of my worthy friend, I desired to speak with him alone. Having stated to him the objection which had been made, and asked him whether he would consent to the proposal; he replied, without hesitation, and with the most significant and animated expression of countenance, "Yes, Sir, most certainly; I am willing to be anything so that I am in the work. To be 'a hewer of wood and a drawer of water,' is too great an honour for me when the Lord's house is building!"

Notwithstanding the roughness of the surface, the water of the diamond was not altogether hid. Under such circumstances, it might have been excused if Mr. Milne had shown some anxiety that his sentiments should correspond with the sentiments of the Committee; but there did not appear on his part during the whole examination the least hurry, nor the smallest disposition to compromise the

independence of his sentiments. Every question was answered with the greatest coolness, and at the close of the examination, when he was called upon to engage in prayer, he entered upon that duty with a composure equal at least to what any one present could have maintained in such a circle.

The question being put to him by one of the Committee (probably with a view to ascertain his sentiments), whether a young man could have a call from God to engage in such a work, unless his heart were full of ardent love to the Saviour; he made the following reply. "I cannot say, Sir, what it may be with others; but if my call to the missionary work is to be decided by such a state of mind as you have described, I have no hesitation in saying, that I have not yet been called to that work. I feel no rapture, and when I compare the state of my heart with the character of the Saviour, I am often tempted to question whether I yet really love him or not?"

The qualifications required in the wife of a missionary, are, perhaps, scarcely less important than the qualifications of the missionary himself; and the piety and good sense of Mr. Milne were conspicuous in his views and conduct in relation to this subject. After Mr. Milne had been two years at Gosport, he happened to meet with Miss Cowie (afterwards Mrs. Milne) in London. Miss Cowie was a member of the congregational chapel in George-street, Aberdeen. She was at this time in London on a visit. It happened to be in May, at the Anniversary of the London Missionary Society. Her excellence of character was previously known to him; and the opportunity now afforded him to become acquainted with her dispositions was favourable, and fully confirmed the opinion he had of her, through the medium of his friends in Aberdeen. He might have been justified in making known his intentions to her in London; but all earthly attachments were subordinate in his mind to his attachment to the great work to which he had devoted himself, and he parted with her and returned to Gosport to take advice, and to make the subject a matter of the most earnest prayer before he should make any direct proposal.

Having ascertained, as far as he thought possible, the line of duty, he disclosed his mind to me in a letter, mentioning, that impressed with the great importance of having a suitable companion to accompany him to the place where he might be called to labour, he had made it matter of earnest prayer, from the time that he had seriously thought of being a missionary, that he

might be associated with one who would assist him in his work; that he had reason to believe he had been providentially directed to Miss C. and he requested that I would communicate with her on the subject.

It would be well if all serious young men, particularly students of Divinity, and, above all, missionary students, would imitate the example of Dr. Milne in the truly Christian manner in which he acted in regard to this important point. If his confidence in the efficacy of prayer kept his mind from those distractions so unfavourable to its improvement, his expectations were not disappointed by the result. Scarcely could two persons be more suited to each other than Dr. and Mrs. Milne, and they enjoyed all the happiness which could arise from amiableness of temper, similarity of tastes, union of sentiment, and the grandeur of the work in which they were engaged, might be expected to confer.

In all Mrs. Milne's letters, and in the postscript she used to write on her husband's letters to me, she used to speak with gratitude and admiration of her husband; and I seldom received a letter from him while I was in Aberdeen, in which he did not request me to thank the church under my care for his beloved Rachel. Such a state of connubial bliss is sometimes, particularly where long voyages or journeys are required for the cause of God, a hindrance to usefulness; but the example of Dr. and Mrs. Milne furnished a happy exception. At the time Mrs. Milne was writing me that there was not one happier between here and Aberdeen than she was with her dear husband, in reference to his voyages to Batavia and other distant places, in prosecuting the object of his mission, she remarked, "I regret to say, that it is but little I can do for the mission; I am almost entirely engrossed with the cares of a family; but if I cannot co-operate with my dear husband in his missionary labours, I hope to be enabled, through Divine grace, never to be a hindrance to him. If he who has united us together call for a temporary separation, I cheerfully make the sacrifice. To him we are indebted for all the happiness we enjoy—to him we have both consecrated our lives, and whatever the dictates of nature may be, we can be happy only as we serve him, and enjoy his blessing!"

P.S. I hope the public will one day be favoured with a more ample account of our deceased friend.

We have had few missionaries of late years better subjects for a useful memoir.

SOUTH SEAS.

THE Church of Christ, under the pastoral care of the Rev. James Bennett, Masbro' near Rotherham, Yorkshire, having addressed letters to the Churches of Christ in the islands of Borabora, Raiatea, and Eimeo, has received from those churches respectively answers to the same, of which the following are nearly literal translations.

Letter of the Rev. J. M. Orsmond, Missionary at Borabora, to the Rev. James Bennett, Rotherham.

Borabora, June 23, 1822.

Dear Brother,—THE church of Christ assembling here, having been made acquainted with the contents of a letter forwarded by the church under your care, have drawn up a letter themselves, which is handed to me to translate. The Westmoreland, Capt. Potton, is now at Raiatea on her way to England after having touched here. I have, therefore, resolved to prepare the translation, and forward it at once, sincerely hoping it will arrive safely.—Farewell.

Letter of the Church of Christ at Borabora, under the pastoral care of the Rev. J. M. Orsmond, Missionary.

Monday, April 15, 1822.

Our very dear friends of the church of Christ in England. We are made acquainted with the letter you sent us, and are rejoicing that we are prayed for by you. We are praising the Lord that our savage customs are done away. They have been hurled from their roots. The reign of Jesus is a good reign indeed: no longer do the great and lesser mountains echo with voices of refugees sought for sacrifice: children are no longer strangled—no more are they strung together through one ear and out of the other, and drawn along the sea shore. Our women no more suffer death for eating food made sacred. We have done with worshipping rotten bread-fruit, crabs, centipedes, birds, sharks, little fish, the *Too* (a piece of wood), scarlet feathers, as a god for us. The eyes are beginning to open; we seem to know a little; it is not very much: we know but dimly—we know as a thing that is seen and then lost again. We are praying to our God, and are vigilantly attending to his word. We are delighting in our teacher whom you have sent to us. We covet earnestly the words he delivers to us; and will you not compassionate us in this extreme part.—Write again to us: we pray that no evil customs may grow amongst us—that all our ugly and unsightly customs may be cast away. It is our real desire. Some of us are making progress with our dwelling-houses. We are making oil for the Society in England. We are praying to God the

Spirit, that we may truly believe. Perhaps our faith is now only in our teeth. Perhaps our pleasure and belief is only in our ears. Perhaps our hearts have not been pierced with the pain of true repentance unto life.

We have a load on our hearts; evil obstinately grows. We desire however a different thing. We are praying that the neck of our sin may be broken, and that we may fully know the love of Jesus to us. He is the sacrifice for removing sin. Let us not be again sinners; let us not be stained again with human blood; let us not turn again, eat our vomit, roll again in our mire of filth, that our heart, and that the whole man may be fully cleaned by Jehovah the Spirit. It is not by might nor by power, but by Jehovah, that the dark and filthy heart can be made good again. Faith is not general amongst us. Here and there one; one part is regarding every vice, and will not cast away their sin. But we are praying to Jesus that he turn them also—their face and heart too. We feel a love toward you. Let not our faith fail—let not yours. Let not our land be overgrown again with evil—let not yours. May the church in Borabora be as the tree by the river side, and may yours be flourishing.

Though we meet not in this world, may we meet before Jesus with great joy, with the white robe made white in the blood of the Son of God. May you who dwell in Britain, be saved by the true God in your vigilance concerning the word of Jesus our Lord, and our eternal Saviour. Write to us again, that we may know your words.

Pray for us, that Jehovah the Spirit may have mercy on us.

May we all be saved by Jesus Christ,
(Signed) KING MAL.

Letter of the Church at Raiatea, under the care of the Rev. Messrs. Threlkeld and Williams, Missionaries.

Raiatea, Monday, July 6, 1822.

Dear Friends,—PEACE be to you through Jesus Christ our true Lord, through whom we have life, and dwell happily in this world with length of breath. Dear brethren, peace be to you in your affection towards us, and in your exciting us, and

in your seeking the means by which the compassion of Jesus Christ the Lord reached us here, and your praying towards the Lord that his word may grow in all the lands, and your not withholding your money—it is let go for the causing to grow the word of the Lord, and therefore the missionaries reached to us, therefore we know the true life. And now, dear brethren, our hearts are comforted through your compassion and your love to us, who long lay in the darkness and in the shadow of death. You made known to us the way, and you did send the teachers, therefore they came among us here, therefore we know the great love of Jesus Christ our Lord, that the word may grow in Tahiti, in Moorea,* in Huahine, in Raiatea; therefore we have known the gospel of Jesus Christ our Lord. Be earnest in your prayers to God, that the kingdom of Satan may flee away in these lands—that these lands may belong to Jesus only, to the true Lord, and that we may become true brethren for you. And the thought in our heart that it shall become like to yours in the affection towards us, and that we also may compassionate the little lands nigh us here.

It is our true wish, therefore we pray to our Lord that we may be saved, and that we may know the place prepared for his people, and that we all may meet also there, and it will be good—and that we may obtain the wages in the works that we do. It is the true resemblance of the people whose hearts love their Lord; they desire that all the people in this world may become brethren, like to you in affection towards us. It is your true desire that we should become brethren for you, therefore you have compassion towards us. Dear friends, you know the state of your hearts in love towards Jesus Christ our Lord. You also know his great compassion to us all, and his cross [for crucifixion] upon mount Calvary for us all. He suffered thus; on account of his great compassion, he died. But let us not *know* his word *only*, like the land, like Capernaum, which was exalted up to the heaven and cast away down in the very depth of hell. But may we know his word with the believing heart and good, and may it be great, our love towards Jesus Christ our Lord and our God.

May you have peace through Jesus Christ, the true Lord.

Deacons

{ O Ueva,
O PAUMOUNA,
O ATHUTA,
O TAMAUHII,
O MATAUTI.

* i. e. in Eimeo.

Dear Sir,—The above is an almost perfectly literal translation of the letter enclosed, written in answer to the letter addressed by the congregation under your pastoral care. We trust it will be interesting, because it comes from those who have but just emerged from Pagan darkness through the mighty power of the gospel of God our Saviour.

They, as well as us, will be exceedingly happy to receive further communications tending to encourage us in our delightful work. Wishing you, dear Sir, every blessing in all your engagements, and your congregation many, very many spiritual blessings through your instrumentality.

We are, dear Sir,

Yours very sincerely,

L. E. THRELKELD.

Ratatea, Nov. 11, 1822.

To the church of Christ under the pastoral care of the Rev. J. Bennet, Rotherham.

Letter of the Church at Eimeo, under the pastoral Care of Rev. Messrs. Henry and Platt, Missionaries.

THE church of Jesus Christ, Eimeo, to the church of Jesus Christ, Masbro', near Rotherham, Yorkshire—

Our elder brethren, beloved through Jesus Christ, and through the Gospel of His grace, with all the believers in Britain beloved through him, on *this account we do love you* in Jesus Christ.

Our elder brethren that dwell in Britain with all the faithful; grace, mercy, peace, through the true God, and in Jesus Christ, who was sent into this world. We are comforted with the letter you wrote to us. Our hearts were warmed with that word, and we love you as children love their parents. We are collected together under two teachers here in Eimeo, who teach us the Gospel of Christ. We were dwelling as orphans formerly, without knowledge, and without regard to any thing, when, behold, God caused thought to grow within you, and in the different churches in Britain who have sent us teachers to our ignorant land, to teach us the glorious Gospel of Jesus Christ, and to feed us with the milk of the word. And, lo! Satan's kingdom is fallen; there is no war; there is no murder; there are none of those abominable things which destroy the soul (at least these things are not known.)

And now, our dear brethren, pray earnestly to God for us all, and that the growing of Satan's kingdom may fall. Not only his exterior reign on earth, but his

reign also in the heart; that his kingdom in this world may be upset, foundation and all, and that the kingdom may become Jehovah's, the true God, and Jesus Christ's, whom he hath sent into this world.

If you had not sent us teachers to our ignorant and dark land, we should have been nearly consumed, dying in ignorance with our sins and iniquities upon us. But, behold! the word of life came among us, and grew in our land, and we are formed into a church. There are churches of Jesus Christ in these lands. We love you in your helping of us—we would also assist you. It is perfectly agreeable to us, what you say and exhort us to, to strengthen and assist our teachers,—that word is completely agreeable to us. We are assisting them, and we are subscribing our little property for the spreading of the word of God, till it reaches all lands in the world.

That all iniquity may be brought into subjection to the Gospel of Jesus Christ, continue you to be active, dear friends, in sending teachers to all the lands who are dwelling in darkness and the shadow of death.

O, our elder brethren, watch over your younger brethren, lest they should be diseased, and eat flesh and dirt; * ye stretch forth the hand to embrace us, but your hands cannot reach to embrace us, but the arms of your love are embracing us—while you pray to God for us, that he would pour out his Spirit upon us and upon the different islands around us, that we all may be taught the glorious Gospel of our and your Lord Jesus Christ. Praised and glorified be our God for ever and ever.

Our elder brethren, what you say to us about cultivating our land, because Satan will cause to grow his evil words and customs in the heart of the idle, is perfectly agreeable to us. We are cultivating our land that we may have plenty of food. We are making our land neat, that our regard to the word of God may be manifest and not hindered.

We have sent two deacons and one member of our church here, in Eimeo, to teach one island near to us, Raiavai is its name, (High Island), and that island appears to learn at present. Our elder brethren beloved, that dwell in Britain, we remain your younger brethren in the love of Christ our Lord.

Life, and every blessing to you through Father, Son, and Holy Ghost. Amen.

Signed for the Church,

MARE, }
NARR, } Deacons.
PATH, }

March 22, 1823.

The above is a rough translation of the accompanying letter, as literal as the time would allow, the vessel being nearly ready for sea when I received it. There are a few expressions rather more forcible in the original than in the translation, such as "etomaton hui tuana e," "our elder brethren," which is much more pathetic and forcible than the English. Yours, to serve in the work of the Lord.

GEO. PLATT.

EAST INDIES.

Extract of Letter from the Rev. William Campbell, Missionary to Bangalore; written on his passage to India, and addressed to the Treasurer.

On board the Clyde, Lat. 3 N.—Long. 21 W.
Feb. 3d, 1824.

My dear Sir,—ON the 7th January we left behind us England, a country dearer to us than any upon earth; our dear relatives, whom we can only expect to meet in the world of glory; that Christian society with which it was our delight to associate and converse on the things pertaining to the kingdom of God; and those sacred privileges, many of which we can no longer enjoy when embarked on the mighty deep—to seek a country devoted to idolatry, sunk in superstition, and expiring in wretchedness. In the English Channel, and in the Bay of Biscay, we met with much rough and disagreeable weather: Mrs. Campbell and myself suffered much, for a few days, from seasickness; but the kindness, the attention, and the advice of Captain Driver, greatly alleviated the influence of this troublesome disease. It is scarcely in one's power to describe the good qualities of this excellent man. He is so attentive to the comfort of his passengers, that they cannot but esteem him; so anxious and careful about his ship, that with perfect confidence, as far as it regards his exertions, you may trust your life in his hand; so ready to discountenance every thing that is evil, so prompt to approve and forward every thing that is good, and so exemplary in his conduct to all who surround him, that we are constrained to conclude that he is, in every sense of the word, a good man. The passengers in

* *Maeo*, alluding to a complaint incident to neglected, ill-nursed children, in which they have an inordinate desire to eat improper food, and filth and dirt, &c. &c.

general, though they profess not to be religious, entertain a high respect for those who are its advocates, and listen with attention to what they have to say. May our brethren who follow us meet with such a Captain, and receive such treatment, and they will find the voyage, which at first view may intimidate, to be comparatively pleasant. Every Lord's Day we have divine service on the poop, and when the weather is unfavourable, we have it in the cuddy. The 25th of January was a beautiful morning, similar to one in England in the month of May. At half-past 10 o'clock the bell was tolled, to give notice to all on board that the hour of worship was come. The prayers were read by myself, and a sermon was preached by Mr. Taylor. I could not help admiring the arrangements which were made by the Captain, that every thing might be conducted with regularity, as it regarded the service, and with some degree of comfort and pleasure, as it regarded all who were present. An awning, formed of sail-cloth and flags, was raised above us and around us, to shelter us from the rays of the sun. A table covered with green baize was placed in the centre, at which, as we agreed to read the prayers and preach alternately, we sat, or stood, as the service required. On both sides of us sat the passengers and officers, most of whom seemed to take considerable interest in what was going forward; and further towards the stern were placed the sailors, all clean, and dressed in their Sunday clothes, most of them with their Bibles in their hands, and altogether forming a scene the most interesting, and calculated to make the heart of a minister or missionary to sing for joy. Such services will, I trust, under the influence of the sacred Spirit, be rendered eminently useful in promoting the glory of God and the happiness of men. Being so near to the line, it is now insupportably hot. Mrs. Campbell has been sadly annoyed with the prickly heat, but on the whole enjoys very good health. Mr. Taylor, ever since he came on board, has been very well, and we are very comfortable together. We are to touch at the Cape of Good Hope, where we hope to meet some of the friends of Zion, whose society will be a great relief to us after being so long on board.—Mrs. C. nrites with me in kind regards to yourself, to Mrs. Hankey and family. Continue to pray for us, that we may be very successful in the vineyard of Christ.

I remain dear Sir,

Yours most respectfully,
(Signed) W. CAMPBELL.

AFRICA.

Extracted from the Cape Town Gazette and African Advertiser of the 27th March, 1824.

BETHELSDROP.

ON the 2d of this month (March), Mr. Morrison and Mr. Silberbauer, the Deacons of the Colonial Established Church at Uitenhage, accompanied by several of the respectable inhabitants, waited upon the Reverend James Kitchingman, the Missionary at Bethelsdorp, and in the name of the English residents of the Drosdy, presented him with a handsome massive silver cup, as an expression of their gratitude to him for his disinterested and very acceptable services in the parish church, previous to the arrival of their present minister. The following is the inscription on the cup:—"Presented to the Reverend James Kitchingman, by the English residents at Uitenhage, as a mark of their gratitude and esteem for his voluntary services at their church during the years 1822 and 1823."

Extracted from the South African Commercial Advertiser of the 31st March, 1824.

CAPE TOWN.

ON Sunday evening last the Rev. Dr. Philip preached a sermon, at the Union Chapel, in Church-square, when a collection was made for the benefit of the Sunday School, established there about twelve months since. Several of the children were catechised in the presence of the congregation; and it was gratifying to observe the accuracy with which they answered the various questions put to them. The subscription received amounted to 160 rix-dollars; to be applied towards the payment of a small debt incurred for books, &c. The number of children now under religious instruction here exceeds 100: all who offer themselves are accepted, without distinction, and enjoy the same privileges. There are usually from ten to twelve teachers present, all of whom give their labours gratis.

The Bechuana Chiefs.

PECLU and Teysho, with the Missionaries who accompanied them, have reached the Hex River, on their return home; and we ardently hope they will arrive in time to assist in repelling the threatened attack of the invading tribes.* An unfortunate occurrence took place on their

* The Mantatees, who first invaded the Bechuana country in 1823.

way through Stellenbosch. The Mantatee women, who were of the company, having been walking at a small distance from the wagon, were arrested by two constables, and in spite of the urgent remonstrances of one of the missionaries, as well as a respectable inhabitant of Stellenbosch, who came forward on the occasion, were hurried to prison, where they were detained all night. On the circumstance being early next morning made known to the Landdrost, that gentleman, with an alacrity that did honour to his feelings, instituted an inquiry into the circumstances of the case; the result of which was, that the Mantatees were instantly released, and the constables in their turn sentenced to deserved imprisonment. The joy of these poor women, who during their imprisonment had indignantly rejected all sustenance, can scarcely be conceived by those who did not witness their feelings on rejoining their friends.

MADAGASCAR.

Extract of a Letter from Rev. David Jones, Tananarivoo, April 21, 1824.

Mr. and Mrs. Jeffreys have removed to a large village about twenty miles from hence, called Ambatoumanga, where he intends to establish a school for children and adults, and to preach the Gospel in that populous neighbourhood. For particulars I must refer you to the general letter which we propose to send shortly.

We have commenced at this capital a regular service in the Malagash language, and many of the natives attend every Sabbath. We have also composed a small collection of hymns, for the use of the schools and the natives who attend the public service. Some of them begin to distinguish the Sabbath from other days of the week, and abstain from some of their usual employments.

Lately, on a Lord's Day morning, some of the natives who had learned to read and write, borrowed our Malagash Hymn-book, to copy some of the hymns for themselves; and being asked in the afternoon whether they had done it, one replied, "No, Sir, for this is the Sabbath, and we shall wait till to-morrow to do it." The king also has stopped his band from playing any thing on the Lord's Day, except "God save the King."* We cannot but look at these small things as favourable tokens, encouraging us to persevere in our labours,

always depending on the blessing of God for success.

We are proceeding with the translation of Genesis, Exodus, Matthew and Luke; and we hope that these four books will be nearly completed about the close of the present year, unless any thing particular happens to retard our progress.

This work, together with teaching a school of 120 children every day, and preparing to preach in English, French and Malagash on the Sabbaths, besides various other engagements, keep us constantly and fully employed, and I bless and praise the Lord for the health, strength and comfort we enjoy in our arduous work amongst the heathen.

DOMESTIC MISS. INTELLIGENCE.

DEATH OF DRINAVE.

One of the Madagascar Youths,

May 18, 1824, aged 15.

IN pursuance of the wish of RADAMA, the king of Madagascar, several youths were sent to England for education, and particularly for the purpose of learning useful arts. They arrived in April 1821, and were placed by the London Missionary Society under the care of the British and Foreign School Society, Borough-road, where they acquired some knowledge of English, and learned to read, write, &c. Their conduct and proficiency were highly creditable to themselves and to their teacher, Mr. Picton.

They were then put under the care of suitable masters, in different places, for learning the trades assigned them. Five were sent to Manchester, where, while learning the businesses appointed by their sovereign, they were happily under the superintending care of the Rev. Dr. Clunie, of Leaf-square Academy, Manchester. One of these was named *Drinave*.

Dr. Clunie, in a funeral sermon occasioned by his death, observes, that long before his illness, various circumstances concurred to show that he was under the influence of divine teaching. He was remarkable for his great reverence during the seasons of worship of God, public and private, and for his close attention to the sermons he heard, of which he was afterwards able to give a good account. He also discovered an ardent love to the Bible, which he has been known to call for, when it was proposed to entertain him with other books; and, on the Lord's Day, he was unwilling to read any thing else.

Notwithstanding he had a constitution extremely delicate, he enjoyed tolerable

* They consider this a kind of hymn.

health till a few weeks before his death. He then appeared very weak and languid, and his habitual cough became more troublesome. He was one morning seized, while in school, with shivering and fainting. Soon after this he kept his bed, and the symptoms became alarming.

About this time he said to a friend, "I am a sinner: not an outward sinner only, but a sinner in heart and in thought; but expect forgiveness through the sacrifice of Christ."

When Dr. C. asked him "Whether he loved God?" he modestly replied, "I hope I do;" and "he chiefly desired a new heart, that he might serve God more, and go to heaven when he died." When asked whether his mind had been impressed by any particular sermon, he referred to one preached by Mr. Priddie, a few weeks before, from "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy," &c.

The 55th Psalm was read to him, and he particularly noticed the first verse: "Give ear to my prayer, O God, and hide not thyself from my supplication;" and he seemed to make the petition his own. At another time he said, "he had prayed God to teach him—that he was ignorant of God and his ways—that he had a proud heart against God—and that the Holy Spirit must teach him the way of salvation."

When Dr. C. conversed with him on the 53d of Isaiah, which he had learned by heart, he endeavoured to ascertain how far he understood it. He then clearly stated, that "Christ was rejected by men, died for our sins, and was accounted guilty by man." And at another time he said, "he knew it was his duty to keep God's commandments, but that he had not perfectly kept them;" but added, "he hoped to satisfy God's justice by Jesus Christ."

After this, he was occasionally delirious; but his roving, as well as his lucid thoughts, clearly discovered the state of his mind. Mrs. Clunie said to him, "Do you know me, Drinave?" Taking hold of her hand, he replied, "Yes, *My Mother!*"—a name she well deserved, and which she will not soon forget.

Dr. C. asked him, in one of his lucid intervals, what he particularly wished for Rolan, and his other young friends from Madagascar? He instantly said, "Be good boys, and have new hearts." May his last, his dearest wish be mercifully granted!

In the evening, he desired to see a friend who had often visited him, to whom he said, "Tell me—tell me." Several

things were named, but nothing was right, till one said, "About Jesus and heaven?" "Yes!" he exclaimed, with great earnestness, "that's what I want." The 55th of Isaiah was read, after which he said, "That's good—that's very good;" and his mind seemed much engaged in prayer.

After this, he roved much about "going"—"home"—and "heaven;" and his last words were, "I want to go to Jesus." After a very restless night, he slept for two hours; and awoke coughing. I was sent for in haste, and found him in the act of suffocation. I took hold of his hand, and he endeavoured to close his hand in mine—he could do it, but imperfectly—it was the last embrace—the grasp of death: his happy spirit fled from the embrace of a friend on earth, I have no doubt, to that of a friend in heaven!

The remains of this interesting youth were deposited at Windsor, near Manchester, in the tomb of one of the friends of Dr. Clunie, who permitted his name to be inscribed on the tombstone.

The funeral was conducted in a respectable, becoming manner. The Rev. Mr. Priddie and Dr. Clunie preceded the corpse, and the whole school followed. The pall was borne by the four Madagascar companions of the deceased, and great numbers of strangers attended.

This dear youth, having been taught, as we trust, of God, the value of his own soul, often expressed his concern for the people of Madagascar. In a letter written to his tutor, January 2d, 1824, after thanking him for his kind care and instruction, he says, "I hope that when we return to our native country, we shall find them in a better state than they were in before. O! that God would change their minds, and turn their hearts to listen and to receive the word of God with gladness, when the faithful servants of God speak to them the word of truth. O! that God, by his Holy Spirit, may open their dark minds to understand his word; and I hope that, when we go back again, we shall not only tell them the pleasant things which we saw, but also tell them the word of God which we heard from this happy land." And a few days before his death, when a person asked, "Should you like to get well?" he replied, "Yes: I should like to tell my brothers and sisters, and my mother, who was very sick when I was in Madagascar, what God has done for me."

We cannot better conclude this article than by quoting a passage from the conclusion of Dr. Clunie's sermon.*

* We refer for a larger account of Drin-

"Ye friends of missions, who deeply feel the severe stroke in the removal of one in whom so large a share of your wishes and your hopes centered—despond not. You doubtless prayed that success might attend your efforts, not merely to civilize, but to evangelize Madagascar: and who can tell but that God, by those very means we deplore, may be most effectually answering your prayers, and granting the desires of your hearts? Certainly, you are loudly exhorted to bless his holy name, for having so early prepared the dear deceased for 'glory, honour, and immortality.' Still labour, and still pray that his young friends and companions may be followers of him, as he was of Christ, then, though they leave him behind them in this distant land, they will carry the Bible and the Saviour with them; and thus, by his grace and Spirit, they may become the light of that part of the world, so that generations yet unborn may call them blessed."

BAPTISM OF JOSEPH VERKEY.

ON Friday October the 8th, Verkey, the eldest of the Madagascar youths, who were sent by their sovereign for education in this country, was baptized at Surrey Chapel. The service commenced at eleven o'clock. After singing a hymn, the Rev. J. Arundel, Home Secretary, read the scriptures and prayed. The Rev. Geo. Burder, Senior Secretary, then gave a general account of the commencement, progress, and present state of the mission in Madagascar, and of the education and conduct of the several youths during the period they have been in England. The Rev. J. A. James, of Birmingham, who was then supplying the pulpit of the Rev. Rowland Hill, proposed to Verkey a few plain questions respecting his faith and his desire to be baptized, which he answered in a suitable manner. He was then baptized by the name of Joseph—a name which he had himself chosen, because, as he said, "God was with Joseph," when "he was a stranger in a strange land;" and because of his exemplary piety when he said, "How can I do this great wickedness, and sin against God?" Mr. James then delivered, with great energy, a most appropriate address to Joseph, and to the numerous assembly. The Rev. Henry Townley, from Calcutta, next addressed the meeting, with a view to the encouragement of missions to the heathen. The

nave, and of T. W. Creighton, (the son of a Minister in the neighbourhood) to the Funeral Sermon itself, sold by Baynes, Paternoster-row.

Rev. Greville Ewing, of Glasgow, closed the service, with fervent prayer for Verkey, for the congregation, and for the society.

We have reason to believe that the whole service was impressive in no common degree, and calculated, by the blessing of God, as much to promote individual holiness, as public zeal for the Redeemer's reign.

Romboa and Zafincaraffe, two others of the Madagascar youths, both of whom had been much indisposed, and whose speedy return to their own country was deemed expedient, were present, and expected to sail in a few days with Verkey to their native country, it being feared that they would scarcely be able to endure another winter in England. Their conveyance home is at the expense of the British Government, by whom also they have been supported, while under the Society's care.

EAST DEVON.

THE East Devon and Exeter Auxiliary Society held its Annual Meeting, at Castle-street Chapel, in Exeter, on the 17th August, John Terrell, Esq. (the Treasurer) in the Chair. After an introductory prayer by the Rev. S. Kilpin, (Baptist minister), the customary resolutions were passed, and also one approving the conduct of the Directors in relation to the prosecution of the Rev. J. Smith; with another expressive of sympathy with his widow, and recommending contributions to the fund destined for her support. The Rev. Messrs. Lacey and Blackburn, (the Deputation from the Parent Society), gave ample details of the state of its missions in different parts of the world, in moving and seconding the different resolutions, the Meeting was addressed by the Rev. Messrs. Bونسall, Horsey, Mason (Baptist), Bryan, Bristow, Kilpin, and Davies. On the previous Sabbath, the Rev. Mr. Blackburn preached in the morning, and the Rev. Mr. Lacey preached sermons at Castle-street Meeting-house, and at High-street Chapel.

NORTH DEVON AUXILIARY.

THE first Anniversary of this Society was held at South Molton, on Thursday, August the 19th. The Rev. John Blackburn, of Claremont Chapel, delivered a very appropriate and interesting sermon; and in the absence of the Rev. Henry Townley, who was expected, the Rev. S. Rooker, of Bideford, kindly preached in the evening. The Rev. Messrs. C. Gribble, Rooker, Barfitt, and Earnshaw, engaged in the devotional exercises. In

the afternoon the public meeting for business was held, at which the Rev. H. Besby presided as Chairman; the Report was read by the Secretary, the Rev. H. Bromley; and the various resolutions proposed and seconded by the Rev. Messrs. N. Pugsley (of Stockport), C. Gribble, J. Barfitt, J. Earnshaw (Methodist minister), M. Diffey, J. Pool, T. Sharp, and Mr. William Thom. Though the weather was particularly unfavourable, the services were well attended, and the collections good. All the ministers present appeared particularly gratified, and it is hoped the interest then excited will be permanently felt. The Rev. H. Bromley of Appledore preached the preceding evening, and the Rev. J. Blackburn engaged in prayer.

IRELAND—*Londonderry.*

On Tuesday morning, August the 31st, the third Anniversary of the Londonderry Female Association, Auxiliary to the Hibernian Missionary and the Irish Evangelical Societies, was held at Bridge Street chapel, Hugh Y. Davenport, Esq. in the chair. The Report of the Association's proceedings during the past year was read by Mr. Samuel Shaw; and various resolutions were moved and seconded by Messrs. S. Adams, M. Steen, E. Davenport, J. Porter, W. Wallen, and Rev. J. Radcliffe; among which was the following:—

“That the Hibernian Missionary Society be directed to set apart, in future, the sum of 10*l.* annually from the money that may be remitted to its funds by this Association, for the support of a native teacher in India, to be called ‘John Smith.’”

It is pleasing to observe, that amidst a variety of circumstances calculated to retard the prosperity of the Association, it appears to increase in interest annually. The amount of subscriptions and donations during the past year was 42*l.* 13*s.* 1½*d.*

CORNWALL.

The Twelfth Anniversary of the Cornwall and Foreign Auxiliary Missionary Society was held at Falmouth. An introductory discourse to the interesting solemnities of the occasion was delivered on the evening preceding by the Rev. John Campbell. On Thursday, forenoon, the Rev. George Collison preached a most impressive sermon, and in the evening of the day the general meeting for business was held; Col. Sandys presided; and the imperious claims of Christian missions were zealously advocated by the Rev. Messrs. Campbell, Collison, Moore, Hart,

Burchell, Wildbore, Trevor, Mascutt, and Richards; also by Capt. Manderson, R.N. Mr. M'Dowall, the Treasurer, and the worthy chairman. The Report, which was read by the Secretary, gave a brief but very encouraging sketch of the progress of the Institution, to which this Auxiliary furnishes its quota of help; and the outline given by Mr. Campbell of his interesting narrative, diffused much joy and gratitude in the midst of the crowded assembly; as indeed was the case in the different places he visited throughout the county.

BRISTOL.

On Friday, September 17th, the Juvenile Missionary Society held its Twelfth Anniversary at Castle Green Chapel, which was very numerous attended, and was rendered peculiarly interesting by the addresses delivered by the various gentlemen who moved and seconded the different resolutions. It affords us much pleasure to add, that the collection amounted to 25*l.*; and, in the course of the past year, the Treasurer has remitted 163*l.* to the Parent Institution.

On Tuesday, September 21, and the three following days, the Bristol Missionary Society (in aid of the London Missionary Society,) also held its Twelfth Anniversary, when very appropriate and excellent sermons were delivered at the several places of worship by Rev. J. A. Stephenson, Lymsham; George Clayton, London; Dr. Morrison, China; J. Parsons, York, &c. &c. And on Thursday, the 23d, the public meeting of the Society was held in the Great Room in Prince's Street, which was crowded to excess, and a considerable number of persons were reluctantly compelled to retire, finding it impossible to obtain an entrance. O. P. Wathen, Esq. was solicited to take the chair, when several resolutions regarding the operations of the Society in various parts of the world—the labours and success of Dr. Morrison in China, and also the affairs of Demerara were unanimously passed.

The Meeting was addressed by the Rev. Messrs. W. Day, J. A. Stephenson, R. Hill, Dr. Morrison, J. Browne, W. Thorp, G. Clayton, Ramfler, Leach, Gibson, Edkins, and J. Parsons of York; also by R. Ash, Esq., and the chairman. The greatest cordiality and harmony pervaded the various assemblies; and the collections after the different services, together with several liberal donations, amounted to upwards of 732*l.*

NORTH WALES.

The Anniversary of this Society was held at New Town, on Wednesday and

Thursday, the 29th and 30th of September. In the afternoon of the first day the Rev. J. Williams of Festiniog preached in Welsh, and the Rev. J. Beynon of Dorrington, in English. At half past six in the evening, at the Independent chapel, the Rev. J. Phillips, Newaddlwyd, in Welsh, and the Rev. D. Jones of Holywell, in English. The Rev. D. Thomas, Penrhywgaed, and the Rev. D. Morgans, at the same hour, preached in Welsh at the Calvinistic Methodist chapel. At seven o'clock the following morning, the Rev. W. Morris of Llanfyllin, and the Rev. W. Hughes of Dinas, preached at the Independent chapel. In the forenoon, at ten, the Rev. W. Williams of Wern, in Welsh, and the Rev. J. Pearce of Wrexham, preached in English. The Lord's Supper was then administered, at which the Rev. T. Roberts, of Llanbrynmair, presided, and the Rev. W. Williams. The Rev. T. Phillips and Rev. D. Jones addressed the communicants, while the Rev. Messrs. Morgans, Davies, Morris,

and Ridge, distributed the elements. The public meeting was held at the Baptist Chapel, the Rev. J. Pearce in the Chair. A brief report was read by the Rev. D. Jones; and various resolutions were moved and seconded by the Rev. Messrs. Griffiths, Newell, a Calvinistic Methodist preacher, Beynon, Hughes Jones, Baptist minister, Williams, Bowen, Williams, Roberts, Ridge, Davies, Owens, Calvinistic Methodist preacher; Davies of Newtown, and Morgans. In the evening the Rev. T. Griffiths preached at the Independent Chapel, in Welsh, and the Rev. W. Davis, in English. At the same hour, in the Baptist Chapel, the Rev. J. Ridge preached in Welsh, and the Rev. George Ryan of Pool, in English. The devotional parts of the service were conducted by the Rev. Messrs. Ellis, Roberts, Phillips, Davies, Jones, and Ryan. Upon the whole we can say, that we had a very gratifying meeting, and many said, "It is good for us to be here."

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 September to 16 October 1824.]

IN LONDON AND ITS VICINITY.

Colonel Wilson.—Donation.....	5	0	0
Mr. Fortune's Missionary Box	4	12	6
J. K.	0	9	0
R. M.—A Birthday Gift	10	0	0
A Thank Offering	0	10	0
Legacy by Wm. Ryers, Esq. late of St. Martin's-le-Grand	50	0	0
Less Duty			
Interest on the above Legacy	1	18	5
Messrs. John Mair and J. Mackenzie, Exors. Camden Town.—Collected by Miss Dunbar	2	2	10
Savoy.—Friends; per Rev. Dr. Steinkopff	3	10	6

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Isle of Ely.—Missionary Association.—Rev. T. Noyes	6	12	0
Cheshire.—Stockport.—Orchard Street Chapel.—Rev. S. Ryan	8	12	0
Macclesfield.—Collected by Miss Hankinson	3	5	0
Cornwall.—Collections; per Rev. Messrs. Campbell and Collison.			
Dodman.—Lady Huntingdon's Chapel.—Rev. Mr. James ..	2	15	0
Cawsand.—Rev. Mr. Trevor ..	8	7	8
Grampound.—Rev. Mr. Hart..	2	1	0
Falmouth.—Rev. Mr. Muskitt ..	13	13	6
Looe.—Rev. Mr. James	2	12	0
Launceston.—Rev. Mr. Good ..	11	0	0
Penryn.—Rev. Mr. Wildbore..	8	8	0
Penzance.—Rev. Mr. Foxell..	20	15	2
St. Austle	6	0	0
St. Columb.—Rev. Mr. Okes ..	3	6	6
St. Ives.—Lady Huntingdon's Chapel.—Rev. J. Stevenson.			
Collection	5	0	0
Carried forward ..	5	0	0

Brought forward ..	5	0	0	78	18	10
Subscriptions	5	5	0			
				10	5	0
Truro.—Rev. Mr. Moore.....	10	0	0			
Tregony.—Rev. Mr. Hart	1	10	0			
				11	10	0
				100	13	10
Less Expenses	29	5	10			
				71	8	0

Megavissey.—Rev. J. E. Richards.—Collections; per Rev. Messrs. Campbell and Collison	6	3	3
Philip Ball, Esq.—Donation..	10	0	0
Ditto on behalf of Mrs. Smith ..	1	0	0
Misses S. C. and H. Ball, do.	1	0	0
Mrs. Ball.—Moiety of Subscription for the support of Native Teacher, "W. Eccles" ..	5	0	0
	23	3	3
Less Expenses	0	4	0
	22	19	3

Penryn.—Rev. T. Wildbore.—For the Education of Seven Native Girls, at the Nagercoil School, to be called, "Polly Cook," "Jane Brokenshaw," "Betsey Phelp," "Mary Ann Richards," "Elizabeth Richards," "Mary Tilby," "Elizabeth Tonkin," at 3l. per ann. each	21	0	0
Subscriptions	4	12	2
For the support of the Native Teacher, "Henry Martyn" ..	10	0	0
On behalf of Mrs. Smith	7	0	0
	42	12	2

Devonshire.—Exeter.—By John Terrell, Esq. Treasurer.	
Donations on behalf of Mrs. Smith	14 5 6
South Molton.—Collected at the North Devon District Auxiliary Missionary So- ciety's Anniversary.—Rev. H. Bromley, Secretary	13 8 4
Less Expenses	2 8 4
	11 0 0
Derbyshire.—Matlock.—Rev. J. Wilson and Friends, on behalf of Mrs. Smith	5 0 0
Dorsetshire.—Cerne Abbas.—On behalf of Mrs. Smith.	
Honble. Mrs. Digby.....	1 0 0
Miss Eleanor Carnegie	1 0 0
	2 0 0
Charmouth.—Rev. B. Jeanes.—	
Subscriptions	4 19 6
Collections	5 8 9
	10 8 3
Weymouth.—Rev. J. B. Innes.—Collections after Sermons, by Rev. H. Townley	25 0 0
Sherborne.—Friends; per Rev. M. Caston	5 10 0
Blandford.—Rev. R. Keynes.—	
Ladies' Association.—Mrs. Fisher, Treasurer	37 15 4
Subscriptions.....	7 7 0
	45 2 4
Essex.—Chigwell Row.	
Collection	3 19 1
Subscriptions.....	4 9 0
Missionary Box; by Miss Bow- ditch.....	0 16 0
Ditto, Mr. Turnbull.....	0 7 0
Missionary Boxes under 5s. ..	0 10 2
Sunday School Children.....	0 5 9
	10 7 0
Romford.—J. S. Joyner, Esq.	1 0 0
Hampshire.—Havant.—Rev. W. Scamp.	
Subscriptions	21 18 0
Collection	9 5 3
Juvenile Society	5 8 3
Mr. J. Canning's Missionary Box	0 17 0
Hayling Island; by Mr. Hall ..	1 2 0
	38 10 6
Lancashire.—Rochdale.—Rev. J. K. Foster and Friends	34 8 5
Leicestershire.—Collection; per Rev. Messrs. Townley and Campbell.—On behalf of	
Mrs. Smith.....	7 5 0
Harborough.—Rev. W. Gear.,	34 17 7
	42 2 7
Great Wigston; per Rev. G. B. Hunter	2 10 0
Lincolnshire.—Lincoln Auxiliary Mission- ary Society.—Mr. James Lupton, Treasurer.....	35 0 0
Pinchbeck.—Collection; per Rev. J. Woodward	6 0 0
Middlesex.—Enfield.—Mrs. Wilkinson; per Rev. W. Brown	10 19 0
Northamptonshire Independent Congrega- tions.—per Messrs. J. and H. God- dard, Treasurers.	
Collections per Rev. Messrs. Townley and Campbell.	
Brigstock.—Rev. R. Pickering	17 13 7
Creaton.—Rev. T. Aston	14 10 7
Penny Society	2 3 3
	16 13 10
Daventry.—Rev. J. Wittenbury	20 0 0
Kettering.—Rev. Mr. Toller.— Collection after Public Meet- ing and Sermon	26 9 7
Carried forward.....	80 17 0

Brought forward.....	80 17 0
Market Harborough.—Rev.	
W. Gear.—Collection	14 17 7
Subscriptions.....	20 0 0
On behalf of Mrs. Smith.....	7 5 0
	42 2 7
Ashley and Wilbarston.—Rev.	
Wm. Notcutt.—Collection	7 19 5
Subscriptions, &c.	12 0 0
	19 19 5
Long Buckley.—D. Griffiths.....	18 0 0
Rowell.—Rev. W. Scott.—Col- lection.....	13 0 0
	23 0 0
Weedon.—Rev. J. Pinkerton	13 0 0
Wellingborough.—Rev. J. Re- nals	21 2 1
Do. Rev. C. Seviere	29 2 1
Old.—Rev. J. Gravestock	5 11 8
	55 15 10
Welford.—Rev. B. Hobson	15 0 0
	267 14 10
Less Expenses.....	12 15 0
	254 19 10
Yelvertoft.—Collection; per Rev. T. Gibson	5 5 7
Bath.—Collection after Ser- mons; per Rev. Drs. Morrison and Cracknell.—Countess of Huntingdon's Chapel	18 2 6
Portland Chapel.....	16 1 3
	34 3 9
Less Expenses	1 4 0
	32 19 9
Bristol Auxiliary Missionary Society.— W. Skinner, Esq. Treasurer.....	99 8 10
Ditto Juvenile Missionary So- ciety.—Mr. R. Ferris, Treas- urer.—Subscriptions	61 16 0
Penny Subscriptions for Female Schools in India	1 4 0
	63 0 0
Sussex.—Bodle Street Meeting.—Mrs. Smith, Treasurer.....	10 3 0
Coventry.—Rev. N. Rowton and Friends	6 10 0
Wiltshire.—Wilts and North So- merset Auxiliary Society, Market Lavington.—Rev. J. Guard.	
Collection	6 1 6
Missionary Box, per Mr. Saun- ders	1 3 0
Ditto, &c. per Mrs. Halfpenny	1 2 6
Ditto, per Miss Gauntlett	0 5 0
	8 12 0
Yorkshire.—West Riding Aux- iliary Society.—G. Rawson, Esq. Treasurer.....	
Wincobank Association	10 0 0
Rotherham Branch	150 9 4
Clifton.—Mrs. Walker, for Fe- male Schools in India	2 0 0
Mr. James Clarke, for the De- mara Case	2 2 0
	164 11 4
Less Expenses	4 6 4
	160 5 0
Scotland.—Buchan Female Auxiliary Bible and Missionary Society.—Rev. A.	
Lind	8 16 6
Dunse.—Mr. David Allan, Cairn Bank ..	10 0 0
Edinburgh.—A Lady, by the Rev. Dr. Buchanan	5 0 0

Contributions on behalf of Mrs. Smith.

Mr. Booth, Coventry	1	0	0
Mrs. Hesketh, Forest Hill	1	0	0
Dorsetshire.—Sherborne.—Friends, per Rev. Mr. Caston	5	10	0
Derbyshire.—Matlock.—Rev. J. Wilson and Friends	3	0	0
Rev. P. Yell	1	0	0
Miss Dodd	1	0	0
	<hr/>		
Mrs. J. M'Donald, Edinburgh	5	0	0
A. A. T., North Britain	0	10	6
Mrs. Sparkes, Worcester	0	10	0
Anonymous	1	0	0
Mrs. Dudley, Kingsland	1	0	0
Mrs. Haweis, Bath	0	10	6
Stratford; per Rev. W. Emblem	1	0	0
Henry Munn, Esq.	0	10	6
Mr. John Bilton	0	10	6
Mr. Howell	0	10	6
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Hampshire.—Steep.—Collected per Rev. Mr. Howes	2	0	6
A Lady; by Mr. Strahan	3	1	0
Anonymous; by Mr. Byfield	0	10	0
W. Hale, Esq.	0	10	0
W. Moseley, Esq.; Peckham Rye	1	1	0
W. B. Hudson, Esq.	2	0	0
Mrs. S. Cartledge, Lincoln	2	2	0
James Hamilton, Esq. Bangour	1	0	0
Mrs. Cotton, Peckham	1	0	0
Mr. Thomas Green	1	1	0
Mr. P. S. Sparke, Ashburton	2	0	0
A. Pellatt, Esq.	1	0	0
Mr. Ireland, Hammersmith	3	0	0
Z. B.	0	10	6
Union Street Meeting; Rev. J. Arndel and Friends	1	0	0
Penzance.—Collection, per Rev. Mr. Foxell	15	15	0
Mr. W. Cabell	8	9	10
Mr. T. S. Cabell	2	0	0
Suffolk.—Sudbury; per Rev. Mr. Ray	2	0	0
Mr. Finch	1	0	0
Mrs. Finch	1	0	0
Miss Finch	1	0	0
Mr. and Mrs. Ray	1	0	0
Mr. C. Ray	0	10	0
Mrs. Toyer	1	0	0
Mr. Gainsborough	1	0	0
Mrs. Gainsborough	0	10	0
Mr. Hayward	1	0	0
Mrs. Howard	0	10	0
Mr. Buck	0	10	0
Miss Hahnon	1	0	0
Subscriptions under 10s.	1	13	6
	<hr/>		
Philip Ball, Esq. Megavissey	12	3	6
Misses S. C. and H. Ball	1	0	0
Penryn; Rev. T. Wildbore and Friends	1	0	0
Exeter; by John Terrell, Esq. Treasurer	7	0	0
Matlock.—Rev. J. Wilson and Friends	14	5	6
Rev. P. Yell	3	0	0
Miss Dodd	1	0	0
	<hr/>		
Dorsetshire.—Cerne Abbas	5	0	0
Hon. Mrs. Digby	1	0	0
Miss E. Carnegie	1	0	0
	<hr/>		
Liverpool.—Rev. P. S. Charrier and Congregation	2	0	0
O. Heyworth, Esq.	1	1	0
James Heyworth, Esq.	1	0	0
Mrs. James Heyworth	1	0	0
L. Heyworth, Esq.	1	0	0
W. Hope, jun. Esq.	1	1	0
S. Hope, Esq.	1	0	0
Mrs. S. Hope	1	0	0
Mr. Haigh	2	0	0
Mr. Viner	1	1	0
Mr. Lacon	1	0	0
Mr. Roberts	1	0	0
Mr. Blackburn	1	0	0
Mrs. Charrier	1	0	0
A Friend, per Rev. P. S. C.	1	0	0
Mr. Anderton	0	10	0
	<hr/>		
Carried forward	13	13	0

Donations on behalf of Mrs. Smith continued.

Brought forward.....	15	13	0
Mr. Walker	0	10	0
Mr. Everard	0	19	0
Mr. Haslam	0	10	0
Mr. Drain	0	10	6
Mr. E. Williams.....	0	19	0
Subscriptions under 10s.	2	0	0
	20	8	6
Leicestershire.—Harborough.—Rev. W. Gear and Friends	7	5	0
Manchester.—Mr. W. Wood, per Rev. W. Roby	2	0	0
Ditto, Grosvenor Street Chapel.—Rev. W. Roby.....	24	0	0
Nottinghamshire.—Moor Green.—Collection, per Rev. J. Shaw	4	0	0
Somerset.—Poundisford Park and Lodge; per Rev. T. Golding	6	0	0
Bishop's Hull.—Rev. R. Winton.....	2	10	0
	8	10	0
Hull.—Rev. J. Morley and Friends	6	10	0
Ireland.—Belfast.—Collection in the Reformed Presbyterian Church..	33	2	8
W. Seymour, Esq. Ottilham	1	0	0

Donations in aid of the Anglo-Chinese College.

W. Moseley, Esq. Peckham Rye.....	5	0	0
Thomas Walker, Esq.....	10	10	0
Manchester and Salford Anglo-Chinese College Association, on account	60	0	0

Donations in aid of the Demerara Case.

Mr. James Clarke, Yorkshire	2	2	0
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Donations towards relieving the distress at the Mission Stations of Bethelsdorp and Theopolis, occasioned by heavy and excessive rains.

W. Moseley, Esq. Peckham Rye	5	0	0
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Donations for the Education of Females in India.

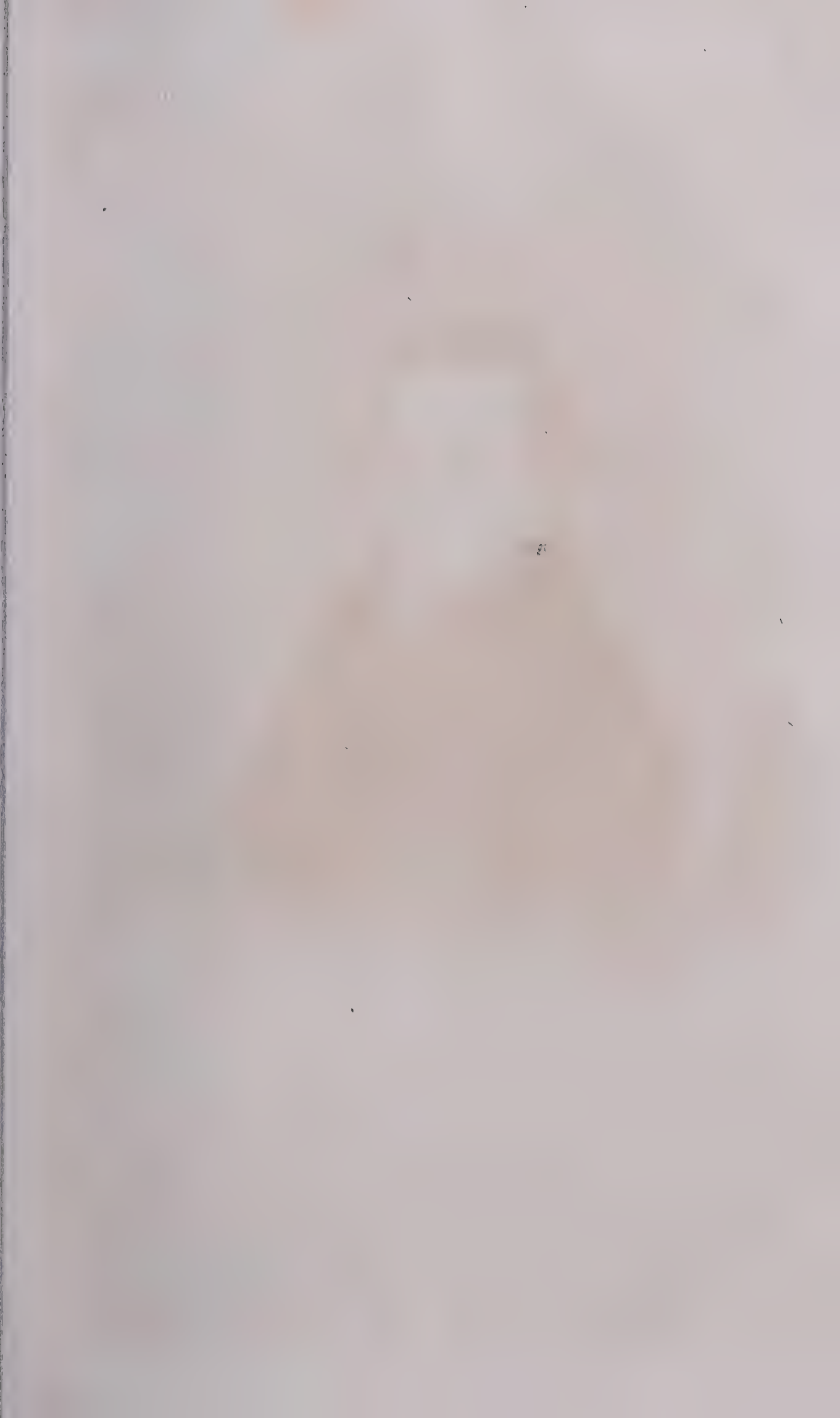
Bristol Juvenile Missionary Society	1	4	0
Yorkshire.—Clifton.—Mrs. Walker.....	2	0	0
Penryn.—Rev. T. Wildbore, Juvenile Association for the Education of Seven Native Girls	21	0	0

Erratum in our last Chronicle, page 467, line 54, for Dr. Corpen, read Dr. C. Orpen.

The Thanks of the Directors are presented to the following; viz.

To Mr. J. Barker, for a quantity of Haberdashery—Mrs. Murray, for articles of Wearing Apparel—Mr. J. Jardine, for Tillotson's Works, 3 vols.—Mrs. Hall, for various Reports, &c.—W. B. for Articles of Linendrapery—Mrs. Burchett, for History of England, 2 vols., Brown's Pseudodoxia Expedemica, Josephus's Works, Dodd on the Parables, &c. 4 vols., Jay's Sermons, Clark's Hymns, Williams's Sermons, Pilgrim's Progress, &c. &c.—Anonymous, for 50 Tracts on the Lord's Supper—Ditto, for Life of Brainerd—Mr. D. Langton, for 35 Nos. Christian Observer, various Reports, Sermons, &c.—Mr. T. Hunter, for 59 Nos. Christian Guardian.—Mrs. Stonard, for a box of Books—Mr. Higgs, for a parcel of Pincushions—Anonymous, for sundry Trinkets, &c.—X. for 2 Bibles, &c.—J. L. jun. for a piece of Waistcoating, Books, &c.—G. F. E. for sundry books—Anonymous, for a Silk Buttons—Rev. C. Daniell, Exor. to the late Mrs. Jones, of Bristol, for a box of books—Anonymous, for a Pocket Bible, Cowper's Poems, Theron and Aspasio, and Pilgrim's Progress, bound—Ditto for More's Practical Piety, 2 vols. &c.—Mrs. Mackie, for Wesley's Journals, 6 vols. bound, 2 Common Prayer-books, Gisborne's Natural Theology, &c.—Mr. Middlemas, for a number of Reports—The Missionary Depot at Hull, for a box of sundry articles—"The Author," for 12 packs of Religious Conversation Cards—X. for two Bibles, a tea-pot and caddy—Mr. Bales, Jun. for 49 Nos. Christian Observer—A Friend for six Sermons—Ditto, for several Numbers of Missionary Register and Youth's Instructor—Mrs. Gillham, for three years' Cottage and Youth's Magazines.—Mr. C. Taylor, for several copies of a History of New England—Mr. W. Bloye, for sundry Reports—A Friend; per Dr. Waugh, for 16 Nos. of the Missionary Voyage—A Friend at Hierstoncieux, for 6 copies of his Essay on Scandal, 12 ditto of "Letters from a Father to his Daughter, and 30 books for Children—F. H. L. for Butcher's Family Prayers, Bean's ditto Worship, Smith's Domestic Altar, Jay's ditto Minister's Assistant, &c. &c.—Mr. Mitton, for Pious Memorials, 1 vol.—Mr. Marsden, for a number of New Books, for Mr. Ellis, Sandwich Islands—Mrs. Radford, for a present for the Queen of Madagascar—Anonymous, for sundry books, &c.—Mr. E. Carter, for 6 vols. of Religious Tracts—Mr. A. Reid, for 20 Copies of "True Happiness"—Miss Hunter, Lamberkin, for a parcel of Work-bags, rewards for the Native Female Schools in India, and "A Country Draper," for sundry Articles—Mrs. Sarah Maynard for Canne's Bible, &c.—Mr. T. Ward, for sundry Reports, Pamphlets, and Sermons—Messrs. Dennis, Langton, Hunter, French, Taylor, Shrewsbury, Middlemas, Jones, E. Haye, Ann Pithie, and a Friend; Messdms. Canthen and Mackie, J. K., J. T., Anonymous, "a Converted Infidel," Norman, Lewis, Carter, Richards and Friends, Brooksbank, Mrs. Hesketh, a Friend, per Rev. Dr. Waugh, Rev. Mr. Williams, Peede, Wells, Ward, Uwins, Messdms. Oxley, and Howell, for 85 vols. and 312 Nos. of the Evan. Mag.

Bequeathed by a Friend, a Bible, 2 Testaments, Watts's Psalms, &c. &c.





Good sc.

REV. W. WILLIAMS, CHURCHMAN.

GREENWICH

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

DECEMBER 1824.

MEMOIR OF THE LATE REV. RICHARD EVANS,
OF APPLEDORE, DEVON.

THE subject of the present Memoir was born in the town of Ottery, Devon, on the 2d of January 1737. His father was a respectable clothier in that town, the son of the Rev. Richard Evans, a pious and excellent minister at Cullumpton; and grandson, on the maternal side, of the Rev. William Yeo, A.M. who was ejected from Newton, in the same county. His mother was distinguished by her eminent piety. Having some acquaintance with the study of medicine, she was in the habit of gratuitously relieving the wants of the diseased poor. In one instance her efforts were effectual, under the divine blessing, for the recovery of a female, who had been dismissed from the hospital as incurable.

It will naturally be supposed that such a mother, while she felt for the cases of others, would feel an especially lively interest in the spiritual and eternal welfare of her son. This feeling appears to have been experienced in no ordinary degree, and to have produced the most exemplary diligence and care in his instruction. In this, as in so many other instances, maternal admonition was attended with the happiest results; for there is

reason to believe, that it was by this means that her son was brought, while very young, to a saving and experimental knowledge of the gospel of Christ. This youthful impression of the value and importance of personal religion, appears to have produced, at a very early period of his life, strong desires to become the instrument of spiritual benefit to his fellow-creatures; and to have decidedly fixed his choice on the ministry of the gospel as the employment of his subsequent days. After having received a classical education at a respectable grammar-school in his native town, he was accordingly received, when he had attained a suitable age, into the Western Academy, which was at that time situated in the same place, and superintended by the Rev. John Lavington, a man highly and deservedly respected, both as a pastor and tutor.

At the time when Mr. Evans's preparatory studies at the Academy were nearly completed, he was frequently engaged, in connexion with two fellow-students, Messrs. Leet and Millar, in supplying the vacant congregation at Appledore. He had also occasionally supplied at Odiham in

Hampshire, and at Broadway in Somersetshire. From each of these three places he received cordial and pressing invitations to undertake the pastoral office. After mature deliberation, and an anxiety to act under the direction of divine Providence, he was induced to decline those from the two latter places, and to accept the invitation from the church and congregation at Appledore. Subsequently to his settlement in that place, he received an invitation from the church at Ottery, at the death of his tutor, to succeed him as their pastor, which also he thought it right to decline. Mr. Evans entered on the discharge of his stated labours at Appledore in 1759, and was in the following year publicly ordained to the pastoral office. He found the church and congregation in a very divided state, and under the influence of a high party feeling; occasioned by a diversity of opinion respecting the character and conduct of his immediate predecessor. By the exercise of prudent caution, and that conciliatory disposition for which he was particularly distinguished, he, however, soon happily restored union and harmony among them.

In the year 1766 he married Miss Elizabeth Finemore, youngest daughter of Mr. Thomas Finemore, of Axminster, clothier. She was educated in a boarding school at Hackney, and appears, by the following extract from her diary (which is still in the possession of the family), to have received in that school her first serious impressions. "By a kind providence," she writes, "my lot was cast in Hackney, whither I was sent to be educated in a very religious family; so that by means of good examples and pious instructions, about the age of fifteen I began to be under great concern about my soul." She speaks, soon after, of finding a religious life not only agreeable, but pleasant and delightful; and laments that the time appointed for her continuance in this

school was so rapidly drawing to a close. She dreaded losing the impressions she then felt, and mixing again with her former companions. How is this circumstance calculated deeply to impress on the minds of parents, concerned for the spiritual welfare of their children, the importance of intrusting their education only to those who have themselves been eminently taught of God. There is a degree of responsibility in this particular attaching to the parental character which it is to be feared is often not sufficiently felt, even by pious persons themselves.

It was but, comparatively, for a few years that Mr. Evans was permitted to enjoy the society of his beloved partner, in whom he had truly found a helpmeet for him. She was called to bow to the unerring hand of divine Providence, by which, at the age of thirty-seven, she was removed from him to a heavenly inheritance, leaving him the important charge of superintending the education of six young children. Some of the means by which he so happily succeeded in this arduous task deserve to be mentioned, as affording useful hints for parental discipline in general, and especially as illustrating the infinite superiority of those mild and affectionate methods he pursued, to the harsh and coercive measures adopted by many. The surviving members of his family still remember with what concern he would take them to his study when they had committed a fault, and talk to them, weep over them, and pray with them. So regularly was this his practice, that one of them used to say, "I wish papa would give me a flogging, and there would be an end of it; but I cannot bear his talking to me." On the Sabbath evening he always examined them in their hymns and catechisms, as well as in what they remembered of the sermons they had heard; and conversed and prayed with them in so striking and affec-

tionate a manner as would often bring them to tears. Mr. Evans was afterwards married to the widow of the Rev. John Julian, of Egg-Buckland, and sister to Mr. Lavington, of Bideford. She, however, died in less than twelve months from the time of their marriage.

While thus regular and conscientious in attending to the duties of his family, Mr. Evans was not less so in discharging the labours of his ministerial office. For many years after his arrival at Appledore, it was almost the universal practice to have no more than two public services on the Sabbath, and one lecture in the week. In addition to these, Mr. E. was accustomed on the Sabbath evening to repeat a sermon at his own house, where any one who wished might attend. As soon as the practice of having public lectures on the Sabbath evening began to gain ground, he immediately adopted it, and preached on the evening of every alternate Sabbath: thinking that by this means the novelty would be longer kept up, and a better attendance secured. At the time when there was in so many minds a strong expectation of a French invasion, Mr. Evans, and his friend and brother, the excellent Mr. Lavington, of Bideford, consulted together on the best measures to be adopted for averting public calamity, and promoting the interests of their respective congregations. They justly concluded that the most effectual would be the establishment of meetings for prayer among the members of their respective societies. These meetings, which were immediately instituted, were held first at the house of the minister, but afterwards removed to their respective places of worship. In the welfare of the *young persons* of his flock, Mr. E. felt a lively interest. For many years he was in the habit of catechising them immediately before the service on the Sabbath afternoon; but some persons objecting to this method as

too public, he afterwards had them at his own house on the Saturday afternoon. Several persons still mention, with pleasure, the benefit they derived from these private exercises. The young men, when home from sea, and the young females met also at his house on alternate weeks. His plan at these meetings was to spend a few minutes with them in prayer, and then leave them for about half an hour, to converse together on some subject which he suggested. He would then return, and after talking some time with them, close the meeting with prayer. Before the institution of Sabbath schools, he established a day school in a distant part of the town, for the children of persons who were very poor; and to induce them to attend public worship, clothes were provided them to wear on the Sabbath. After many of the original subscribers withdrew, this school was supported for a considerable time at his own expense. Nor was Mr. E. unmindful of the more retired duties of his office. His visits to his flock were of a truly pastoral character. He felt a lively interest in the present and eternal welfare of all, and was ever ready to sympathize with them, both in their sorrows and their joys. With a mind eminently spiritual, his conversation partook much of a serious cast, and was highly instructive. Into whatever society he entered, he was always anxious to drop some hint for spiritual improvement; and would greatly upbraid himself with want of faithfulness, if he had on any occasion been deficient in this particular.

During his long residence at Appledore, Mr. Evans' labours appear to have been peculiarly acceptable. It was frequently necessary to provide more room in the chapel by altering the seats; which, in some instances, was done at his own expense: and in 1811, notwithstanding his increasing age, it was found needful to erect a new gallery. About two years after, he found that the three

services on the Sabbath was more than his advancing years would enable him to undertake; and he therefore readily agreed to the proposition made to him of having an assistant. Mr. Charles Smith, then a student in the Western Academy at Axminster, was accordingly invited; and as the congregation was unable to provide for the support of both, Mr. E. relinquished all pecuniary assistance, and engaged, gratuitously, to continue preaching *once* on the Sabbath, so long as his strength would enable him. The congregation increasing, in 1816 a new chapel was erected, and opened for divine worship on the 21st of August in that year. In less than three years from that time, Mr. Evans felt the infirmities of age so rapidly increasing, as to oblige him entirely to relinquish his ministerial labours. He therefore gave in his resignation to the church, which he had been prevented doing much sooner only by the urgent request of some of his people. This interesting and affecting document was read to the congregation by his nephew, the Rev. Samuel Rooker of Bideford, on the 11th of February 1819. As the unusually lengthened period to which his pastoral labours at Appledore had been extended, adds a more than common interest to the event of his resignation, it is presumed the following copy of the letter he addressed to the church on that occasion will not be unacceptable.

My dear Christian Friends,

In the year 1759, by the permission of divine Providence, and the grace of our Lord Jesus Christ, I commenced my ministerial labours in this Christian society. It is not for me to say how I have discharged the duties of my office for more than half a century; but I hope I may address you in the language of the apostle; "I have sought not *yours*, but *you*," and have not shunned to declare unto you the whole counsel of God. I have endeavoured to look to the blood of Christ as an atonement for my deficiencies, and to the Holy Spirit to give efficacy to my labours for your spiritual edification; and, having

obtained help of the Lord, I continue unto this day a monument of his mercy, to praise him for the riches of his grace to such an unworthy servant, whom he has designed to employ to so late a period of life. I have survived most of my early friends, and now the growing infirmities of age convince me that I must shortly put off this my tabernacle, and sink into the arms of death. Pray for me, that I may be prepared to enter into the joy of my Lord, whenever it may be his blessed will to remove me from this world of guilt and woe.

That charge which I received with fear and trembling, and which I have endeavoured to fulfil with many prayers and tears, *I now resign*. With humble submission to the divine will, I now wait in the pleasing expectation of meeting my Saviour and my Judge, who will come to be glorified in his saints, and admired in all them that believe. The Lord grant that we may find mercy in that day, and that I may be able to give up my account with joy, and not with grief, and meet my people at his right hand, to have a sentence of approbation and delight from his lips. Should it be my happiness to live to see a successor, appointed by you to discharge this important part of the ministerial duty, I shall rejoice, and give God the glory for his goodness towards you. If he bids fair to be a burning and a shining light, I shall be ready to say, with good old Simeon, "Lord, now lettest thou thy servant depart in peace."

My pastoral exercises will cease from this day; but my friendship, my prayers, and best wishes will remain to the end of life. Permit me to intreat you to implore the divine presence and counsel in all your deliberations; to cultivate brotherly love and charity; to live in peace and amity, and the God of love and peace will be with you. I cannot express my warmest wishes for your future prosperity in language more appropriate than that of the apostle; "And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." So prays your former pastor, and your faithful, affectionate friend in the Lord Jesus,

RICHARD EVANS.

Some time before the above resignation was given in, the church and congregation had presented to Mr. Evans a handsome piece of Plate, as an expression of the affectionate esteem which his long continued labours among them had excited. The

following inscription was engraven on it:

THIS PLATE

Is most affectionately presented,
by the Independent Church and Congregation at Appledore, Devon, to the

REV. RICHARD EVANS,

as a small token of their respect
and esteem for his invaluable
Scriptural Discourses,
edifying example, faithful admonitions,
and paternal counsels, during his
ministerial labours of
fifty-six years.
Jan. 1815.

So great was the humility of this excellent man, and so deep the sense he had of his own imperfections, that he was often particularly anxious to have this inscription erased, saying it was not true: it only reminded him of what he ought to have been, and not of what he really had been.

After he had resigned the pastoral office, Mr. E. still occasionally engaged in public, particularly in administering the ordinances. The last public service he performed was the administration of the ordinance of baptism on the 2d of May 1821, being then in his 85th year. It is a circumstance not a little remarkable, that to both the mother and grandmother of one of the three children whom he then baptized, he had himself administered the same rite. On the 20th of June following, at the ordination of Mr. Henry Bromley, his successor, he was able publicly to recognise, on the behalf of the church, the call which had been previously given.

His infirmities were at this period rapidly increasing, though he was still frequently able to walk to the chapel twice, and sometimes thrice, on the Sabbath. In November 1822, he had a severe attack of inflammation on the lungs. From this, however, after a long confinement, he recovered, and was again able to attend divine worship, in which he particularly delighted. In the November following he was again attacked by severe disease, which, though par-

tially removed, so much weakened his whole system, as to bring on a complication of other disorders. After many partial recoveries and relapses, these terminated in death on Tuesday, Aug. 3, 1824, in the 88th year of his age. The funeral took place on the following Monday, when several of the neighbouring ministers, and a large concourse of people attended, as a mark of their respect to the memory of the deceased. The funeral sermon was preached on the evening of the same day by Mr. Bromley, to a large and attentive congregation, from Psal. xvii. 15. words which he had often repeated, and which appeared to afford him much comfort in the near prospect of dissolution. The mourning attire of the majority of the congregation, and the sable appearance of the pulpit and desk, which had been hung with black, plainly testified the affectionate veneration with which he had long been regarded. Seven, if not a greater number of ministers testified their respect for their venerable father by improving the event of his death to their respective congregations.

Having given this brief sketch of the principal occurrences in Mr. Evans's protracted life, it remains, in the next Number, to describe his Christian experience in the decline of life, and to present an outline of his character.

(To be continued.)

THE TENDENCY OF CALVINISTIC PRINCIPLES,

In their Intrinsic nature, to promote the exercise of Brotherly love and Charity.
(In Answer to a Query proposed in No. 22, p. 432. Oct. 1824.)

AMONG the most satisfactory proofs that a religion possesses claims to divine authority and universal belief, is its internal evidence; its adaptation to the moral state of man; and its tendency to subdue all his depraved passions and inclinations,

and to introduce a bond of union, which, like gravitation in the material world, shall combine all the jarring interests of mankind, and convert the moral chaos of society into a delightful exhibition of holy affection, of brotherly love and charity.

The System of Theology which bears the name of Calvin, is not without this necessary internal evidence of truth, and of accordance with the religion of Christ. Indeed, it possesses this evidence in a far higher degree than any system essentially different. It is an exhibition of divine truth best suited to the state of man. It presents to us the economy of human redemption in its most interesting light, both as displaying the goodness of God and the equity of his government. And it presents to every one the most powerful motives for the exercise of universal benevolence. But we are not to enter upon the scriptural character of Calvin's system. This would require a treatise as extensive as his Institutes. We have to consider merely its moral effect, to show that Calvinistic principles do promote, in the highest degree, the exercise of brotherly love and charity.

Of course we are not accountable for all the pseudo-Calvinism, which abounds so much in the present day, and shall therefore confine ourselves to the leading articles in the Creed of the great Genevese Reformer; viz. 1. Personal Election — 2. Effectual Calling — 3. Justification by Faith — 4. Sanctification by the Holy Spirit — 5. Final Perseverance. These we consider to be the most important of Calvin's principles, and the very essence of vital religion. If they are shared in common with any other system, it does not interfere with our argument. They were held by Calvin, and we intend to prove that, in their intrinsic nature, they have a tendency to promote, *in the highest degree*, the exercise of brotherly love and charity.

As we argue from the intrinsic nature of these principles, our only mode of illustration is by carefully examining into their operation, so far as our knowledge of the constitution of the human mind will allow us. The doctrine of election does not concern us at the commencement of our inquiry; its influence, if any, must be noticed towards the close. We begin, then, with the doctrine of Effectual Calling, which we may speak of in consistency with the views of Calvin, as "God shining into the heart, to give the light of the knowledge of his glory in the face of Jesus Christ." It is the influence of the Holy Spirit upon the mind by means of divine truth, by which attention is excited, and a powerful conviction is received. Its effects must be according to the nature of the truth presented. If the truth relate to the state of man as a sinner, there is conviction of sin; and if it relate to the method of redemption, its effect is saving faith. In both cases a new principle is implanted, which is regeneration; and the first active operation of that principle is the first step of conversion.

While we attempt to speak explicitly of the internal operation of the Holy Spirit upon the heart, we do not assume to ourselves the ability fully to explain it. But allowing our inquiry so far as our knowledge of the human mind permits us, we trace it, we think, through these various steps: Man is a being acting from motives according to the present apparent good, and God deals with him as such. By his Holy Spirit he opens the eyes of the understanding, he reveals the perfections of his character, and the astonishing designs of his love and mercy. Man is brought to believe, to wonder, and to admire, and is thus effectually called from the love and service of sin.

Thus, by this important doctrine called Calvinistic, but truly divine, we see how man is brought to exercise holy affections; to love God for the

immense blessings bestowed; and to admire and esteem him for the infinite perfections which he has displayed. We must at the same time discover how this bears upon the point we are discussing, that the holy love to God which is thus produced, must necessarily tend to promote, in the highest degree, the exercise of brotherly love and charity. For he who truly loves God, must love all those who are the objects of his favour, and must feel himself bound to obey every divine command. We are therefore brought to the very sentiment of the apostle, who says, "If any man say, I love God, and hateth his brother, he is a liar: for he who loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from the Father, That he who loveth God love his brother also."

Effectual Calling, therefore, when stated and explained as a Calvinistic principle, has a direct tendency to promote the exercise of universal benevolence. The love of our brother is never placed upon so strong a motive as when made to spring from love to God; and love to God can never arise in the sinful heart of man, but by the effectual working of the Holy Spirit, by whom we are called.

Most persons must discover the agreement between these views and scriptural truth; and many who never ranked themselves beneath the banner of Calvin, will mark their accordance with their own experience as Christians. The fact is, the difference existing between good men, with respect to the important truths of the gospel, is small; and did all exercise a proper candour in interpreting the sentiments of others, we should have less controversy, and more provocation to love and good works.

With these remarks upon a most important Calvinistic principle, we might consider that the proposed Query was satisfactorily answered. But in order to show that those points

which remain do not counteract this tendency to universal benevolence, we proceed.

The next principle to be noticed, is Justification by Faith. Here it would be possible to enlarge much; but we shall confine ourselves to its intrinsic nature. Of course this must be intimately connected with what we before noticed on effectual calling; by which we observed, faith is produced in the mind; or, in other words, the mind is brought to receive and to act upon that particular exhibition of truth, to which, by the influence of the Holy Spirit, it is brought seriously and diligently to attend. One important part of the truth thus presented, relates to the character of Christ as Mediator and Saviour; and the reception of this truth, by faith, constitutes a union with Christ. A union by which, according to the economy of redemption, Christ is regarded as a federal head, and the believer is brought to participate in all that is Christ's, and is delivered from the consequences of his own transgression. Thus there is an imputation of righteousness in consequence of the union which is effected by faith; and the existence of faith is traced to the operation of the Holy Spirit in effectual calling.

This important Calvinistic principle must in like manner, therefore, tend to promote the exercise of brotherly love and charity. And since it supposes a nearer relation between Christ and the believer, so it increases the obligation to obey him who hath said, "A new commandment give I unto you, that ye love one another."

The doctrine of sanctification, as represented by Calvin, no one will suppose to be in opposition to the exercise of universal benevolence; for by this we do not mean an imputed quality of the mind, but an wrought principle, produced by that God who "hath from the beginning chosen us to salvation, through sanc-

tification of the Spirit, and belief of the truth." Sanctification is the continuance of the gracious influence first communicated in effectual calling; by which fresh discoveries of the divine character are made in the doctrines of his revealed word. Faith becomes stronger, a more lively exercise of holy affection towards God is excited, and consequently the exercise of brotherly love and charity. The very essential principle of holiness is love to God, with its necessary attendant, love to our brother. This love is the fulfilling of the law, and in this consists perfection of Christian character.

The only thing that remains, then, and which may be suspected of diminishing these graces, is the doctrine of final perseverance, a well-known Calvinistic principle; to which we may add what we have passed over, personal election, since both are intimately connected. We are not accountable for the abuse made of these by the ignorant; nor are we to exculpate all those who call themselves Calvinists, but who are strangers to an experimental acquaintance with the doctrines already mentioned. We are speaking of Calvinistic principles in their intrinsic nature, and therefore confine ourselves to their right application and legitimate influence. What then is the natural influence of these truths upon a sanctified mind? Is there the least suspicion that any one will decrease in the exercise of benevolent feeling, because he is assured that God hath "loved him with an everlasting love, and therefore with lovingkindness hath drawn him;" or because he discovers the faithfulness of God, who has promised that he "will carry on the good work, even to the end?" How can these be opposed to brotherly love and charity? Rather may we ask, What more powerful motive could there be presented? And what greater obligation be enforced than when the believer is brought to argue, "If God hath so

loved us, ought we not also to love one another?"

We conclude then, as we justly may, that in their intrinsic nature, Calvinistic principles have a tendency to promote, in the highest degree, the exercise of brotherly love and charity. There are some other points peculiar to the system, which we have passed over; but they are chiefly speculative and unimportant, those which we have noticed are the most important and operative, and distinguish it as the transcript of the religion of Christ.

But it will be asked, How stands this with the fact? and immediate reference will be made to the lax conduct of individuals, and the dissensions of many religious bodies; but again we say, that we are not accountable for the abuse of any system; we only contend, that these principles, in their proper tendency, have this effect. If the heart of man were a "*tabula rasa*," we might expect to see the full exhibition of it; but as these principles have to contend with native passions and perverse inclinations, the immediate effect is not so clearly witnessed. But still, by this fruit of holy love to God and man, our character must be tried; and in proportion as we possess these right affections, is our evidence of real conversion, and of our interest in the blessings of eternal redemption.

ΦΙΛΑΔΕΛΦΟΣ.

THOUGHTS ON PSAL. XXXVII. 25, 26.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread: (26) He is ever merciful and lendeth; and his seed is blessed."

To the Editor.

SIR,

INTERPRETERS of Scripture have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want, and that their children have been under the necessity of asking alms. Some com-

mentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of king David; others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly of temporal blessings.

But, perhaps, the difficulty arises from disjoining the two verses, the 25th and 26th; and, indeed, innumerable mistakes arise from the detachment of passages which are closely connected in sense, but unhappily separated by figures. In the present case it is only necessary to inquire, who is the "righteous man" intended in the 25th verse? We are informed in the 26th, it is he "who is ever merciful and lendeth;" it is he who "disperseth abroad, and giveth to the poor;" and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17,) "He that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he repay him again." Do we believe this? Another promise (Prov. xxviii. 27,) is still more to the purpose, "He that giveth to the poor shall not lack."

An old writer on Providence* says, "We sometimes see religious men, (though it is a hard task—I would not willingly be employed in it—to reconcile hardness of heart to religion); yet so it is, that we sometimes find persons who seem to be devout and religious, yet when you come to them for an act of charity, Oh! it grateth them; a sixpence comes at two or three pulls, and with many a grudge and excuse. You may possibly see such a man decay, (God distributes his estate because he would not) and such a man's seed you may see begging bread; but for "a good man," "one that disperseth abroad, and giveth to the poor"—"one who is ever merciful and lendeth," David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he who by giving to the poor "lends to the Lord," never lost by that lending. The great God "never yet failed, never yet was unfaithful."

Let not the wealthy fear that they shall themselves be impoverished, or

that their families will be injured by their liberality to the poor; it is "the surest way of thriving," and the best expedient in the world to enrich their children. "Here is his bond, and it must be a good one, if the scripture be the word of God. The richest man in the world may, for aught we know, be poor to-morrow, or he may prove unfaithful to his word: but the Lord is the everlasting possessor of heaven and earth, and he cannot lie, nor deceive any one that trusts in him." "God will be sure to repay what is given to the poor at his command, with great increase. The greatest usurer on earth cannot make so much of his money as the man that gives to the poor."†

Sir, the winter is approaching; and many cases of necessity will probably present themselves; I shall be glad, therefore, if these few hints should dispose your readers to increased beneficence; and as the interest of money has lately been reduced, I would recommend the method proposed, by which, without any usurious transaction, far more than "five per cent." for capital may be insured.

G. B.

The following beautiful Letter was sent by DR. SMITH to his pupil Mr. LAVINGTON ROOKER a short time before his death.

Homerton, March 18, 1824.

My dear young Friend,

SHORT as has been the opportunity afforded me of cultivating your friendship, it was sufficient to create in my mind a strong feeling of respect and affection, and to make the sudden separation, to me also so unexpected, in no small degree distressing. I had pleased myself with the expectation of Christian intercourse with you, and the hope of being rendered, in some degree, instrumental of aid to your preparations for the work to which you had consecrated yourself, and which, in so many other instances, has been the joy and crown of your family. The names which you bear, *paternæ in memoriam avitæque virtutis*, could not but inspire a peculiar regard for you. But I am bound to declare, these interesting associations excited no

† Dr. Lawson, on Prov. xix. 17.

‡ In remembrance of your ancestors' virtues.

* Dr. Collinges, of Norwich, p. 305.

expectations that have not been realized. The personal qualities with which the Author of nature and grace has endowed you, have been the strongest attractions to my esteem. The information I have received from Mr. WALFORD and Mr. MOASE, leads to the distressing apprehension that our earthly intercourse was destined to be very short, and that I cannot, on any grounds of probable expectation, hope to see my dear young friend again in the flesh. My heart is pained at the thought, that I shall see no more on earth one on whom God has conferred so many gifts, and in whom grace is so well evinced by its proper fruits. It grieves me to think that I did not better know and more closely cherish so sweet and tender a plant, now soon to be removed to the heavenly paradise. But it will always be a happiness for me to reflect that I had *any* opportunities of knowing you,—that I was favoured to cultivate *any* christian communion with you. I might adapt to you the words of the noblest of the Romans, “*Non libet tibi deplorasce vitam: nec te vixisse penitebit: quoniam ita vixisti ut non frustra te natum existimes.*”^{*} But I am persuaded you say, with unspeakably greater approbation of soul, “Not I, but the grace of God, which was with me.”—

Has it pleased him to bring in you the fruits of that grace to maturity, while others are only putting forth buds and shewing some promise of flowers? Does his eye of benign omniscience see that it is no longer fit that these productions of his Spirit should be exposed to the chills and blights of our unkindly world? Ah! what are we, that we should permit one murmur to steal across our hearts! Alas! our hearts are wounded and broken. We have little fortitude, because we have little faith. The idea of seeing you no more in this land of shadows, sins, and sorrows, we feel to be distressful, but the distress is to ourselves. It is to those at the bottom of the valley that the shades appear darkest. The damp and dismal clouds gather and thicken upon us: but you are scaling the mountain's side. The

region of gloominess 'is scarcely above your feet. You, my dear, my very dear friend,—you, I trust, are a partaker of that spiritual resurrection which unites you with your triumphant Lord: and now you are rising, by that power of grace, to reign in life with him. Go then, beloved child! Go, my brother and friend! We cannot detain you: and happy for you it is that we cannot. To have seen you, the devoted servant of the Lord; growing in holiness and usefulness, a shining light through many of our earthly years conducting souls to glory, was a desire fondly cherished, and a hope sweetly entertained. But the supreme Master forbids it: and not only has he the *right*, but all his orders are issued in wisdom and love. We trust that his grace supports and cheers you, that the sanctifying and confirming work of his Spirit is a witness to your heart that you are *his*,—that under all the sad process of decay, the languors, dejections, watchfulness, and pains, of your short and light affliction, the preciousness of your Redeemer's blood, and the sense of his strengthening presence, are an infinite counterbalance: Holiness is life, the true life of souls, the real essence of happiness: and it is, I trust, the design of this dispensation, to us so dark and disappointing, rapidly to perfect the work of holiness. The Lord fulfil all your best desires, and gloriously complete in you to will and to do of his good pleasure!—Are you called to suffer greatly? O, think of the Prince of sufferers—Jesus your agonized Saviour! Or is it the divine will to you, that hitherto the progress of disease has not been attended with severe symptoms? Then here is a further motive for gratitude. IN ALL THINGS, “Look unto Jesus.” O that you may experience the most abundant blessings of his presence, fortitude under all suffering, rich consolation under all sorrow, victory over every sin, and over all the temptations that may harass your mind, and the sure anticipation of his infinitely more blissful presence in that world of purity, where you shall “behold his glory.”—Farewell, farewell, my beloved friend! Yet not, I trust, through infinite grace, for ever,—not for ever!—

Ever and affectionately, yours,

J. PYE SMITH.

* You wish not to complain of life: nor will you repent of having lived: for you have spent your life so well, that you cannot think you were born in vain.

OBITUARY.

MR. LAVINGTON ROOKER,

Late a Student in the Protestant Dissenting Academy at Homerton.

THIS distinguished youth was the son of the Rev. Samuel Rooker, Pastor of the Congregational Church at Bideford. It is unnecessary, in this brief notice, to refer to his ancestry; although, if our limits permitted, we might show that few have been more honoured in this respect than the deceased. The most pleasing reflection is, that, descended from a long line of eminent Christian ministers, he inherited a large portion of their spirit. His first religious impressions were received while he was engaged in copying the short-hand Discourses of his excellent grandfather, Mr. Lavington. "While thus employed," says his father, "the sacred Spirit transcribed them upon his heart. He saw his disease, and was soon led to see his remedy. He experienced terror for a short time, from a view of his sinfulness; but illuminating influence being abundantly imparted, he was soon led into the fulness, the richness, and the consolations of the gospel." Shortly after his conversion, he formed the determination of becoming a Christian Missionary to the East, and for this purpose desired to enter himself as a student in the Anglo-Chinese College at Malacca. This early resolution, however, was overcome by the solicitation of friends; and, after passing through an examination, as to his piety, talents, classical attainments, views of the ministry, &c., with very great credit, he was admitted into Homerton College, in Sept. 1823. In the Christmas recess of the same year, he caught a cold, which was neglected and issued in consumption. Symptoms, at first painful, soon became alarming, and in the month of February, in the present year, his father deemed it expedient to remove him from London, by gentle stages, to the paternal roof. "Hopes," says Dr. P. Smith, "of ultimate recovery were entertained; but, in a few weeks, those fond hopes were torn from the tender parental bosom. The sufferings of a rapid consumption ran their course; but under all, the power of faith, the fervour of piety, and the sweetness of his character, shone brightly forth, and shed a heavenly illumination

through 'the valley of the shadow of death.' At last the dreaded event, supremely happy indeed to himself, but inexpressibly painful to his affectionate, but resigned and submissive parents, to his relatives, and to all who knew his worth, took place on the morning of Thursday, the 1st of April 1824. Through the preceding night of sad endurance, the presence of the Lord his God comforted him. The glorious promise was his stay, his cordial, and his joy: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold with the right hand of my righteousness.' It gave him consolation till his latest breath, and then his delivered spirit rose to the bosom of his God and Saviour.—Thus slept in Jesus, our beloved Lavington Rooker, aged nineteen years and six months. He walked 'through the valley of the shadow of death;' but his God was with him, and he overcame by the blood of the Lamb, and the word of the divine testimony."*

Mr. L. Rooker seems to have been a youth of extraordinary promise. "His qualifications," Dr. Smith writes, "as a student, natural, acquired, and spiritual, were very superior. The only sermon which his short time within our college walls allowed him to deliver, in the ordinary course of academical exercises, was on a subject prescribed, '*The evil of neglecting religion in early life.*' I trust I shall never forget the solemn and joyful impression which it made upon me. It was a most nervous, luminous, simple, original, and affecting discourse; and it would have done honour to any minister of long standing in the work of Christ." We refer the public to Dr. Smith's Funeral Discourse, which contains, in an Appendix, selections from the Diary of the deceased, and other matter most highly interesting.

How dark and perplexing often are the ways of the Most High! And how befitting is it that we should chide the rising unbelief of our minds, by a reference to the infallible rectitude of the Divine Government! "Shall not the Judge of all the earth do right?"

* See Dr. Smith's Funeral Sermon for the deceased, printed by Westley;

LAMENTED DEATH OF DIVIE BETHUNE,
ESQ. OF NEW YORK.

Extract of a Letter from the Rev. R. Maclean to the Rev. Geo. Burder.

My Dear Sir,

I HAVE this day attended, to "the house appointed for all living," the mortal remains of the truly excellent biographer and son-in-law of Mrs. Graham, DIVIE BETHUNE. He expired on the 19th inst. in the 54th year of his age. For some months past, his health had been declining; but it was hoped that a journey which he took to the "Saratoga Springs" would restore it. The hope was vain. A few days ago he returned to this city, and rapidly sunk into the grave.

The loss of this most valuable man will be severely and extensively felt. Every benevolent effort had his support. The multiplied Institutions for extending the Redeemer's kingdom, found in him a cordial, ardent, liberal, and indefatigable friend. He "rests from his labours, and his works do follow him."

His last moments were such as might have been expected, from the general tenour of a life eminently devoted to God. Without any thing like transport, all was calmness and serenity, like a fine summer's evening. A solid hope, resting on the rock of ages, banished every doubt as to his safety of future felicity. "I do not wish you to pray for my recovery," said he to a friend: "I would not return to the world again." And, in the most touching and emphatic manner, added, "I want to see Him who loved me, and died for me!" Thus entered into the joy of his Lord a great and good man, who had done more to promote the best interests of the world and the church than most men, animated by the same principles, even in this active and benevolent age, have done. May we be "followers of them, who, through faith and patience, are now inheriting the promises!" I am, my dear Sir,

Yours truly,

P. MACLEAN.

REV. S. MORELL, JUN.

DIED, Oct. 21, in the 24th year of his age, at his father's house, Little Baddow, Essex, the Rev. Stephen Morell, jun.,

Pastor of the Old Independent Church in the city of Norwich.

Mr. Morell was a student in the Old College, Homerton, where his talent and general character procured for him, in no ordinary degree, the esteem of his tutors and fellow students. His associates in that Institution well remember the superior ability with which his academical exercises were performed, and that amiable disposition which won so irresistibly upon the affections of all who knew him.

In the year 1823, Mr. Morell accepted the invitation of the church in Castle-street, Exeter, and resided in that city, ably discharging the duties of his ministry, during twelve months. At the commencement of the present year, circumstances which need not here be detailed, induced him to resign; and a short time afterwards, he received an unexpected invitation to supply the church at Norwich, late under the pastoral care of the Rev. William Hull. Every circumstance attending his labours among this people was encouraging; and having been elected their pastor without a dissentient voice, he was, on the 17th of June 1824, publicly ordained. His confession of faith, and the charge delivered by his affectionate father, as well as the other services of the day, made an impression which will not soon be forgotten.

At the time of his ordination, he laboured under some indisposition; but no dangerous consequences were apprehended, and he continued to indulge those sanguine hopes of comfort and of usefulness which every thing around him had a tendency to produce. He had formed his plans with a fair promise, and no hope seemed wanting in the prospects of his future life. His indisposition, however, continued to increase; and in the month of August, as he was travelling into London, a violent hæmorrhage took place from the throat, which threatened the suspension, if not the destruction, of those plans of holy activity on which he had set his affections. A second hæmorrhage followed; and, after a succession of alternate hopes and fears, his disorder terminated in a rapid consumption. So uncertain are the fairest earthly hopes, and so little can we calculate on the continuance on earth of the best and most useful men. He was permitted

just to enter on the various duties of his office—to administer the two great Christian sacraments—to receive one member into the church—to commit to the grave others who had been admitted into the society of the just made perfect; and then his sovereign and gracious Lord was pleased to remove him from his early labours to his everlasting reward.

During the whole progress of his affliction, Mr. Morell was eminently pious and resigned to the righteous will of God. It was, from the first, his faithful conviction, that if permitted to recover, he should find cause for gratitude, even from so severe an affliction. But as he approached his last days, the gradual extinction of all earthly expectations produced the rapid growth of every Christian feeling, and brought to his mind the more vivid perception of immortal glories: In his case the words of the Apostle received a full illustration:—while “the outward man perished, the inward man was renewed day by day.” Those who watched with grief the decay of nature, and anticipated with dread the pain of separation, yet could not but rejoice in the holy peace of his soul, and the full assurance of hope with which his spirit was supported. He spoke much of the glory and grace of the Divine Redeemer, and expatiated with an energy of argument and a flow of eloquence which astonished all around him, upon the proper and essential Deity of his Lord and Saviour, his atonement and righteousness, the work of his Spirit, the separate state, and the perfect holiness of the heavenly world. In firm and unquestioning confidence upon the grace and power of Jesus, he was enabled to look on the approaches of the last enemy without dismay, and to speak of his decease without agitation. So powerful was his faith, and so bright the hope of glory with which he was mercifully favoured, that entrance into the invisible world was the subject of his earnest desire. It seems a great thing—but I can say it—that, like the Apostle, my soul is longing to depart and be with Christ. On the day before his departure, he said with emphasis, “I have put my soul into the hands of my Saviour. I could like once more to repeat this act, and then know the secrets of eternity before to-morrow. Do you think this great favour will be granted?” It was granted. Early on the

next morning he expired, having been to the last in the full enjoyment of every faculty, and in the possession of a state of mind but rarely bestowed upon the most eminent servants of God.

Many reasons may be assigned for the darkness which has often gathered round the mind of the dying, and has made the sun even of a holy man go down in gloom. And it is the part of the survivors to look, not at the last few morbid scenes of an evil life, but at the previous consistent character and humble faith of their departed friends. But, when the favour of the Most High bestows upon his servants a confident and assured mind in the hour of departure, and permits them to have joyful communion with the unseen world even before their admission; the surviving friends will take it as a special privilege, and will acknowledge that goodness which spares them the pain of witnessing the despondency of a Christian soul, and which gives them to see a complete victory won from the power of the grave. Such is the case in the present narrative. Mr. Morell was favoured with great joy in his latest hours, and with a loud voice, in lofty and animated language, gave thanks to God for his unspeakable mercy, and entreated strength from heaven “to bear even this joy.”

A funeral sermon was preached at Norwich, Oct. 31, by the Rev. Dr. Smith, of Homerton; and on the same day, after the interment, at Little Baddow, by the Rev. T. Morell, of Wymondley.

J. B. J.

We understand that it is in contemplation to publish a Memoir, with Select Remains, of this highly gifted and devoted young minister.

SUDDEN DEATH OF DR. ROSS.

DIED, at Aberdeen, on the 17th ult: at his house in Skene Terrace, the Rev. J. Ross, D.D. senior minister of Aberdeen, in the 64th year of his age, and the 30th of his ministry. He preached on the Thursday previous at the ordination of his colleague, the Rev. John Murray. He rose on Sunday morning, although he felt himself not very well, and died about eight o'clock. It is little more than two months since his late colleague, Mr. Doig, died.

POETRY.

TIME, DEATH AND IMMORTALITY.

*"Years well spent bring a source of joy;
Years ill spent, grief and ruin."*

WHAT! shall the giddy round of pleasure
lure
The mind from retrospective glances?—
Shall
The jealous charm of industry engross
The welfare of the world, to put aside
The conflict of Eternity? Engulphed
In schemes of active operations, men
Pursue them, rushing forward to the goal
Of fortune, fame and death, nor seem to
bend
The knee of grateful duty for the Past
To Him, whose blessing beats in every
pulse,
And flows in every bosom. I have seen
The niggard steal through years of misery,
The abject victim of control'd desire,
Without truth's comfort, destitute of hope,
Susceptible of want, as she who wraps
Her children in her cold embrace, and
pines
Through streets, half clothed, unfed and
husbandless.
The glutton I have traced to feasts of
high
Indulgent luxury, by taste so pamper'd,
That his breath struggled in its sluggish
frame [cerned
To escape from food's repletion, uncon-
And deaf to Charity's appeals. In power
Of wealth, not bless'd by it, mankind en-
hance
Servile affiance to their way and will,
Exalt their darling hobby-offspring, Pride;
Play with Ambition, strut with Vanity,
Dance to the bells in Folly's circle, nor
Give Mercy audience, Pity one soft look,
Whereby a downcast, broken-hearted
wreck
Of beautiful humanity, might draw
A smile of consolation to the shore
Of sweet domestic feeling, and the heart's
Safe port, a sigh. Cycles of periods run,
In lofty strides, throughout the Seasons,
swift
To millions, slow and sure to millions; just
To all within the spacious firmament
Of stars;—beyond, above, without, be-
neath [chain
The powerful deep. Thus Winter flings his
Round the enchanted islands of our life,
And teaches those whose intellect will
learn
The goodness of the Deity, that when
The power awakens, then it is the time
For doing great and angel-like deserts.

In various kingdoms of the Universe,
Light pierces through the film and cloud
of wild
And fearful Superstition. Despots, raised
On thrones of human grandeur, wield the
rod
Of stern control, to combat the approach
Of Divine knowledge. What are mo-
narch's thrones,
The impression of their courts, though
crowned by pomp,
Though graced by wealth, if be their
hearts unblest
By Revelation? Does not Death assail
The life concealed in ermine? Is not Death
The King at banquets? Omnipresent, He
Strikes in the tempest, kisses in the calm
Of sleep. He marches through the lands
unawed,
And sends his sickly heralds to the cheek
Of loveliness.—He passes in the air;
He views the parent's pride, a lovely
child!
And weans them, by his touch, from mor-
tal hope.
Where is he not? The utmost verge, the
Poles,
Of Ind, or Frozen seas, the torrid zone,
The milder isles,—wherever life has blush,
Minutely, or in magnitude, his cold
Corrupting sting is felt. He executes
The vengeance of the law on criminals,
And sometimes draws the innocent to dust.
Time lives upon his clemency; how oft
Abused, yet ever warning!
What then is Time, if fed and closed by
Death's
Decision? Man if mortal, is immortal!
If Man immortal be, are not his years
Lent by existence to achieve an end
Eternal in the skies, the highest heavens?
The blossoms of creation, Meekness,
Truth,
Hope, Faith and Love, are sprinkled round
his lot
In union with God's beatitude,
Producing fruits of righteousness in all
That feel the glorious spirit of his realms.
Prelusive and substantial joy awaits
The Christian!—not a moment glides
along
The silent compass of his being—lost.
Improvement to be happy, he improves
The halo of his sphere, till his own light
Is swallowed in the flood of Victory,
Of Peace and everlasting brightness.
Islington. J. R. PRIOR

REVIEW OF RELIGIOUS PUBLICATIONS.

Calvinism and Arminianism compared in their Principles and Tendency; or the Doctrines of General Redemption, as held by the members of the Church of England, and by the early Dutch Arminians; exhibited in their Scriptural evidence, and in their connexion with the Civil and Religious Liberties of Mankind. By *James Nichols*. In Two Parts. Longman & Co.

IN examining the writings of religious polemics, both in this and in other controversies, we often feel inclined, like the Druid of old, to exclaim, "My friends, you are both in the right, and both in the wrong." But let it not be supposed that we view this controversy with indifference, or think that truth lies equally on the side of the Calvinists and Arminians; we mean only to say, that the zeal or ignorance of many partisans on both sides, has led them to mistake the true nature of the points at issue. Instead of dispassionately exploring the real ground of controversy, and ascertaining its very narrow limits, they have thrown over it the mist of their own phraseology, through which the distance between them and their opponents has appeared greatly enlarged. Accustomed to look at objects in one light, they seem to think it impossible for them to be seen in any other. They form their ideas *a parte rei*, and though their reasoning may be correct, their conclusions must be false, and often ridiculous.

If the whole phenomena around us, mental as well as material, be merely a series of causes and effects, the first in the order of which being the will of the Deity, is not every part of such a series regulated by the power which presides at the beginning of it? If the result of the whole was contrived, and consequently foreseen by the divine mind, surely also every individual movement upon which that result depends? The interpositions which the scriptures reveal do not at all affect this mode of reasoning: they are only so many new antecedents in the series, which are followed by corresponding effects. They indeed "break in upon" what may be termed the natural course of things; but both are ultimately to be referred to the *good pleasure* of the Almighty. How this is consistent with the freedom of the human will, and man's

accountability, we shall never, perhaps, be able to explain; but that man is a free and accountable agent, is a truth too deeply founded in his own consciousness ever to be shaken by any metaphysical argument.

It is time, however, to say something of the work before us. The *First Part* contains a long introduction, in which Mr. Nichols gives a "Brief View of Arminianism;" the design of his work; a description of the Puritans under the Commonwealth, &c. The manner in which he states the difference between the doctrines of Calvinists and Arminians, need only to be quoted to give the reader some idea of the *fair and impartial* spirit of the author. "Do the elect believe? Or, are believers the true elect? If, according to the spirit of the first question, men regard themselves as believers *because they have been elected*, the consequences, which they deduced from such a fatal doctrine, are very obvious: not only is their eternal felicity thus inevitably secured, without any personal exertion on their part, but the means of this spiritual security are also permanently fixed; and 'the righteousness divine' with which a renewed man becomes invested, is, through an abuse of the doctrine of Imputation, rendered inefficacious by being viewed as a *relative*, and not a *real* qualification. On the contrary, when, in the spirit of the second question, men regard themselves as the *Elect of God*, because they believe and obey his commandments, the consequences which they deduce from such a doctrine are equally apparent: not only are their present religious enjoyments and their eternal felicity thus rendered certain, and yet contingent upon the continued exercise of their faith, and upon their acts of evangelical obedience; but the 'righteousness divine,' with which as renewed persons they are endowed, is viewed as a real qualification, a fructifying principle; and 'the grace of God,' which they receive, is one of those 'talents,' concerning which their blessed Lord commands, 'Occupy (or trade) till I come. The first of these opinions, therefore, ascribes the appointment of man's eternal destiny to the mere arbitrary pleasure, and to the absolute and unalterable decree of the Almighty: while the second attributes it, quite as strongly, to the di-

vine pleasure in the first instance; but it is to that *will supreme*, as expressed in God's word, which gives countenance to no other election than that of *faith and perseverance foreseen*," pp. 1, 2.

We suppress a smile at the abhorrence which Mr. N. frequently expresses of the impiety and intolerance of the Calvinistic creed, and at his self-congratulation of the "meekness," "moderation," and "hallowing" influence of Arminianism; but when he represents "unconditional Predestination" *falling like Dagon before the ark of God's truth* (i. e. before the doctrine of Jacobus Arminius), it is almost too much for our gravity.

To his Introduction succeeds a reprint of "Bishop Womack's Examination of 'Tilenus before the Triers,'" and an English translation of the "Tenets of the Remonstrants;" together with Parker's Theses "de transgression peccatoris ad vitam," with Annotations by Womack. These are followed by several long appendices, containing subjects with which the author was tempted (we hope that in future he will have strength of mind to resist such temptations,) to augment the size of his publication, by a perusal of the preface to Parker's Theses and Womack's Annotations. He informs us that in his plan he "has attempted to institute a comparison between Calvinism and Arminianism, and to demonstrate the favourable bearing which the latter system has had upon the civil and religious liberties of mankind."

The style and order of the work forcibly remind us of Pope's *Alexandrine*.

"It like a wounded snake draws its slow length along."

The Notes and Appendices may be compared to the rattles of such an animal, intended, no doubt, by their noise to frighten rude Calvinists out of their belief in "the five points;" and to make them bow with reverence before the "mild" aspect of "general redemption," and "kingly prerogative." We confess, however, they have not made us alter our opinion on any of the "said points," nor induced us to believe that "the Arminians of the new school were the real fathers of religious Toleration." Before Mr. Nichols again attempts to contradict Mr. Hume's opinion on this subject, we advise him to acquire a little more of that historian's philosophical accuracy and discrimination, and not, with antiquarian zeal, to adduce as proofs, what any one accustomed to inquire into the "causes of things," would consider as irrelevant. We leave Mr. Orme and the friends of Mr. Scott, if they feel them-

selves aggrieved by Mr. N.'s animadversions, to advocate their own cause.*

"*Nullius in magistri verbis addicti sumus.*" That Calvinists have been guilty of several excesses, that the doctrine of "election" has been frequently "wounded in the house of its friends," there are none more willing to acknowledge than we. Of Mr. Nichols we know nothing, save the short account he has given of himself in his introduction. There is certainly considerable extent of reading, and much patient industry displayed in his volumes; and the curious and plodding student will not find them destitute of interest.

The Complete Works of the late Rev. Philip Skelton, Rector of Flintona, &c. To which is prefixed Burdy's Life of the Author. Edited by the Rev. Robert Lyham, A.M. In six volumes. 3l. 12s. R. Baynes.

SKELTON lived in a day when talents and learning and piety were not essential to ecclesiastical honours: hence, he never rose to any high rank in the hierarchy of which he was a member. "Considering," to use his own words, "how low a man must stoop to raise himself in the estimation of others:—how little he must make himself in order to this sort of greatness." Every favour that required from him a mean condescension, he treated with honest disdain; regarding it as an affront offered to the majesty of his mind. He possessed that ardent spirit which will not allow a man to take things easily. Skelton could do nothing with half a heart. The person, therefore, of a temperate and calculating frame would cast the blame of, at least, *indiscretion* upon this good rector, who, not content with having divided his stipend among the poor of his parish, must sell his books to feed the hungry, and gratify the feelings of his generous heart. If we are unable to give a *reason* to justify this excess of kindness, the following strain of his own eloquence can hardly fail to melt even his reprover into that tenderness which makes the heart feel towards him as a being overcome by the most amiable of feelings.

"Tell me, Do you not think this a happy man? Do you understand that dew on his cheek? Do his tears proceed from sorrow, or conscious tenderness, which makes him partake in the relief of his neighbour? That which he swallows him-

* To the "weakness," and not the "sheer wickedness," of the former gentleman, he, in charity, "imputes his glaring mistakes" in his Life of Dr. Owen.

self gratifies only his palate; whereas that wherewith he feeds the poor touches him through a more refined and exalted sense. He tastes with the palate of the poor, and feeds through a thousand appetites. His whole life is a feast of love, in which there is hardly a day wherein he does not feel, by some sweet experiment, that 'it is more blessed to give than to receive.'"—Vol. ii. p. 481.

The writings of this great man, which are chiefly controversial, are marked by bold conception of thought, and uncommon power of language. His "Deism Revealed," and "Discourses on the Truth and Divinity of the Christian Revelation," are admirable productions. We know nothing of their kind superior to them. Scarcely any thing of kindred excellence now occurs to our recollection, save Mr. Hall's matchless pamphlet on Modern Infidelity. These authors on similar subjects leave the reader scarcely any thing to think of but the fulfilment of that prediction, "The hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places."

The sermons of Skelton, on practical subjects, betray, in general, the indications of a hurried and careless mind: but some of them discover unusual vigour of thought, and great beauty of sentiment. If, as his biographer describes him, he was a man of commanding appearance, and possessed a fine voice, how thrilling must have been the effect produced on the audience who listened to the following passage, uttered with that vehemence and energy which were natural to his mind:—

"And what hath man that he did not receive? He does not belong to himself. Let him give back to God his natural talents, his beauty, his strength, his riches, his worldly pomp and power; let him restore to men the little knowledge he has received by instruction; let him tender to the beasts his clothing, to the worms his finery, to the earth and dung-hill his delicacies, to the rocks his shining stones, and what is left? An ignorant and vicious mind—a naked starving body—a wretch precarious, dependent, and helpless. Shall we call him ashes, or dust, or smoke? This will only represent his vileness and infirmity. But to paint these, and his swelling vanity too, let us say, he is a bubble puffed up with the wind of other bubbles, which with difficulty he contains for a while; and being tossed to and fro on the tide of life, soon vanishes and is seen no more."—Vol. ii. p. 353.

While, however, our author is confessed to be a man of genius and a master

of eloquence, it concerns us that we cannot praise him as a *divine* whose sentiments are entirely evangelical. The doctrine of a spiritual influence on the heart he seems not to understand. He declares that old things should pass away; but, in order to so great a change, he fails to assure us that we "*must be born again*." He labours to reform the character without being anxious to see the mind renewed. He hews the branches from the corrupt tree, and then leaves it budding at the root.

These six volumes are without a general index, a defect which indeed we do not much regret, since we think Skelton deserves to be known by an actual perusal of all the pages he has written.

Horæ Romanæ; or, An Attempt to elucidate St. Paul's Epistle to the Romans; by an Original Translation, Explanatory Notes, and new Divisions. By Robert Cox, M.A. Hatchard and Son. 8vo. 3s.

Mr. Cox is well known to the public as the biographer of the celebrated "Fletcher of Madeley," and the author of "Lives of the most eminent Fathers of the three first centuries;" but we are decidedly of opinion, that his "*Horæ Romanæ*" will confer on him a higher reputation, both as a scholar and divine, than any of his former writings. It often happens that a new translation, with an accompaniment even of philological and explanatory notes, adds but little to the real elucidation of the word of God: such translations we have more than once seen; but we are much mistaken if any competent judge will look upon the *Horæ Romanæ* as belonging to this unproductive class of biblical labours. Mr. Cox, to the ingenuity of Locke and the acuteness of Pierce, has added the sobriety, Christian fervour, and evangelical sentiment of the immortal Doddridge. In temper, in learning, in patient research, in reverence for the authority of the inspired record, he is all that we could wish to see in the expositor of the sacred oracles. With the exception of two or three passages, Mr. C. seems to have entered most deeply into the spirit of St. Paul's writings, and to have succeeded in removing not a few of their apparent obscurities. His translation is, in general, very literal; as much so, however, as comported with a due regard to idiomatic peculiarities. In ease and elegance it cannot fail to gratify the taste of the most refined. Explanatory words are occasionally introduced into the text; but they are always placed be-

tween large brackets, so that no one can doubt that they are the additions of the translator. Where the apostle has quoted from the Old Testament scriptures, the author has thought fit, in most instances, to lengthen the quotation; and we must say, that in so doing, he has often added considerably to the force of the apostle's reasonings.

The most valuable feature, however, of the *Horæ Romanæ* is, the very lucid analysis which it contains of the epistle to the Romans. Retaining the old division into chapters and verses, for the sake of easy reference and comparison, Mr. C. has struck out an arrangement of his own, greatly calculated to facilitate the interpretation of the book. He considers the whole epistle as naturally dividing itself into SEVEN PARTS. The FIRST PART, which contains the Introduction, extends to the end of Chap. i. ver. 17. The SECOND PART embraces the remainder of Chap. i., and reaches to the conclusion of Chap. iii. It is generally headed, THE NECESSITY OF THE CHRISTIAN DISPENSATION, and includes the following subdivisions: 1. *The Heathen justly condemned for their Crimes.* 2. *The Jews still more criminal than the Heathen.* 3. *Cavils of the Jews answered.* 4. *All stand in equal need of the Justification proposed in the Gospel.* The THIRD PART takes in Chap. iv. and v. and is headed, THE EXCELLENCY OF THE CHRISTIAN DISPENSATION. Its Subordinate parts are as follow: 1. *Abraham and David were justified by Faith.* 2. *Abraham's Faith is recorded for our imitation.* 3. *Believers are enabled even to rejoice in afflictions.* 4. *The evils brought upon mankind by Adam are abundantly repaired by Christ.*—PART FOURTH extends to the end of Chap. viii., and is styled, THE HOLINESS OF THE CHRISTIAN DISPENSATION. Its subdivisions are these: 1. *The obligations of Christians in general to a life of virtue and holiness.* 2. *The especial obligations of Jewish Christians to a holy life.* 3. *The Union between the practical and consolatory tendency of Christianity.*—THE FIFTH PART contains Chap. ix. x. and xi., and is generally designated, THE REJECTION OF THE JEWS, AND THE ADMISSION OF THE GENTILES. Its minute particulars are these: 1. *The Apostle's anxiety for the Jews.* 2. *The Rejection of the Jews neither universal nor perpetual.*—PART SIXTH embraces Chap. xii. xiii. xiv. and also 13 verses of the xvth. It is styled, EXHORTATIONS TO VARIOUS DUTIES. Its subordinate matter is thus presented to notice: 1. *An entire consecration to God enforced.* 2. *Exhortations to various Christian graces,* 3. *Obedience to the ruling*

powers inculcated. 4. *Love, the substance of the Moral law.* 5. *Mutual candour among Christians enjoined.*—PART SEVENTH commences at Chap. xv. verse 14, and reaches to the end of the epistle. It is generally headed, THE CONCLUSION. Its different sections are these: 1. *The Apostle's extensive labours.* 2. *His intention to visit the Christians at Rome.* 3. *Salutations to different individuals.* 4. *Cautions against divisions.* 5. *Salutations from different Christians.* 6. *The Doxology.*

We regret exceedingly to have met with any thing in this most admirable work of an objectionable description. Truth, however, compels us to inform our readers, that although the notes in general breathe a spirit of unfeigned piety, and appear to be in strict harmony with "the faith once delivered to the saints," there are some of them upon which such a favourable verdict could not be pronounced. Mr. Cox's leanings are evidently to the most fervent branch of the *Arminian School*; and, as might therefore be expected, he differs, in some important particulars, from his Calvinistic brethren. On the doctrine of Election, the author's views appear to us to be extremely unscriptural, and by no means powerfully advocated. We refer the Biblical student to what is advanced in illustration of Chap. viii. verse 29. where a strong mind becomes obviously weak in the attempt to support a fallacious theory.—"As knowledge," says the author, "frequently in the language of scripture implies approbation, so fore-knowledge often includes the notion of love and favourable regard. Rom. xi. 2; Amos iii. 2. Hence the apostle may be considered in this verse as affirming that God predestinates those persons to the adoption of sons, whom He had previously noticed and approved of as those really loving Him, and endeavouring, though ineffectually, to act according to his will." We understand Mr. C. to mean, that the Most High "from the beginning," predestinated that portion both of the Jews and Gentiles, "to the adoption of sons," whose love and obedience in time were distinctly foreseen by Him as raising them to this distinction. To misrepresent a writer so candid and pious as Mr. Cox, would be most unchristian; but we are really perfectly grave when we affirm that we can fetch no other meaning out of his words. And is it so, that the whole scheme of divine mercy is suspended upon the anticipated holiness of the creature? Has the God of infinite love no higher motive in predestinating men to the adoption of sons, than the mere contingent goodness of beings acknowledged to be apostate?

Is his delight in showing mercy entirely dormant, except on the perception of some favourable quality in its recipient? Or does it originate in the sovereignty of his own unsearchable and benignant mind? We humbly conceive the latter; and fondly believe that we are borne out in our convictions by the word of God, and more particularly by the reasonings of St. Paul, in his epistle to the Romans. With Mr. Cox we agree, when he intimates the propriety of marking closely the connexion between the 28th, 29th, and 30th verses of Chap. VIII. of this epistle; but we differ from him when he ventures to suppose that this process would at all subserve the Arminian view of election. In the 28th verse, the apostle states a practical, consolatory truth; viz. "that all things are working together for good to them that love God." This is a truth, which, independent of all reference to the subject of decrees, may be claimed as the common security and solace of the entire "household of faith." Whatever may be a man's views of the electing purpose of the Most High, if he is animated with the love of God, all must be eventually well with him. The great question however is, How do men, naturally at enmity with God, (Chap. VIII. 7.) begin to love Him, and to delight in Him? We venture to think, that it is in virtue of being "CALLED" of God. This call is surely something beyond the mere appeal of truth, for it appeals to all; and who is prepared to maintain, that "all things are working together for good" to all who hear "the joyful sound?" No one could be so absurd as this. The CALL to which the apostle alludes, then, must be something inward; it must involve the actual surrender of the mind to the humbling truth of God; it must be nothing short of his own authority deeply felt in the human conscience. Nor does the apostle conceal the fact; for such it is, that this CALL is regulated by the "PURPOSE" of the Eternal. To this purpose he evidently refers as to the common fountain of spiritual blessings; and having invited attention to it, he proceeds, in verses 29 and 30, to describe the majestic steps by which it is carried into effect; showing that the whole series of spiritual blessings which it includes, shall be conveyed to all the objects of divine favour with a certainty which no possible contingency can ever effect.

After these remarks, we feel ourselves bound to state, that we differ from Mr. Cox in nothing essentially, but on the subject of Election—a subject which we are more disposed to consider as matter of fact, than as matter of argument.

The Moral Government of God in the Dispensation of the Gospel vindicated; in Observations on the System of Theology taught by the Rev. Dr. Hawker, Vicar of Charles, Plymouth. By Isaiah Birt, 12mo. 1s. 6d. Westley.

WE have long seen and deeply lamented the deterioration of Dr. Hawker's Theological Creed. Fragment after fragment of apostolic truth has been relinquished by him, until at last he has deemed it expedient to lay aside even the phraseology of the sacred writers, and to adopt a style of language and a set of terms emphatically his own. How this can be reconciled with the Doctor's favourite boast, that his writings are in "perfect harmony with the gospel of Christ and his apostles," we leave him to determine. But, if he is not utterly bewildered by the love of system, if his departure "from the simplicity that is in Christ" partakes not of the character of a final apostacy, we can conceive of no human agency better calculated to awaken him to salutary reflection, than the very judicious and candid strictures of Mr. Birt. We think with this able writer, that "Dr. Hawker's general and severe censures on evangelical ministers and churches, are most unjust in themselves, as betraying a very unchristian spirit towards his brethren, and as exceedingly calculated to create and promote a most baneful prejudice." And that, moreover, by such "sweeping and very serious censures, so extensively circulated, the Doctor has made it incumbent on evangelical ministers and churches, either to submit to his dogmas, or to vindicate themselves and their ministry from his charges." Much has been thus attempted in the way of vindication; the pulpit and the press have each addressed themselves to the task of reforming the advocates of the *Plymouth School*; but nothing has yet fallen into our hands, in all respects so well adapted for these purposes, as the publication before us. "To the law and to the testimony," Mr. B. uniformly looks for the full strength and vigour of his appeal. Abiding at once by the doctrine and language of the inspired record, he makes his readers feel that he is "mighty in the Scriptures," while he equally impresses them with the conviction, that Dr. Hawker is merely the defender of a human and very dangerous modification of Christianity. Mr. B. is greatly to be honoured, too, for having blended with an exemplary fidelity, a large measure of that "meekness and gentleness," which ought never to be dissociate from the management of religious controversy. There will be found,

in this seasonable exposure of a growing heresy, no hard names, no unhandsome personalities, no caustic severity, no uncharitable imputations; nothing, in short, to detract from the real dignity of the Christian teacher, fervently devoted to the cause of truth and holiness, and anxious rather to reclaim than to triumph over an opponent.

Mr. B.'s pamphlet is divided into seven sections. The first contains *Preliminary Remarks*; the second shows Dr. Hawker's *General System of Theology* to be defective; the third proves the incompleteness of his statements on the subject of *Justification*; the fourth evinces the inaccuracy of his views of the *Gospel Ministry*; the fifth relates to his meagre *Exhibitions of the Christian Character and Duties*; the sixth to his notions on the *kingly office of our Lord Jesus Christ*; and the seventh to his defective idea of the *honour due to the Divine Father*.

The paramount object of Mr. B.'s strictures is to show that Dr. Hawker, in his zeal to maintain the doctrine of the divine sovereignty, has almost entirely lost sight of the character of God as a Moral Governor: we think Mr. B. has completely succeeded in accomplishing his undertaking, and we cannot but express a hope, that his "labour may not be in vain in the Lord." The works of Dr. Hawker, noticed in Mr. B.'s volume, are, his "True Portraiture of Antinomianism," his "Best of Remedies," his "True Gospel," his "Heirs of Promise," his "God's Will and Man's Shall," his "Health," &c.; and several parts of his "Commentary." Mr. B. is an enlightened Calvinist of the best school, a warm advocate of evangelical appeal, and a consistent supporter of "grace reigning through righteousness unto eternal life."

The Christian Ministry; or, Excitement and Direction in Ministerial Duties, extracted from various Authors. By William Innes. 8s.

"My design," says Mr. Innes, "in selecting and arranging the following extracts, may be very shortly expressed. It has been to furnish a volume as full of useful matter as possible—a volume which may lie with advantage on the table of every minister of the gospel, and into which he cannot even occasionally look without finding some useful hint, either in the way of direction or excitement, in the important work in which he is engaged." That this great object has been judiciously pursued, might be inferred from the very names of the authors from whom the compilation is made—they are Baxter, Watts,

Alleine, Witherspoon, Erskine, Martyn, Brainerd, Cecil, and Hall. We need only add, that the selection is worthy of the sound and discriminating judgment which ever distinguishes the original compositions of the present compiler.

Memoir of Eleanor Macminnies. By the Rev. Joseph France, A.M., Principal of the New Grammar School, Ham, Surrey. 4d. Westley.

WE most earnestly hope this is not Mr. F.'s last effort to write for the benefit of youth. The specimen he has given us of his talents, in this most useful department, leads us to anticipate with pleasure his future contributions. The subject of this little memorial appears to have been a child of unusual promise. Although she died at the age of ten, she was enabled, through the grace of God, to exhibit symptoms of religious knowledge, and of patient resignation under severe and protracted suffering, which would have honoured the most matured piety. This pathetic story is well told, and is admirably calculated, while it enlightens the mind, to improve the heart.

Harriet Finch; an Authentic Narrative, for the Use and Encouragement of Sunday Schools. By Joseph Fletcher, M. A. Third Edition. 4d. Westley.

THIS elegantly composed tract fully realizes the possibility of presenting religious truth to the minds of children in a form sufficiently inviting, without the very questionable aids of fancy and fiction. It equally proves that the simplest composition forbids not a pure selection of words, or an elevated train of thought. If an intelligent writer, on the subject of religious tracts, in the last Number of the *Christian Observer*, is acquainted with the beautiful narrative of Harriet Finch, it cannot fail to receive his unqualified approbation. Too much could scarcely be said in commendation of this admirable Sunday School Reward.

Early Piety, exemplified in the dying illness of Samuel Markham Archer, who departed this life May 1st, 1824, in the ninth year of his age. 4d. Westley.

WE are indebted to the pen of the Rev. Isaac Sloper, of Beccles, for this useful Memoir of a child educated in a Sunday School. The narrative itself is characterized by simplicity, and is told in a style well calculated to interest and impress the minds of the young. The author has subjoined a variety of inferential remarks, which may be perused with advantage by

our adult as well as our juvenile readers ; and we hope that the circulation of the little work will not only influence the youth in our Sabbath schools, to dedicate their early days to God, but will quicken the pious zeal of those who are training up their pupils in the nurture and admonition of the Lord.

Poetic Vigils. By Bernard Barton.
12mo. 8s. Baldwin, Cradock & Joy.

OUR excellent friend Barton shall speak for himself, in the following beautiful Sonnet to "FAITH AND SCEPTICISM."

I saw, in visions of still thought reveal'd,
Two silent forms before me : both were fair,
Yet oh ! how much unlike that voiceless pair,
Except in outward beauty. One appeal'd
To all, save hearts by pride or passion steel'd,
With meek-eyed gentleness ; and seem'd to wear,
Mixt with each human charm, an heavenlier air,
To which humanity had wisely kneel'd.
Beautiful was the other speechless shade,
And call'd herself *Philosophy*—but proud,
Cold, statue-like, she looked upon the crowd,
Who to the lovelier spirit homage paid :—
Her name was SCEPTICISM ! that gentler maid
Was titled FAITH by acclamations loud !

The poems in this charming little volume are not all of equal merit ; but considering that they embrace upwards of 300 different subjects, we cannot but congratulate the amiable author on his distinguished success. We think Mr. B. has a large share of *poetic feeling* ; and if he soars not on high in a chariot of fire, he seldom fails to delight by the harmony of his numbers, and the unaffected simplicity and piety of his thoughts. We hope the sale of his work will be equal to its merit.

The Fourteenth Report of the Sunday School Society for Ireland for 1824: Hints for conducting Sunday Schools: useful also for Day-schools and Families. Compiled by the Committee of the Sunday-school Society for Ireland. 2nd Edition, with additions and alterations. Westley.

THE very mention of Ireland connects itself in the mind of the patriot and the Christian with the most thrilling emotion. What can be done to regenerate this fair but desolated land ? is a question which has been proposed a thousand times, and through successive years, by enlightened statesmen, political economists, and the advocates of a genuine philanthropy. But often and zealously as this question

has been agitated, those who are best acquainted with the real state of Ireland will be cautious in venturing on a definite answer. A load of evils, political, social, and moral, presses on the condition of this ill-fated country ; and he who looks forward, with the eye of reason, to a better state of things, will naturally conceive of the operation of a diversity of regenerating circumstances. Without, however, attempting the very delicate task of expressing an opinion as to what these circumstances may be, we may venture to assert, that *religious* education is indispensable to the real improvement of the sister country. Without this, all other efforts will be comparatively useless. Let the statesman bear in mind, then, that his most enlightened decisions in reference to Ireland will be rendered abortive if they are not associated with the dispersion of mental and moral darkness. With these views, we hail, with peculiar satisfaction, the many zealous efforts which are made, in the present day, by different societies, for the intellectual and religious improvement of the Irish people. These societies have all, in their different spheres of labour, our cordial approbation. They are each performing a good and acceptable service to their country and to mankind ; and future generations will prove the inestimable benefits they have conferred. The *Sunday-school Society for Ireland*, supported chiefly by members of the national establishment, is one of the greatest benefactors to the sister country of which she can boast. Its reports have always been of the most interesting character, and the one before us will be found to rank inferior to none of its predecessors. The *plans* of the Society, as detailed in the "Hints," are distinguished by simplicity, efficiency, and the most rigid economy. Teachers of schools and guardians of youth cannot do better than examine the well-adapted platform of this Society. The number of its schools is 1,640 ; of its teachers, 12,578 ; and of its scholars, 157,184. The increase, during the past year, has been 121 schools, 950 teachers, and 7,402 scholars. We regret to state, that this invaluable Institution has hitherto received but little help comparatively from England. The sum of only 776*l.* was poured into its treasury by our countrymen during the past year, an amount barely sufficient to supply the spelling-books of the Schools. We hope this will not be the case another year. We know not a society better in principle, or more useful in operation, than the Sunday-school Society for Ireland.

The Natural History of the Bible; or, a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gems, and precious Stones, mentioned in the Sacred Scriptures. Collected from the the best Authorities, and alphabetically arranged. By *Thaddeus Mason Harris*, D.D. of Dorchester, Massachusetts, 8vo. 10s. 6d. Tegg, Lond.

A SINGLE 8vo. volume, comprising the substance of Bochart's *Hierozoicon*, Scheuchzer's *Physique Sacrée*, (8 vols. fol.) and almost every other work on the Natural History of the Scriptures, must be a treasure to students of limited means—and, indeed, to all theological students, even if drawn up with a very moderate share of talent; but as far as we have been able to examine this work, the author's learning and judgment appear equal to his industry, which must have been very considerable. The alphabetical arrangement, though not quite so pleasant for reading straight through, will render it vastly more useful for consultation, which is the great object of a work of this nature. At the same time the author, by his frequent quotations from the most respectable travellers in eastern countries, has contrived to render his work generally interesting in the perusal. Our limits will not admit of extracts at present, and if they did, the great variety of articles that offer would perplex us in the selection. We therefore cordially recommend the work to all who wish to study the Natural History of the Bible: even those who have access to public libraries, containing the great works from which the author has chiefly collected his materials, will find this Dictionary a complete and useful index in consulting them. To the volume is prefixed a judicious preface, a catalogue of authors quoted, and three dissertations:—1. On a Scripture arrangement of Natural History. 2. On Adam naming the animals. 3. On the Mosaic distinction of animals, into clean and unclean.

This work, as our readers will perceive, is a trans-atlantic publication; and as the literature of the United States is deeply indebted to England, we are glad to see a prospect of our being so well repaid; and hope our London booksellers will not neglect thus to naturalize American publications of real merit, and which promise extensive usefulness.

Prose and Poetical Works of the Rev. G. C. Smith, of Penzance. 12mo. Westley.

THIS is a vol. of Tracts, in Prose and Verse, principally adapted for sailors and soldiers, to whom they must be highly interest-

ing; and we do not know a more suitable present to those useful classes. Several of the Tracts were noticed in our last year's Supplement, and the account thus given will apply to the volume generally, which embraces a great number and variety of subjects.

LITERARY NOTICES.

*In the Press, and speedily will be published—*1. The Life of the Rev. Philip Henry, A.M. By the Rev. Matthew Henry, V. D. M. Enlarged with important additions, Notes, &c. by J. B. Williams. 1 vol. 8vo. with a Portrait, &c.—2. Reflections on the Word of God for every Day in the Year, in 2 vols. By W. Ward, of Serampore.—3. A New Edition, much altered and improved, of "An Historic Defence of Experimental Religion," by T. Williams.—4. Scripture Natural History of Birds, and Insects, with Reflections for the Young, by H. Althaus. No. 1, to appear in January, and be continued monthly.—5. The Mother's Offering; or Tales in Verse: with 62 wood Engravings.

SELECT LIST.

Lectures on the Lord's Prayer, with two other Discourses. By Rev. L. Booker, LL.D. F.R.S.L. &c. 12mo. 4s. 6d.

An Essay, on the Obligation of Christians to observe the Lord's Supper every Lord's Day. By the Rev. J. M. Cramp. 8vo. 2s.

The Mystery of Godliness; or Directions for the attainment of Holiness, founded upon Marshall's Gospel Mystery of Sanctification. By a Layman of the Church of England.

Letters on the Sabbath, by A.C. Mant. Part 8vo. 5s. Cottage Bible. Part 8. 1s., fine 1s. 6d.

The Christian Teacher, a Catechism, on the principal subjects of Divine Revelation, for the Higher Classes of Sunday Schools. By R. M. Miller.

Fatal Pleasure, or Christ the best Portion. 6d. Adventures of a Religious Tract, by the Rev. R. Cope. 6d.

Dialogues between the Mother of a Sunday-school Child and one of the Managers. By Rev. J. Townsend. 8d.

Plain Instructions for Young Communicants. By the Rev. J. Barr, Glasgow.

Creation's Friend; Lines addressed to, and published with the approbation of, the Society for the Prevention of Cruelty to Animals.

Mr. Bagster has just published 4 pocket editions of the New Testament: 1. Greek, with the English opposite; 2. Greek, with Latin ditto; 3. Latin, with English ditto; 4. French, with English ditto. Also Catalogues (gratis) of his various editions of the Scriptures, Common Prayer, &c.

By Chalmers and Collins.

Memoirs of the Rev. T. Halyburton. With an Introductory Essay, by the Rev. D. Young, Perth. 12mo. 4s. bds.

The Mourner's Companion; containing Flavel's Token, Cecil's Visit, Shaw's Welcome, &c. With an Introductory Essay, by R. Gordon, D.D. Edinburgh. 12mo. 4s. bds.

Essays and Sermons of the Rev. John M'Laurin. With an Introductory Essay, by the Rev. John Brown, Edinburgh. 12mo. 6s. 6d. bds.

Poems by W. Cowper, Esq. With an Introductory Essay, by James Montgomery, Author of Songs of Zion, &c. 12mo. 6s. bds.

The Christian Martyr, a Tale of the First Century. Intended for Youth, 18mo. 3s. bds.

The History of Mary Forbes, the Pious Sabbath School Teacher. 18mo 1s. 6d. bds.

The History of St. Columba, the Apostle of the Highlands. By John Smith, D.D. 18mo. 2s. 6d. bds.

Plurality of Offices in the Church of Scotland Examined: with a Review of the whole Controversy regarding the appointment of Principal M'Farlane to the Inner High Church of Glasgow. By the Rev. R. Burns, 12mo. 3s. 6d. bds.

RELIGIOUS INTELLIGENCE.

LONDON.

THE ASSOCIATE FUND,

For Encouraging and Assisting Congregations in Supporting their Ministers.

IN our Number for *July* last, we gave a brief account of the First Annual Meeting of this recent but rising Institution, and promised a more ample statement of its views and prospects in a future Number. We now endeavour to fulfil the promise. The following passages from its printed Report will perhaps best effect our purpose.

"The Committee have not been anxious to give the greatest possible publicity to the Institution, for reasons which will be explained in subsequent parts of this Report. It has appeared to them highly desirable first to modify and settle the constitution of the Society, and in striving to accomplish an object of acknowledged and increasing importance, to do so by the least objectionable means, and in the most consistent and permanent manner. Even where the Society has been made known, they have observed a want of attention to its object and operations, which would have surprised them, had they not, upon serious consideration, themselves perceived that some different plan to that upon which it was first formed was necessary, not only to recommend it to the attention of the present enlightened age, but also effectually to counteract the evil it professes to deplore, and proposes to remedy.

"To this point their attention was early directed by a distinguished friend of the Institution, and his sentiments expressed at the First General Meeting, and afterwards explained and urged in a written document, which they hope will be published, led them to a frequent and serious review of the constitution of the Society: and this has resulted in a determination earnestly to recommend such a change in its rules, as they are persuaded is required by the enlarged and enlightened principles of the present age, and more especially by the spirit of our holy religion, and the design of our Christian fellowship, as ministers and members of the Church of God.

"In this recommendation their views are directed to the greater credit and comfort, not only of the ministers you are desirous of aiding, but also of the congregations in which they labour, and from

which the faithful discharge of the duties of their office entitles them to as liberal a support as circumstances will allow. Such a support, willingly granted to the good minister of Jesus Christ, as an offering of reverence to the Redeemer's authority, and of gratitude for the dispensation of the Gospel, is, in fact, the end which the Committee are anxious to render the Society the instrument of promoting. For this purpose they recommend, that instead of the minister being invited to apply for relief, the application be expected and encouraged on the part of the congregation in which he labours, and which is supposed by his necessity to be incapable of supporting him. That such a change in the course of application, by ceasing to treat the minister as a pauper, and no longer subjecting his feelings to a painful and humiliating process, will be at once welcome and highly useful to him, there cannot be a moment's doubt. Nor can it render less ultimate and real service to the people of his charge, who cannot reasonably hesitate to apply for assistance, especially where such application is encouraged, in the strenuous endeavour to support the minister of their choice and esteem.

"The Committee do not, indeed, expect that congregations, however needy, will so early and easily approve the change. They will probably suspect that a Society, thus constituted, intends to interfere with their private concerns, and to assume the arbitration and adjustment of points with which they and their ministers only have to do. But while your Committee disclaim all views and purposes of this sort, they are of opinion that the change they recommend may be adopted and acted upon, without the least violation of the sacred principle which renders every Christian Church, in matters of human authority and subjection, strictly independent.

"As a consequence of the probable feeling to which they have adverted, the Committee admit that the proposed change may at first restrain applications which, under the former regulations, might have been made, and even that it may generally diminish the number of appeals to your benevolent consideration. Should this, however, be the case, it may yet arise mostly from a cause in which we may have reason to rejoice, as one indirect fruit of our labours. It will be seen

that the discretionary power which the proposed change, if adopted, will leave in the hands of your Committee, will allow them still to relieve ministers upon their own application, whose people will not apply in their behalf. Moreover, the public encouragement held out by a Society to poor congregations to expect assistance, will naturally suggest the inquiry, whether they really need it? And in proportion to their reluctance, on other grounds, to seek it at your hands, will generally be their determination to render your bounty unnecessary, by increased exertion, and more liberal subscription on their own part.

"When congregations, upon becoming acquainted with your plan, apply to you for assistance, (and no small number may still be expected to do so,) the application will be accompanied with a statement of the extent of their own efforts and resources. By a careful comparison of the one with the other, aided by information to be acquired through other channels, you will generally be enabled to ascertain the propriety of the appeal, and of your compliance with it.

"If the efforts of the congregation to support its Minister manifestly fall short of its resources, an intimation of this kind, affectionately and respectfully given, may be received in the same spirit, and be productive of the best consequences; and if it should fail of the desired effect, and even in some instances give offence, it will, at least, have been an act of fidelity and kindness on your part, and will have furnished a sufficient reason for your not complying with the request. If the statement accompanying the application leave you uncertain whether the congregation perform its duty to the minister, a way is instantly opened for correspondence, in which inquiry may be made, advice may be given, and encouragement may be held out to expect the co-operation of this Society, with the best endeavours of the people locally to effect an object acknowledged by both to be highly desirable. And if the statement, with the subsequent correspondence, satisfy you that the congregation is doing its utmost, and really stands in need of help, as well as by its general character deserves it, the administration of that help may be accompanied by a communication calculated to prevent the people improperly relying upon your bounty, to the decrease of their own efforts, or the neglect of additional local resources which Divine Providence may open before them."

We extract the eighth, ninth, and tenth regulations of the Society.

"The ministers of the congregations to be assisted shall be ministers of unexceptionable character, exercising their ministry in England, who maintain the sentiments of the Assembly's Catechism, both as to faith and practice, and whose total income from every source does not exceed the following limits:

1. Unmarried ministers 50*l.* per annum.
2. Married ministers, having no children, 70*l.* per annum.
3. Married ministers, not having less than two children dependent upon them for support, 90*l.* per annum.
4. Married ministers, not having less than four children under similar circumstances, 100*l.* per annum.

"The deacons or managers of the congregations applying for assistance shall state the number of hearers and communicants, whether the minister has a free dwelling-house, his age, family, and income from every source within their knowledge.

"In very extraordinary cases the Committee, if seven members be present, shall be authorized to extend relief to ministers whose circumstances do not come within the above-mentioned regulations."

That the religious public may know in what hands the affairs of this Institution are placed, the list of officers and Committee is subjoined:

Treasurer,—JOSEPH PROCTOR, Esq.

Committee,—REV. Messrs. J. Arundel, J. Blackburn, H. F. Burder, A.M., J. Clayton, Jun. A.M., W. Eccles, W. Harris, D.D., J. Fletcher, A.M., T. Jackson, T. Lewis, J. Morison, J. Stratten, J. Townsend.—Messrs. H. Ashley, W. Bateman, T. Challis, J. Cecil, S. Davenport, J. Dyer, T. Gribble, W. A. Hankey, R. H. Marten, F. Smith, T. Walker, T. Wilson.

Secretaries, (Gratis.)—REV. Messrs. J. Leifchild, H. Lacey, J. Yockney; by whom donations and subscriptions will be received.

Liberal donations, as well as numerous annual subscriptions, have been received; but far more ample funds will be necessary to carry the benevolent purposes of the Society into full effect. An appeal is confidently made to the wealthy of the two denominations of which the Institution is composed.

CHESHUNT COLLEGE.

ON Thursday, Oct. 21, the Annual Theological Examination of the Students took place at Spa-Fields Chapel, before the Trustees, the Committee, and several Ministers belonging to the connexion.

The Rev. W. F. Platt presided on the occasion. The examination was conducted

ed as usual. At the close, theological lectures were read by the senior Students, and the whole were interrogated by the Examiners on the great subjects of our holy religion. The young men discovered a readiness in their replies to the questions proposed, which was gratifying to the meeting.

In the evening of the same day was held the Autumnal Meeting; the service commenced at Six o'clock. The Rev. J. Finley, of Tunbridge Wells, began with prayer; after which, Mr. Dryden, a senior student, delivered a Theme on the "Immortality of God;" and the Rev. Matthew Wilks, of the Tabernacle, formerly a student in the College at Trevecca, preached a very excellent sermon from 1 Cor. ix. 12, and concluded the service with prayer.

PROVINCIAL.

ASSOCIATIONS AND MEETINGS OF SOCIETIES.

THE Annual Meeting of the Gloucestershire Congregational Association was held at Stroud, Oct. 6th. The preachers were, Mr. Horlick of Mitchell Dean, Mr. Lockyer of London, and Mr. Welsford of Tewkesbury.

The Anniversary of the Gloucestershire Society for the relief of the Widows and Orphans of Ministers, and of Superannuated Ministers, was held at the same time and place. This important institution continues to prosper. The annuity now granted is 40l.

The Dorset Association was held at Weymouth, in the chapel of Mr. Innes, on Wednesday the 15th of Sept. Mr. Durant, of Poole, preached in the forenoon. The afternoon was occupied by the business of the County. In the evening, Mr. Keynes, of Blandford, preached; and, on the preceding evening, Mr. Wills of Wareham. The next meeting is intended to be held at Blandford, of the precise time of which notice will be given in the Magazine for March or April next; which may render unnecessary a circular to each minister individually.

The Eleventh Anniversary of the Bath Sunday School Union, and the Adult Schools, was held at Argyll Chapel, Aug. 18, 1824. Dr. Cracknell was called upon to take the chair; after which the meeting was addressed by several ministers and other gentlemen. The Annual Sermon was preached by Mr. Jenkin Thomas, of Cheltenham.

We extract from the Report the following interesting facts:

"Your Committee have the pleasure

to report the opening of eight schools since the last annual meeting, containing 492 children. The number of *Country Schools*, now in connexion with the Union, is 56, containing 3,892 children. There are 8 schools in Bath, in which there are 1,777 children; making the aggregate of children belonging to the Union, 5,668! The increase since the last report is 435. Since the commencement of the Institution, 120 schools have been opened, in which 8,000 children have received instruction. There are belonging to the Union 600 teachers; 20 preachers and missionaries have been raised up in the schools. Into the adult branch of the Institution 2,201 have been admitted, of which number 715 have been taught to read the New Testament."

ORDINATIONS AND REMOVALS.

ON Wednesday, Oct. 6th, the Rev. H. J. Bunn, late of Hoxton Academy, was ordained to the pastoral office, over the Congregational Church at Long Sutton, Lincolnshire. Mr. Boykett, of Enderby, commenced the service by reading and prayer; Mr. Haynes, of Boston, delivered the introductory discourse, and asked the usual questions; Mr. Everett, of Whittlesea, offered up the ordination-prayer; Mr. Walter Scott, of Rowell, gave the charge, from 1 Tim. ii. 15; Mr. Holmes, of Wisbeach, concluded by prayer. In the evening, Mr. Atkins, of Wymondham, commenced the service by reading and prayer, and Mr. Alexander, of Norwich, preached to the people, from 1 Cor. xvi. 10; and Mr. Joseph, of Market Deeping, concluded the service.

ON 29th July last, the Rev. J. Anderson, late student in Hoxton Academy, was ordained to the pastoral office over the Independent Church at Market Raisin, Lincolnshire. Mr. Soper, of Lowth, commenced the services; Mr. Pain of Horn-castle, delivered the introductory discourse, &c. &c.; Mr. Gilbert, of Hull, offered the ordination-prayer and delivered the charge, from 1 Tim. iv. 10—12, and Mr. Haynes, of Boston, preached to the people, from Philip. ii. 29, and concluded with prayer.

OCT. 27th, the Rev. Benj. Longley, formerly a student in Rotherham College, was ordained pastor over the Independent Church and congregation, at Southwold, Suffolk. Mr. Pierce, of Debenham, commenced the services of the day; Mr. Creak, of Yarmouth, delivered the introductory discourse; Mr. Ritchie, of Wrentham, proposed the usual questions, after which the Union on the part of the minister and people was mutually recognised.

Mr. Bennett, Theological Tutor of Rotherham College, gave the charge, from Matt. iv. 19, and Mr. Sloper of Beccles, addressed the church and congregation, from Philip. ii. 2. The interesting engagements of the morning were concluded with prayer by Mr. Haward of Rendham. In the evening, Mr. Evison, of Clapton, preached from Zech. iv. 6.

SEPT. 23. The Rev. T. Collett, from Hackney Academy, was ordained to the pastoral office over the Independent Church, at Dawlish, Devon. Mr. Hartley, of Plymouth, commenced the solemn service; Mr. Kelley, of Ashburton, delivered the introductory discourse, and asked the questions; Mr. Strutt, of Teignmouth, offered up the ordination prayer; Mr. Collison, of London, gave a most appropriate and impressive charge, from 2 Tim. ii. 15; and Mr. Davies, of Crediton, preached to the people, from 1 Thess. iii. 8. and concluded. Mr. Horsey, of Rudleigh, preached in the evening; Mr. Clapton of Exmouth, and Mr. Hellings of Torquay, conducted the devotional parts of the service. The cause of Christ in this hitherto unproductive soil seems, through the divine blessing, to revive.

THE Rev. G. Harris, of Bury, Lancashire, has accepted the unanimous invitation to the pastoral office at Queen-street Chapel, Oldham, in the same county. A large field for labour here presents itself, and it is hoped that Mr. H., who is cordially received, will be the honoured instrument of much good.

CHAPELS OPENED OR ENLARGED.

AUG. 18. (1824.) A new and commodious place of worship was opened for the church and congregation at Lenham, under the pastoral care of Mr. D. Cranbrook, when three sermons were preached on the occasion; that in the morning by Mr. Prankard, of Sheerness; that in the afternoon by Mr. Chapman, of Greenwich, and that in the evening by Mr. Slatton, of Chatham. Several other ministers took part in the devotional services of the day. The congregations were large, and the collections liberal. The occasion of this erection, was the utter inadequacy of the former chapel to contain the crowds who flocked to hear the word. The building measures 41 feet by 33; and the vestry, 12 by 22. It has three galleries, is pewed all over, and is capable of containing 500 hearers.

AUG. 18, was opened at Goatacre, in the county of Wilts, a new chapel in the Independent connexion, when three sermons were preached, that in the morning by Mr. Elliott, of Devizes; that in the

afternoon by Mr. Thomas, of Wilton; and that in the evening by Mr. Warr, of Haverfordwest. Collections were made towards defraying the expenses incurred in building.

On Sept. 13 and 14, a neat Independent place of worship was opened at Cowick, a populous village near Snaith, in the West Riding of Yorkshire. The Rev. Messrs. Rawson of Pontefract, Watkinson of Selby, and Morely of Hull, preached on the occasion. After encountering a variety of difficulties, the cause of Christ in Cowick appears now to be in a very promising state. About 30 years ago a small chapel was built in this village, on which there was still remaining a debt of 60*l*.; but, in the pleasing prospect of good being done, the sole creditor (the Rev. J. Wilkinson, of Howden,) generously relinquished his claim, and the old chapel being far too small for the congregation, and very slenderly built, was taken down, and the present one erected in its place, at the cost of about 200*l*. The collections among the people have been liberal.

IRELAND.

MANY of our readers have doubtless seen the extraordinary accounts which have been transmitted from this ill-fated country, of the disgraceful conduct of certain popish zealots, on occasion of the Anniversary Meetings of several religious and benevolent Institutions. With an effrontery truly disgusting, priests and barristers, backed in some instances by a Catholic mob, have violently obtruded themselves into assemblies, convened expressly for the purpose of transacting the business of particular Societies, and by vehement addresses, and other methods equally calculated to influence the minds of the Irish people, have prevented the actual members of these Societies from performing any part of the duty which convened them together. The Church Missionary Society, the Hibernian Society, and the County of Galway Auxiliary Bible Society, have all had their share of opposition. We have heard of no less than *five* such interruptions; and so threatening and premeditated was the attack at Loughrea, in the County of Galway, (the Archbishop of Tuam in the Chair,) that the ruffians entered the meeting armed with bludgeons, and were not dispersed without the aid of the military. The priests are now thoroughly alarmed, and who can wonder that they are? Their cause, upon which the infallible interdict of the Eternal has been pronounced, is every day sinking beneath them. They see this, and their wrath is kindled; but

let them beware of multiplying the number of social securities, which, more than once, Protestants have been compelled to solicit at the hands of Government, on account of their turbulent spirit. We wish them a full enjoyment of as much liberty as they know rightly how to use; but we shall never subscribe to the doctrine, that the voluntary Societies of our country are to be quashed by the lawless encroachments of an infuriated bigotry. We hope that Catholics in future will know their own interests, and that we shall hear of no more such ill-advised and discreditable measures.

DISCUSSIONS BETWEEN CATHOLICS AND PROTESTANTS.

WE are somewhat apprehensive lest these Meetings (now multiplying) should augment the tendency of Catholics to interrupt the business of public societies. Debate we fear is but ill calculated to subserve the ends of Christian truth, and it must certainly materially affect the interests of charity. A calm dispassionate appeal from the press is vastly preferable to such a popular arena. All fair debate must be decided by vote; but no Protestant will allow, that because he is outvoted, the doctrines of the Reformation have thereby lost an atom of their value. We wait the result of these discussions. Protestantism has nothing to fear, Popery every thing.

POPERY ALWAYS THE SAME.

THE following barefaced piece of Popery, in Dublin, we insert for the purpose of showing our readers what Roman Catholics are in the nineteenth century.

"PURGATORIAN SOCIETY.

"Have pity on me, have pity on me,"
"At least you my friends."

"Instituted March 29, 1806, and held at the Evening Free School, 43, Meath Street.

"In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

"It is therefore a holy and wholesome thought to Pray for the Dead, that they may be loosed from their sins."—Maccabees, chap. xii. ver. 46.

"The Members who compose the Society of the Office for the Dead, which commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text, and wishing in conformity to the Divine precepts of the HOLY CATHOLIC CHURCH, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in purgatory, and inviting all tender-hearted Catholics who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present, than at any period of their lifetime, to assist in the charitable and pious purposes of shortening the duration of their sufferings by the most easy means imaginable, have agreed to, and adopted the following Rules, viz.

"Rule i. That the affairs of this Institution shall be regulated by the Superior, Rectors, and six of the Members who compose the Office for the Dead,

who shall attend on every Sunday and Wednesday night, at nine o'clock throughout the year, at the above named place, or any other place which may be hereafter appointed, and there with attention and devotion recite the Office for the Dead, agreeable to the intention that shall be then mentioned.

"Rule ii. That every well-disposed Catholic wishing to contribute to the relief of the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations, and friends of all the subscribers to the Institution in particular, and the faithful departed in general.

"Rule iii. That the Superior, Rectors, and Council shall continue in office for six calendar months at the expiration of which time candidates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the Office for the Dead, that they may punctually attend on the first Sunday night in November, at Seven o'clock, and on the first Sunday night in May at eight o'clock, for the purpose of electing a Superior, Rectors, and Council, to serve for the ensuing six months, and so in succession.

"Rule iv. That any male subscriber who may be disposed to become a member of the Office for the Dead, shall be first reported by one or more of the present members of the office to the Superior, Rectors, and Council, who shall investigate his character, and if found well conducted, shall on that account only be admitted a member, and on no other account whatsoever.

"Rule v. That each member on entering this Society do purchase a copy of these Rules, in order to defray the expenses incurred by printing, and other contingencies; and that the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who will be required to give RECEIPTS FOR WHAT THEY ARE PAID.

"Rule vi. That the spiritual benefits of this Institution shall be conferred in the following manner, viz.—Each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease; also the benefit of masses which shall be procured to be offered by the money arising from subscriptions, and which shall be extended to their parents, relations and friends, in the following order, that is to say, their fathers, mothers, brothers, sisters, uncles, aunts, and if married, husbands, wives, and children, if they have any departed who have lived to maturity.

"Rule vii. That every member of the Office for the Dead who serves the Society in the capacity of Superior, shall at the time of his death be entitled to the benefit of three masses, to be offered for the repose of his soul, and also every member who serves the office of Rector, shall be entitled to the benefit of two masses, and every subscriber without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the Institution, and be clear of all dues at the time of their departure; that care shall be taken by the surviving Superior and Rectors that such soul-masses are punctually performed, agreeable to the intent and meaning of this Institution.

"Rule viii. That the Superior, Rectors, and Council be empowered to make (as occasion may require), such bye laws as they shall think expedient, provided they do not interfere with the spirit of these present rules; said bye laws are to be laid before the body at large for their approbation, and that four shall form a Quorum in the Council.

"Rule ix. That the Superior shall on every All-Souls-Day, advance to the parish priest of Meath-street Chapel whatever sum is necessary for obtaining an insertion in the Mortality List of the Altar, the names of the parents, relations, and friends of all the subscribers to this Institution, to be recommended to the prayers of the congregation, at every mass throughout the year.

"N.B. Subscriptions received every Sunday night as usual, and new subscribers registered."

FOREIGN.

FRANCE.

Paris.—On Sunday, Aug. 15, was opened for divine worship, in the English language, a new Chapel, under the patronage of the British Ambassador. It has recently been erected in the *Jardin Marbeuf, Rue de Chaillot, Champs Elysées*. The forenoon service commenced at half-past eleven o'clock, and was concluded with a sermon by the Hon. and Rev. Gerard Noel; that in the afternoon began at three, when a sermon was preached by the Rev. Mr. Hawtrey. This commodious place of worship is elegantly fitted up, and, it is hoped, will be well attended. It is very cheering to a pious mind to behold the gospel thus following those who quit England, that land of privileges, and repeating in foreign lands its gracious offers of mercy and salvation to those by whom they have been too often disregarded and too little prized or improved.

PARIS BIBLE SOCIETY.

THE income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking. The issue of Bibles last year has been 4050, and of Testaments 3304. Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 23,523 Testaments.

GERMANY.

MOST of the Bible Institutions in this country proceed with spirit and success. "Many peasants," Dr. Steinkopff writes, "earnestly pray for the Bible Society, and testify the sincerity of their attachment by their contributions. In one parish they had no money to give; but they cheerfully brought their corn."

Dr. Leander Van Ess.

THIS eminent servant of the most High proceeds in the sacred work of distributing the Scriptures with his wonted ardour. He mentions with delight applications which he has received for the sacred volume, from a number of Roman Catholic students in various universities of Germany, from youths in Latin seminaries, and from mechanics. The military likewise have shared in his attentions. During the past year he has distributed 50,000 Bibles and Testaments, and since the commencement of his indefatigable labour upwards of HALF A MILLION.

BERLIN.

By a letter from Professor Theluck, it appears, that at Berditchef the Jewish people seem on the very eve of renouncing their unbelief. "The young people," says he, "are in a great state of agitation; and if a missionary were sent to them, they would in crowds decide for Christianity." Two or three very decisive instances of conversion seem already to have taken place.

ITALY.

Naples.—A Chinese College has been established in this city, in which young natives of China are brought up to the ecclesiastical profession, and are afterwards sent back to their own country to propagate the tenets of the Romish faith. They are generally smuggled out of China at the early age of thirteen or fourteen, are sent first to Macao, thence, generally by Portuguese vessels, to Lisbon, and finally to Italy. The expenses are defrayed chiefly by the *College de Propaganda Fide* at Rome. About forty Chinese have been educated in the Institution.—When an individual lately visited it, there were six natives of China in it, one of whom was insane, and another blind.

WEST INDIES.

WE learn by the last Monthly Extracts of the Correspondence of the British and Foreign Bible Society, that there is, among various free contributions, the sum of 30*l.* sterling from the people of colour in St. Thomas, Jamaica.

AMERICA.

Gen. Assembly of the Presbyterian Church.

THERE are under the care of the General Assembly 1679 congregations, of which number 763 are vacant. There are 1027 ministers, 173 licentiates, and 195 candidates. The number of communicants in the churches is 112,955, of whom 10,431 were added the last year.

THE Rev. Dr. Mason, formerly of New York, has, we understand, resigned his office as President of Dickenson College, in consequence of ill health.

Princeton College, North America.—THE number of students at the date of the last Report, May 1824, was 85. During the summer session, 13 students were received, and during the winter session, 56. Benefactions last year amount to 500*l.* besides valuable donations in clothing. This Seminary is now incorporated by charter; the name,—"Trustees of the Theological Seminary of the Presbyterian Church."

Sir Thomas Raffles and family have arrived in the *Mariner* from Bencoolen.

MISSIONARY CHRONICLE

FOR DECEMBER 1824.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

EAST INDIES.

TRAVANCORE.

Letter from Rev. Charles Maull, missionary at Nagercoil, South Travancore, to C. J. Metcalfe, Esq. Roxton-House, Bedfordshire.

Nagercoil, July 24, 1823.

Dear Sir,—KNOWING that you take pleasure in the prosperity of Zion, and that what relates to the accomplishment of the glorious prophecies and promises which are to introduce the millennial blessedness will be interesting to you, I will give you a brief outline of our progress to the present time. Though as this is at present only the day of small things with us here, I have but little to say, yet it may be sufficient to excite gratitude to God, and be an encouragement to pray for the increase of Christ's kingdom on earth. But you know, in spiritual things as in natural, that first the fallow ground must be broken up, and made ready with much labour for the reception of the seed, and that when sown, it lies concealed in the earth a considerable time; so here, we are breaking up the fallow ground in some places, and in others we are sowing the seed; and though much may fall by the way-side, and on rocky and stony places, yet some, we trust, falls into good ground, and will, we hope, in time, bring forth fruit to the praise and glory of God.

The real kingdom of the Redeemer, I believe, is in a progressive state. Some of the people hear the word with more attention—the preaching of the gospel seems at times to make impressions on their hearts. Our facilities for communicating instruction are increasing as we become better acquainted with the language, so that we are able more effectually to supply the spiritual wants of the people. That mighty engine—the press, that has made such a moral revolution in

Europe, is also in motion here. Several small treatises, and 5000 tracts are in circulation—the latter through the medium of our small Tract Society, the formation of which I communicated to a friend at St. Neots, a few months ago. By these means an outline of the Christian religion will become more extensively known; for many tracts find their way into temples and houses where we are not permitted to go. And as printed books in this part of the world are a novelty, they are generally received and read with avidity. And though the Hindoo is reluctant in the extreme to deviate from the way in which his forefathers walked, yet he likes to talk about something new, so that a knowledge of the things contained in the tracts will reach the ears of those who are not able to read, who form the great mass of the people.

In some of the congregations there are a few promising persons, whose attendance on the means of grace is regular, and, who, I hope, are making some progress in the knowledge of the gospel; and a few among them, I trust, are growing in the fear of God. In several of the congregations there are a few young people learning to read and write, and making a pleasing progress in these branches. I examined two of them last Lord's Day, one of whom gives great satisfaction. He is a young man of an amiable disposition, and is very attentive in the house of God. There are a few over whom we rejoice, though it is with trembling. May the Lord grant that they may be our crown of rejoicing in that world where we shall have no need to fear the dreadful influence of idolatry, the total depravation of morals, or the influence of wicked connexions.

Our schools, since I last wrote you, have greatly increased, so that we have now children from the highest to the lowest caste under Christian instruction.

We have had lately many applications for the establishment of more schools. Four of these have been so urgent, that we have felt ourselves obliged to comply with them, though we have exceeded the extent of our present means already. As we begin to get better acquainted with the people, and they with us, and are able to converse with them without an interpreter, their fears in many places have nearly subsided, and the alarm that was formerly excited among them that we were going to educate their children and send them to Europe, has nearly ceased. I passed through a large town in the neighbourhood about a fortnight since, and halted for a short time. Many of the most respectable inhabitants of the place soon gathered round me, and told me that they had no school in the place, and earnestly entreated the establishment of one. I asked them if they were willing to teach the children our books, as that was the only ground on which we could receive their application. To which an aged and venerable man replied, that they were willing to do any thing that we told them, but hoped we would not be offended if the children came with their *mark* in their forehead. I told them that they knew it was not our custom to force them to any thing, and to confirm what I said, I pointed them to several schools in neighbouring towns, in which the customs of the various castes was not interfered with. I added, our only object was to give them instruction; I hope the result will be that we shall have a good school in the place. You will be pleased to hear that our female school is becoming daily more interesting. Several of the girls can read and write very well, which is a great novelty in this part of the world. We greatly need assistance in this branch of our labours, and I am sure that the good people in England, when they hear of our wants, will not withhold from us that which is necessary to meet the expense of this part of our establishment, for they are too well acquainted with the influence of the female character on the rising generation. To make a revolution here is to begin at the fountain, and you know that must first be cleansed before the streams will be pure. In our seminary, most of the boys are promising, and some of them are making rapid improvements in useful knowledge. You would be much gratified to see the difference that instruction makes in the native character. They are all learning English, and a few of them can read it very well. In this branch we have been greatly retarded for want of elementary

works. Our press has in some measure supplied the deficiency, but not to the extent that is desirable.

I spend as much time in Tamul composition as my other duties will permit. I have this day completed a small treatise on the way of a sinner's acceptance through Jesus Christ. Last night I read it to a small congregation, to ascertain if they understood it, and was much encouraged by the account which some of them gave of it after they had heard it. It is our great aim to give the people the most important truths in the simplest form possible. There are many books on the Christian religion in Tamul, but most of them are so obscure that they cannot be understood. Most of them aim at nothing higher than an epitome of the duties of Christianity; and when the doctrines of the gospel are touched upon, it is frequently in an erroneous way. For instance: that baptism is regeneration, and that the body and blood of Christ are literally received in the Lord's Supper. Can we be surprised that the native Protestant Christians in the south of India are so ignorant, depraved, and wretched, as they really are? No! my dear Sir, you know what influence these doctrines have in Europe, where they are taught. I have also advanced a considerable way in a work of a larger nature, in which I design to show the excellence of the Holy Scriptures, and give an epitome of the most important things contained in them, with a few simple rules to assist in the profitable study of them. I design this work more particularly for the use of Christian literature as well as religion in its infancy in India, for want of which the mind of the native is exceedingly contracted. What little literature there is, (if it may be called by that name,) is confined to a very few. They have no histories but those of the most obscene kind, and filled with *endless* fables. To remove some of this moral darkness, I entertain a hope that I shall be able to translate Mr. Morell's History of England into Tamul. I chose this work because I think it is important that the Hindoo should know something of the history of his governors. It will be but of little importance to translate it unless it be published. The only obstacle in the way is a want of paper, and that cannot be procured here but at the most extravagant price. Would it not be well for the friends of truth in England to raise a fund for the encouragement of works on religion and literature for India? Through mercy we are all well. I remain, dear Sir,

Yours in the bonds of the Gospel,

(Signed) J. C. MAULE.

CUDDAPAH.

Letter of Rev. William Howell, Missionary, Cuddapah, January 8, 1824, addressed to the Secretary.

My Dear Sir,—I MADE my last communication to you in July, from which period I have now the pleasure to transmit my journal for the information of the Directors, who will observe from it the further progress of my labours with the heathen at this important and extensive field of usefulness. It is now one year since I have been called to labour here, during which I have not failed to make known, on all occasions, the gospel of the grace of God to those who are perishing for lack of divine knowledge, as well as spiritually sitting in darkness and in the shadow of death; and whose minds have been blinded by Satan, the god of this world, who has taken them captive at his will! The heathen are under a strong delusion, a deceived heart has turned them aside, so as to believe a lie; they are influenced by *caste* in all their concerns, which is one of the strongest holds of Satan, and the greatest obstacle in the labours of a Missionary. These difficulties are all surmountable, and appear as nothing before our great Zerubbabel, who is able to level these mountains into plains!

I beg here to acknowledge, with great thankfulness, the very liberal and handsome gift of books the Directors were so kind as to send out for me; they came to me in November, at a time when I much needed them. I shall ever esteem "Scott's Bible" a treasure in my hands, with which, I trust, I shall be made more useful to the heathen.

In my last letter I mentioned having taken a *Sannessi* under religious instruction, for the purpose of making him useful, as a catechist, to this mission; but finding him incompetent to the work, I gave him his discharge, offering him at the same time, assistance, if he would engage in some manual work; this he declined, preferring his former lazy habits to a more settled life.

I have now the pleasure to inform you that I have taken into my employ an adult of the silversmith tribe; he is learning under my own eye, and has made considerable progress in divine knowledge during the last three months. He has completely renounced his *caste* and connexions, and serves in our family as a tailor for his daily bread. He begins to dispute with his neighbours on the absurdity of idolatry and *caste*, and recommends the Gospel to them, as the only way by which sinners are to be saved. I have reason to believe

he is sincere, from his great desire to be instructed in the truths of Christianity; he attends the preaching regularly, and, if I am not too precipitate, I reckon him as the first fruits of my labours in this mission. I shall baptize him as soon as I receive ordination.

Now to the more particular branches of the mission.

1. Native Preaching. The native services are conducted as usual on the three week-days in the town, the attendance fluctuates as to number. There are continually strangers coming from the country on their attendance at the Court, when they fail not to come and hear me in the School-room, while their business keeps them here; by this means, the Gospel is made known to those who live in remote parts also, who otherwise would live and perish without the knowledge of salvation by Jesus Christ. I have preached to them from the most profitable and select parts of Luke and John's Gospels, during the last six months, and I am now discoursing from the Acts. In addition to the week-day lectures, I have opened my house for the natives on the Sabbath; when my servants and neighbours attend, some of whom begin to speak with a degree of concern about their souls. I hope soon to see a native church formed here; for this end, I shall pray and labour incessantly that souls may be brought to Christ.

2. Native Schools. The schools of the mission are now five in number. I was obliged to discontinue one school last month for the want of funds, owing to the removal of some subscribers, particularly Mr. Money, the Judge; who left this in December for England. He has been in some measure the chief promoter in the establishing of this mission, and readily came forward to support its interest and welfare by setting an example, thereby opening a way for me to solicit the aid of the other gentlemen. The number of children in each of the schools is between 20 and 30; the aggregate number under instruction is from 150 to 200. The progress since I last reported to you is on the increase, though not so great as I could wish; the children have committed to memory the Lord's Prayer, Ten Commandments, Catechism on Creation, and five prayers, (the subjects of which are, two prayers for morning and evening, two on entering and leaving school, and one on the confession and pardon of sin; those more advanced are able to repeat a larger Catechism I prepared, on the doctrines of Christianity, containing about 70 questions. I am about putting the Scrip

tures into the schools, the progress of which I shall communicate in my next report. The Hindoostanee school still continues to be supported by the gentlemen I mentioned in my last letter.

3. Distribution of Scriptures. Of Te-loogoo, I have distributed during the last year about 150 portions, including the first and second volumes of the New Testament, the best part of which has been put into the hands of those natives who come from the country on business with the Court, and who seldom fail to visit me at my house, with the desire of hearing and knowing about the religion I am come to instruct them in. Of Malabar, I have given to the Roman Catholics, in the corps at this place, six New Testaments. Of Hindoostanee and Persian, to the natives of Cuddapah, five copies.

Having entered into all the particulars of the mission, I beg to conclude with my best respects to the Directors, whose prayers and support I still continue to entreat, and remain,

Yours very faithfully

In the Gospel of Christ,

(Signed)

WM. HOWELL.

AFRICA.

BECHUANA COUNTRY.

Interesting Journey of Mr. R. Hamilton, Missionary at Lattakoo, in quest of the invading Hordes of Mantatees Savages, in a Letter to Dr. Philip.

New Lattakoo, April 12, 1824.

Rev. Sir,—I HOPE you have received the letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them in case Lattakoo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetsa*, or general meeting assembled. A long time was taken up by the speakers in urging the necessity of holding fast the Missionaries, who were represented to be the preservers of their city. I entreated them to send out spies to obtain information. This was referred by Mateebe to a Borolong chief for his opinion, who declined giving it.

April 29th. I went on a visit to the Malaroos, who live lower down the Krooman

river; I remained there six days, visiting the towns and preaching the gospel. Few attended, and even these heard with much indifference. On returning to Lattakoo, I found that no intelligence had been received concerning the Mantatees, nor had they sent any one to the interior to obtain any.

March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders, after fighting three days; but as no dependance could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

10th. I collected a small party, consisting of two Hottentots, a wandering Griqua, a Boshuana, and a boy. Having obtained a guide from a chief of old Lattakoo, we set out with an old wagon, but had not advanced far, when I was seized with sickness. On reaching old Lattakoo, I was much exhausted, and purposed to return home; but the Lord heard and answered our prayers, for during the night I was relieved by a profuse perspiration, and able to proceed on the journey.

19th. Our guide, like many who become guides of others, knew not the way himself, and led us nearly north, instead of north-east; so that after travelling the whole day, exposed to the scorching rays of the sun, he brought us in the evening to a place called Resas, where there was not water sufficient for the oxen. We intended to rest here during the Sabbath, but were obliged to proceed farther in search of water, which having found, we rested in obedience to the command of heaven.

25th. After a long day's journey, we came to a Borolong town in the evening. Found about 500 men in the public enclosure, and in a short time saw the principal chief and a party come to hear what news I had brought. I told him that I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they are much afraid of the white people's muskets. He said,

much of their fighting was by throwing stones.

26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy. I asked the chief if he wished for Missionaries, and if he would remove the town higher up the Molopo river, where there was much water. He replied that he wished for Missionaries with all his heart, but that higher up the river belonged to the Marootzee; and here was much good land. I went to view it, and found the Molopo about a mile from that part of the town where my wagon stood. I found the banks of the river only enclosed deep stagnated pools, so that Missionaries could do nothing here in cultivation.

To-day a Borolong came from Makkabba, King of the Wanketzens, who said that Makkabba had heard a report that the white people were coming on a commando to take his cattle. A chief, who is friendly to Makkabba, told me that some Wanketzens were in the town, and were going away on the morrow. I requested to see them, but this was refused. I sent a message of peace, desiring them to assure Makkabba that, if he did not make commandos against the white people, that he need not fear them, and that when I got beads I should come and see him. Three men from the Boqueen country, which lies twelve days' journey north of Makkabba's, were here, by whom I sent a message to Housay, their chief, to be kind to any white men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen, who assembled by his orders, I preached from John iii. 16. The greatest decorum was observed during the time of worship.

27th. Sabbath. In a land where no Sabbath is known, before morning service, the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued

to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship, the chief asked again for the Bible, which was laid on the ground and gazed at for a considerable time. The chief sent us milk and water-melons every day. This town is situated about three days' journey from a town which Mr. Campbell visited. It consists of about twenty divisions, or districts; the houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which is the only present valued by an African prince.

The young son of the chief asked me why white men did not come and live with them as well as with Mateebe. I promised to write to my friends, and expressed a hope that some would be sent to teach them. A smith's bellows, anvil, carpenter's tools, and good marksmen for shooting game should be attached to such a mission. They seem to think that if white people were among them with a few muskets, the wandering tribes would be afraid to attack them.

I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, "Lift up your eyes and behold the fields are already white to the harvest;" but where are the labourers, the holy men of God in Britain, who have given themselves, soul and body, to Christ! The princes of Ethiopia are crying, like the man of Macedonia, "COME OVER AND HELP US!" Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain, for some will come over "to the help of the Lord, to the help of the Lord against the mighty."

I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April, and found all well, and letters awaiting me from brother Moffat, with good news of Missionaries being come to assist us in this part of Africa. I must now conclude, as the bearer is waiting.

I am, Rev. Sir,
Yours affectionately,
(Signed) ROBERT HAMILTON.

Berbice.

THE Directors have authorized Mr. Wray to proceed immediately to rebuild his Chapel, which was destroyed by fire in September, 1823.

A church is intended to be erected at New Amsterdam, in Berbice, when, as we have reason to believe, the owners of slaves will be at liberty to send them to church or chapel as they think proper.

MISSIONARY FOR DEMERARA.

The Board of Directors have lately transmitted to the Directors resident in the country the following Circular.

London, Mission-house, Austin Friars,
November 11th, 1824.

Rev. and Dear Sir.—The Directors having resolved (D.V.) to send out a missionary to the Colony of Demerara to occupy the place of worship, late Mr. Elliot's, (who does not return thither) are anxious to find a suitable preacher as soon as possible; and are willing to accept services of such an one for a limited time, even for two or three years. The minister should be a married man, of 30 years of age, or more, a person of undoubted piety and zeal; one who knows something of the world, and who has obtained the character of a prudent man; firm in the pursuit of his purposes, but kind and conciliating in his manner, and one who, whilst he "condescends to men of low estate," is capable of associating, when occasion requires, with the superior people of the colony. A person who has been engaged in the work of the ministry some years, would be preferred.

The Directors will be obliged by your looking around you for a suitable individual; and should you succeed, they will be thankful for your communication to us on the subject, and with as little delay as possible. We are, dear Sir,

Very respectfully, Yours
(Signed) G. BURDER.
J. ARUNDEL.

REV. C. F. BERG, MORAVIAN MISSIONARY.

The *Globe*, Barbadoes newspaper, of the 26th of last July, contains a petition to the Speaker of the General Assembly of that island, from the Rev. C. F. Berg, senior missionary of the Moravian church there, praying for leave to establish a second missionary station, in which we are concerned to find the following paragraphs.

"Although the first missionaries of the

Brethren, who arrived in this island in the year 1765, did not trouble the legislature of the island with their prayer or petition for protection, yet your petitioner is enabled to testify, (and which he does with peculiar gratification and with heartfelt gratitude to the dear legislators, magistrates and others of the island,) that the mission has experienced and enjoyed fifty-nine years of uninterrupted protection, liberty of conscience, free exercise of its holy religion, and encouragement in having unrestricted access to such slaves as have been willing to be instructed in the Christian religion by the predecessors of your petitioner and himself.

"From these considerations your petitioner has felt reluctant in troubling your honourable house with his petition, lest it should appear to the public that your petitioner had a wish to obtrude himself upon the notice of your honourable house, without immediate necessity. But your petitioner most humbly begs leave to say, that he has with silent sorrow viewed the present critical situation of the West Indies, and that he has forcibly felt and deeply lamented the cause of that odium which has been lately cast upon the name of missionaries of other denominations, who, deviating from the purity of the primitive Christian church, have, instead of being subject to those in authority over them, withstood the ordinance of God, and, by their conduct, rendered the very name Missionary an object of suspicion and distrust."

We cannot forbear expressing our unqualified disapprobation of the passage marked by Italics, and with every disposition to put a candid construction on the motives of the petitioner, think it is impossible to acquit him of the intention to exalt his own particular church and its missionaries at the expense of other denominations of Christians and their missionaries.

It was reasonable to expect, that all Protestant missionaries would be among the last to strengthen prejudices tending to check the progress of the Great Cause in which they themselves are engaged; and considering how much recent events had unhappily contributed to produce this effect, that a more than ordinary caution in this respect would have governed their conduct at the present crisis. That of Mr. Berg seems the more extraordinary inasmuch as, according to his own showing, there existed no necessity even for the Petition itself, much less for the injurious imputations contained therein.

It is, however, with great pleasure we add, that the respectable body under which Mr. Berg has for many years la-

boured in the West Indies, utterly disclaim those imputations, as will be seen in the subjoined letter of the Rev. C. I. Latrobe, Secretary to the Moravian Missionary Society:—

To the Secretaries of the London Missionary Society.

Nevil's-court, Fetter-lane, Oct. 28, 1824.

Dear Brethren,—I HAVE been desired by the Committee of the Brethren's Society for the furtherance of the gospel, to adopt some mode of counteracting the effect which we fear must be produced in the minds of some of our brethren in other denominations, by a paragraph contained in a petition of our Missionary at Barbadoes, which he thought proper to present to the House of Assembly in that island, and which we have only seen in the *Times* newspaper of the 15th of September, having received no account from himself.

In the said paragraph he insinuates, that missionaries of other denominations have acted in an unchristian and disloyal spirit, and thereby brought an odium on the name of missionary, &c.

I conceive that an address to you will be most effectual, declaring to you, as the representatives of the London Missionary Society, our most decided disapprobation and disavowal of such a censure against persons for whom we feel every degree of regard and brotherly affection.

It is an invariable rule in our church never to suffer any interference with the proceedings of other societies, and more particularly never to judge and condemn other labourers in the same vineyard, though differing from us in forms, and even perhaps in their views and manner of conducting their work. We therefore exceedingly regret, that any of our missionaries should have acted so contrary to our injunctions. He had received no authority from the Directors of our missions to present a petition to the House of Assembly, and we can account for such a departure from our usual practice only from his having been advised that such a step was necessary to obtain permission to extend his labours to a new station on an estate, to which the proprietor had invited the brethren.

In the present state of excitement and irritation of men's minds in some of the islands, we have reason to suppose, that that the person whom the missionary consulted and employed to draw up the Petition, inserted the paragraph alluded to, which the missionary inadvertently signed, and thus made his own.

Such a proceeding, however, cannot be more unpleasant and offensive to our bre-

thren in other denominations than it is to us, and to our whole church, and we beg you to believe, that neither in this instance, nor with respect to any remarks which we have found made in various publications on the distinction between our missionary labours and those of other societies, have we, or any of our brethren, given the least occasion for the invidious comparisons they contain. They are more distressing to us than we can describe, and we can assure you, as our fellow-labourers in the same important cause, which is not ours, but the Lord's, that we highly respect your missionaries and their work, and pray to the Lord of the harvest that he would bless them with abundant fruit. Nothing would give us more pain than to see disunion and strife injuring the effect of our common exertions to promote the extension of our Saviour's kingdom on earth.

A proper remonstrance has been sent to the missionary at Barbadoes by the Directors of our missions, and his removal will soon take place. With unfeigned esteem I remain ever, dear brethren,

Your faithful brother and servant,

(Signed) C. I. LATROBE,
Secretary to the Brethren's Society
for the furtherance of the gospel.

DOMESTIC MISS. INTELLIGENCE.

Anniversaries, &c.

CHESTER.

On Sunday, Monday, and Tuesday, the 26th, 27th, and 28th of September, the Tenth Anniversary of the Chester Auxiliary Missionary Society was held in that city, and on no previous occasion have the friends of the Institution experienced more sacred delight, or witnessed a more deep feeling of interest in the cause of missions. The Rev. Messrs. Thorpe of Bristol, Eagleton of Birmingham, Pugsley of Stockport, and several other ministers, took part in the services. The collections amounted to nearly 100%.

NORTH LONDON AUXILIARY.

On Tuesday evening, Oct. 12, the Annual Meeting of the North London Auxiliary Missionary Society was held at Claremont chapel, Pentonville, Thomas Wilson, Esq. in the chair. The Rev. B. Rayson commenced the service with prayer. The Meeting was addressed by the Rev. Messrs. G. Burder, H. Townley, J. Blackburn, T. James, B. Rayson, J. Arundel, J. Thomas, and J. Dyer, Esq. The presence of Mr. Joseph Verkey, the Madagascar youth, with two of his asso-

ciates, gave great pleasure to the Meeting, which was numerous, and the collection liberal, amounting, together with the collection made after sermon on the preceding Sabbath by the Rev. J. Blackburn, the pastor, to upwards of 80*l*.

BOLTON.

THE Bolton Branch of the East Lancashire Auxiliary Society held its Anniversary on Lord's Day and Monday, the 17th and 18th of October. Sermons were preached in Duke's-alley and Mawdsley-street Chapels, by the Rev. J. Scott of Cleckheaton, and the Rev. J. Ely of Rochdale. The Public Meeting was held in the latter place on Monday evening, the Rev. G. Payne, A.M., Theological Tutor of the Blackburn Academy, in the chair, when a number of very interesting addresses were delivered by the ministers present, among whom were Messrs. Roby, Pridie, Scott, Ely, &c. &c. The collections and subscriptions for the past year amounted to 110*l*.

SOUTH WALES.

THE South Wales Auxiliary Missionary Society held their Tenth Annual Meeting in Carmarthen, on Tuesday, Wednesday, and Thursday, 19th, 20th, and 21st of October. On Tuesday evening at Llanmas-street Chapel, the Rev. Mr. Griffiths of Gower introduced; and the Rev. Messrs. Bulmer, Haverfordwest, and Davies of Cardigan, preached. On Wednesday morning, at 10 o'clock, the Rev. C. Morris, Narberth, introduced; and the Rev. Messrs. J. S. Watson of Reading, and Griffiths of Hawen, preached. At 3 o'clock, the Rev. Mr. Jones, Rhydybont, introduced; and the Rev. Mr. Warlow of Milford, preached. At the same time, at the Tabernacle, the Rev. Mr. Griffiths, Trefgarn, introduced; and the Rev. Messrs. Phillips, Bethlehem, and Davies, Fishguard, preached. At 6 o'clock, at Priory-street Chapel, the Rev. Messrs. Griffiths of Neath, and George of Brynberrian, preached. At the same time a Meeting was held at the Town Hall, for business:—D. Prytherch, Esq. Mayor, in the chair, who opened the Meeting with a very neat and appropriate speech; afterwards the Rev. J. S. Watson delivered an interesting account of the rise and progress of the Parent Institution. The following gentlemen, in moving and seconding the different Resolutions, severally addressed the audience, viz.—Rev. Mr. Rogers, Rev. Mr. Evans, Tabernacle; Rev. Mr. Warlow, Milford; Rev. Mr. Griffiths, Hawen; Rev. C. Morris, Narberth; Rev. W. Jones, Rhydybont; Rev. D. Rowlands, Llanllwch;

Rev. Mr. Morris, (late of St. Ives; Cornwall), Rev. Mr. Bowen, Newtown; Rev. Mr. Davies, Cardigan; W. Morgan, Esq. Carmarthen; D. Jones, Esq. Carmarthen; Rev. J. Bulmer, Haverfordwest; Rev. T. Phillips, Neuaddlwyd; Rev. Mr. Phillips, Bethlehem; Rev. H. Davies, Tier's Cross; Rev. D. Peter, and Rev. D. L. Jones, Carmarthen.

The Hall was crowded to excess; and we understand that numbers were unable to gain admittance.

Thursday morning, at ten o'clock, the Rev. Mr. Davies, of Swansea, introduced the service at Llanmas-street Chapel, and the Rev. Mr. Phillips of Neuaddlwyd, preached; and the Rev. Mr. Price of Llanedy concluded with prayer. Immediately after the morning service, the Sacrament of the Lord's Supper was administered; and all the friends of missions, of different denominations, that were present, partook of that gospel feast, as a token of their love to Christ, and union with all the saints. The Rev. Messrs. George and Warlow presided; the Rev. Messrs. Skeel and Phillips addressed the communicants, and the Rev. Mr. Lloyd of Henllan concluded this delightful service with prayer.

We understand that collections to a large amount were made at the close of each service. The congregations were numerous, respectable, and attentive.—The whole of the proceedings were conducted under the superintendence of the Rev. Mr. Peter.

New Auxiliary Societies.

SUSSEX.

ON Wednesday, the 20th October, an Auxiliary was established at Brighton, for the county of Sussex. The Meeting was very numerous and respectable, and a strong feeling in favour of the missionary cause was evident in the deep interest and benevolent exertions of the audience. Thos. Walker, Esq. was appointed Treasurer, and Rev. J. N. Goulty, Secretary. Two sermons were preached in connexion with the Meeting; one on the preceding evening, at Union-street Chapel, by the Rev. Henry Townley of Calcutta, and the other on the Wednesday evening, at the Countess of Huntingdon's Chapel, by the Rev. Joseph Fletcher, A.M. of Stepney. The collections and subscriptions amounted to upwards of 200*l*. The objects and operations of the Parent Society were very ably stated by the Rev. Dr. Bogue, Rev. John Campbell, Rev. J. Arundel, Alex. Haldane, Esq. &c. &c. The whole services were peculiarly satisfactory and impressive.

Rotherham Indepen. Coll. Auxiliary.

A SHORT time ago the students of Rotherham College, under the influence of compassion for them that "are out of the way," and zeal in the missionary cause, united themselves into an Association, with the view of aiding the exertions of the Parent Society, not only by subscribing themselves, but also soliciting others in the villages which they were called to visit. The sum of 50*l.* is the amount of their exertions for the past year, which has been remitted, with the following observations from one of the students, who has just finished his studies, and entered on a pastoral charge:—

"Certainly every possible expedient by which the funds of the Society might be replenished should be resorted to. With regard to ourselves, I can assure you our union of effort to serve the interests of missions has been beneficial to us; and if in the station God may permit us severally to occupy, we are enabled to do any thing towards fanning the flame of missionary zeal, we shall owe it to God's blessing upon our early connexion with a Missionary Society." In concluding the annual Report of this Auxiliary, is the following address:—"The students of Rotherham College beg most respectfully to submit to the consideration of their brethren in other colleges, whether this method of contributing to the Missionary Society might not be pursued by them with similar, if not greater, success. Certainly, the missionary cause demands the active and vigorous support of Christians and Christian ministers; and the formation of a College Auxiliary Missionary Society would afford to the rising ministry many opportunities of cherishing and improving a missionary spirit, and might be regarded by the churches as a pledge on the part of candidates for the pastoral office, that their utmost influence should ever be engaged in the cause of missions."

Ordination of a Missionary.

ON Wednesday, Sept. 1, the Rev. Chas. Pitman, from the Seminary at Gosport, was ordained to the work of a missionary at Rev. J. Griffith's Chapel, Portsea. Rev. T. Eastman of Fareham, classical tutor at the Missionary Seminary, commenced with prayer and reading the Scriptures. Introductory discourse and the usual questions, by Rev. J. Reynolds of Romsey. Ordination prayer, Rev. W. Scamp, Havant. Charge by Rev. J. Hunt, Chelmsford, Acts xxvi 16, 17, 18. Address to the people, Rev. T. Adkins of Southampton, from Rom. xiv. 12. Concluding

prayer, Rev. Dr. Bogue. The chapel was completely crowded.

Departure of Missionaries and Others.

JOSEPH VERKEV, Romboa, and Zafin-carafe, three Madagascar youths, sailed from Gravesend, Oct. 30th, in the ship Alexander, Capt. Richardson, for the Isle of France, on their way home to Madagascar.

Nov. 21st. The Rev. Charles Pitman and his wife sailed from Gravesend in the ship Hugh Crawford, Capt. Langdon, for New South Wales. In consequence of a wish expressed by the Chiefs lately in this country from the Sandwich Islands, that another missionary might be sent out to join Mr. Ellis, and the offer of Capt. Lord Byron to take out any such missionary in H. M. Frigate, Blonde, which was to convey to their native shores their Sandwich Majesties, Mr. Pitman was appointed to that station. Owing, however, to the crowded state of the ship, it was afterwards found to be impossible that Mr. and Mrs. Pitman could be accommodated in the Blonde. It was therefore determined that they should sail by way of the colony to the Society Islands, and there wait till such time as they should hear from Mr. Ellis and the brethren as to the propriety of their proceeding to the Sandwich Islands.

Penny-a-Week Subscriptions.

A PERSON called at the Mission House some time ago, saying, that he had been deeply impressed with the Treasurer's address on the subject of penny-a-week subscriptions at the Anniversary, 1823: "As for myself," the gentleman observed, "I have been a subscriber to the Missionary Society for many years, but I have four children, not one of which, I believe, subscribes! I wish to enter each of their names, at the rate of a penny per week from the day of their birth to the year 1824—the age of one is 22, the next 25, the other 27, and the oldest 31. He paid the amount, which was 22*l.* 15*s.*, and left no name but the initials J. S.

A Lady in the country, the mother of several children, has entered them all as subscribers of one penny per week from the day of their birth, and she applies regularly for the Missionary Sketches as the children become respectively entitled to them, and which are reserved for them and imparted to them as they arrive at years of judgment and discretion. If every Christian parent would adopt this plan, what considerable funds would be placed at the disposal of the Committees and Directors of Missionary Societies.

It has been calculated, that, if every house in Great Britain raised only one penny per week, the product would be 450,000*l.* per annum!

SPECIAL GIFTS.

THE following instances of zeal and liberality will not fail to gratify the friends of missions, and may excite some to "*go and do likewise.*"

From a Shopkeeper in London.

"The importance and blessing of Christian missions have long affected our minds, and their eminent and increasing success, which has appeared from the intelligence communicated through your Chronicle and other similar publications, led us to ponder how we might raise money in addition to our annual subscription for the furtherance of this glorious cause. Among other thoughts it was suggested, that at the close of each day all the odd halfpence, under or above sixpence that might remain after the casual expenses of house-keeping, should be put into a box and presented annually to the Society. This plan we immediately adopted, and have found it a

very easy way of raising the subscription, and would most cordially recommend it to other Christians whose hearts are equally warm, but who would find it inconvenient to advance an annual sum, but by means so imperceptible. The box contained *3*l.* 10*s.* 5*d.**

From another in the Country.

HAVING a large family, it has only been in my power to contribute small sums to your Society. Conversing the other day with my partner on the progress made by your exertions, and the duty imperative on us to yield something annually to the promotion of that cause, I have determined to set apart the business of one week, prior to the public meetings in May, and after paying the disbursements thereout, together with all incidental expenses of the family, if there should be any surplus, to commit it to your hands.

THE Baptist Missionary Society lately received from a Christian friend, the noble sum of ONE THOUSAND POUNDS, with a request that it might be entered as from "*An unprofitable Servant.*"

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5*l.* or upwards, received from 16 October to 16 November 1824.

IN LONDON AND ITS VICINITY.

Ann Henley.—Penny Subscription	0	6	6
Produce of Farthings	0	5	9
A Thank Offering	1	4	0
Missionary Box, by Mr. S. Thomson	0	8	6
W. T.	0	10	0
Mrs. S.	2	0	0
Aldermanbury Postern Meeting.—Collection after a Sermon; per Rev. H. Townley	18	0	0
North London and Islington Auxiliary Society.—Claremont Chapel.—Rev. J. Blackburn.—Collections 10th Oct. 58 ..	7	6	
Ditto at the Annual Meeting ..	15	3	6
J. Blower, Esq. for Mrs. Smith ..	1	1	0
Missionary Box of Mrs. Hislope ..	3	10	0
Ditto, Mr. Parkinson	1	0	0
Ditto, Mrs. Parker	1	2	6
Ditto, Master Blackburn	0	15	1
	8	19	7
Less Auxiliary Expenses..	5	3	0
	75	16	7
Clapton.—John Berger, Esq. being part of a sum left at his disposal by the late Mrs. Berger, of Homerton	50	0	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Berkshire Auxiliary Society.—Henley.—H. and J. Knight, both under seven years of age	0	12	0
Buckinghamshire.—A Friend to Missions ..	2	0	0
Cambridgeshire.—Fordingham Missionary Association; per Rev. S. Ransom	5	8	0

Cornwall.—Penzance Juvenile Missionary Society, for the support of "John Foxell," Native Teacher, 5th payment	10	0	0
Cumberland.—Carlisle.—Rev. T. Woodrow and Friends	6	5	6
Rev. R. Hunter and Friends ..	3	3	0
Rev. John Fawcett, A.M.	1	1	0
	10	9	6
Less Expenses	0	9	6
	10	0	0
Devonshire.—Plymouth, Devonport and Stonehouse Auxiliary Society.—Mr. Stuart, Treasurer.			
Devonport.—Subscriptions 1823 ..	12	13	0
Mount Street Chapel.—Rev. Mr. Parrott.—Collections ..	15	14	4
Princess Street Chapel ..	9	8	8
Ladies' Branch Society ..	20	0	0
	39	8	8
Plymouth.—Subscriptions 1823 ..	18	3	6
Batter Street Chapel.—By R. Hartley.—Collection	18	12	6
Ladies' Branch Society ..	17	0	0
	35	12	6
New Tabernacle	27	3	9
Juvenile Society	6	0	0
Mr. Rodger's Missionary Box	0	5	6
A little Boy	0	1	8
	33	10	11
Carried forward	168	0	10

Brought forward .. 168 0 10					Brought forward .. 13 0 0	74 7 5
Stonehouse.—Subscrip- tions 1823..... 1 0 0					Collected on behalf of Mrs. Smith .. 5 0 0	
Stonehouse Chapel.— Rev. Mr. Burn 4 15 3					A Friend for ditto 1 0 0	19 0 0
Royal Hotel.—Annual Meeting 17 2 8					Leamington; by Rev. Mr. Sea- ton.—A few Friends 8 0 0	
	22 17 11				Mrs. Barnett's School 2 0 0	10 0 0
	168 0 10				Warwick; by Rev. J. W. Percy. —Penny Society 10 0 0	
Less Expenses 19 14 2	148 6 8				A few Friends in the Congre- gation 4 2 6	
Essex.—A Friend, for the support of a Na- tive Teacher, to be called "W. Milne" .. 10 0 0					Ditto at Kenilworth..... 2 13 0	
Kent Auxiliary Missionary Society.—Mar- gate.—A Friend 3 0 0					Ditto 2 13 0	
Sandwich; per Mr. Greey.— Missionary Box in a Cabinet- maker's Shop 3 1 0					Missionary Box.—J. F..... 0 4 0	19 12 6
Ditto, from a Friend..... 0 12 0	3 13 0				Branton.—Collected by Miss Shenstone .. 3 13 6	
Middlesex.—Wheatstone and Totteridge Aux- iliary Society; per Mr. F. Lines.... 4 2 9					Burton on Trent.—Branch Society 13 18 6	
Northamptonshire.—Wellingbro'.—Cheese Lane Chapel.—Penny-a-week Soci- ety; by Mrs. Whitworth 10 16 3					Tutbury.—Branch Society; by Rev. B. Brook.....	
Oxfordshire.—Benson.—Penny Subscrip- tions; per Mrs. Butler 2 10 0					Miss. Box.—Miss Ford 3 9 2	
Somersetshire.—Bristol Auxiliary Society. —W. Skinner, Esq. Treasurer.—Mr. C. M'Dowall, Secretary..... 600 0 0					Miss Fletcher .. 3 2 8	
Sussex.—Lewes.—Old Chapel Cliff.—Rev. J. Kirby and Friends..... 5 0 0					Miss Brook 10 10 0	
Wilts and East Somerset Auxiliary Soci- ety.—Mr. E. Franklin, Treasurer.					Collection and Subscriptions.. 23 12 7	40 14 5
Westbury.—Upper Meeting.—Rev. S. Raban.—Subscriptions, &c..... 11 15 0						3 10 0
Chippenham.—A Friend; per Rev. J. Rees .. 0 16 6					Uttoxeter Branch Society.—J. Bell, Esq. Treasurer.....	
Warwick, Stafford, and Worcester Auxili- ary Society.—W. Branton, Esq. Treas.					Subscriptions..... 16 12 6	
Atherston.—Rev. Mr. Miller and Friends..... 3 18 0					Collection at Annual Meeting .. 7 6 5	
Miss Smith's Missionary Box.. 0 7 6	4 5 6				Ladies at Miss How's Semi- nary 0 7 6	
Bedworth.—Rev. T. Dix and Congregation.—Collected at Monthly Prayer Meeting.... 5 5 8					Miss. Box at Bear Hill Sunday School 0 7 9	
Ditto at Annual Sermon..... 5 7 2					Subscription at Checkley 2 0 0	
Missionary Box.—Mr. Gibberd .. 1 8 6					Ditto at Hamshall and Beam- hurst..... 4 4 0	
Ditto, Mrs. C. Cook 0 12 0	12 13 4				Weekly Subscriptions; by Miss Wilson..... 11 10 5	42 8 7
Coventry.—Vicar Lane Chapel. —Rev. J. Soree.....					Stratford on Avon.—Rev. T. Helmore .. 22 0 0	
Collected by Miss Lambeth .. 5 8 0					Kidderminster Old Meeting House.— Rev. J. J. Freeman..... 45 0 0	
Mrs. James Dann .. 0 13 7					Wolverhampton.—Rev. J. Roaf..... 21 2 6	
Mr. T. Burman.. 0 12 1					Miss. Box.—Mrs. Pearsall 1 0 0	
Miss Daffern... 0 10 0					Stourbridge.—Rev. M. Rich- ards.—Contributions 14 8 4	
Mrs. Bannard .. 0 6 0					Juvenile Branch 13 10 5	27 18 9
Missionary Box.—Mr. Sheffield .. 0 6 0					Dudley.—Rev. Mr. Dawson.—Penny-a- week Society 10 13 9	
Miss E. Bainard 0 6 0					Lichfield.—Rev. W. Salt.— Subscriptions and Donations .. 7 18 1	
Mr. J. B. 0 4 6	15 0 0				Sunday School Box 0 2 9	
Contributions from Friends .. 6 14 10					Missionary Box 0 7 11	
Coventry.—West Orchard Chapel. —Rev. J. Jerrard and Friends.					Collected by Mr. White .. 2 12 6	
Collection 23 6 11					Miss Daniell 1 10 0	
Miss. Box.—Mrs. Jerrard 1 0 0					Missionary Box..... 0 14 2	14 8 9
Mrs. J. Saddler .. 0 17 0					Children at a Day School 1 3 4	
Sunday School Chil- dren 0 16 6					Stone.—Rev. W. Burdekin.— Penny-a-week Subscriptions .. 6 12 6	6 15 9
A Friend 4 0 7	30 1 0				Missionary Box..... 0 3 3	1 0 3
Foleshill.—Rev. D. A. Jones.— Monthly Collections 7 1 5					Miss Sharp's Pupils 1 3 0	
Sunday School Children..... 1 7 0					Alton Chapel.—Rev J. Tallis .. 1 3 0	
Miss. Card Boxes, and Dona- tions of 10s. 3 19 2	12 7 7				For lending Tracts 0 7 0	1 10 0
Handsworth.—Rev. J. Ham- mond.—Penny-a-week Sub- scriptions..... 13 0 0					Cheadle.—Bethel Chapel.—Rev. J. Clark.—Subscriptions.... 0 18 8	
Carried forward .. 13 0 0	74 7 5				Children in Sabbath School .. 1 11 3	
					Missionary Box in Chapel 0 6 8	
					S. Holmes, by selling Matches .. 1 3 0	
					Ditto, by lending Tracts 2 0 9	
					J. Holmes' (aged 5 years) Mis- sionary Box..... 1 0 4	
					Tean.—Children in Sabbath School..... 1 3 0	
					Sale of Pincushions, &c..... 0 3 0	8 6
					Nuneaton.—Rev. Mr. Hartnell .. 12 0 0	
					Carried forward .. 12 0 0	387 1 4

Carried forward	12	0	0	387	1	4
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Brought forward	12	0	0	387	1	4
Zion Chapel.—Rev. J. Griffiths	5	2	1			
Miss Lee's Sale of Pincushions	0	10	0			
				17	12	1
Attlebury.—Miss Latham's Seminary ..				1	8	0
Gornall.—Rev. T. Heathcote.—Penny-a-week Society.—Misses Jukes & Bars, Collectors	11	10	0			
Bilston.—Penny-a-week Society	6	0	0			
West Bromwich Old Meeting-house.—Rev. J. Cooper	50	0	0			
For the Demerara case	5	0	0			
For Mrs. Smith	5	0	0			
				60	0	0
Brewwood.—Rev. J. Fernie and Friends, Collected by Mr. Parkes	3	12	4			
Mrs. Green	1	14	6			
H. Anslow	2	0	0			
				7	6	10
Cannock				7	12	2
Walsal.—Rev. R. Allot	3	3	0			
Miss Carter and Pupils	2	5	0			
Collected by Miss K. Rooker	11	10	0			
Miss Smith	5	0	0			
Mr. J. Wiggin	1	0	0			
Mr. Mills	1	1	0			
Small sums, including two Missionary Boxes	4	12	0			
				28	11	0
Shelton.—Hope Chapel.—C. Meigh, Esq. Treasurer, Coll. by Misses M. Bennet and H. Bagster	6	18	10			
J. Barnett & F. Buckley	5	2	2			
E. Bold & Manners	5	8	5			
Bakins and Mel-lor	0	11	10			
Cope and Shelly	1	16	4			
A. Bold & Smith	0	17	9			
Bennet & Hadley	1	14	8			
Miss Barlow	3	14	9			
Hammersley	4	4	8			
Mollart	2	5	1			
Green	1	4	4			
Sale of Pincushions, by ditto	0	15	9			
Sunday School Boys	0	7	0			
Donation	0	6	0			
				35	7	7
Worcester.—Angel Street Chapel.—Rev. R. Vaughan	74	2	0			
West Bromwich.—Rev. J. Hudson	42	4	0			
Armitage.—Rev. Mr. Whitridge	30	1	2			
Chapel End.—Rev. J. Dagley	3	15	0			
Kidderminster.—Rev. Thos. Anderson ..	7	6	0			
Collected by Miss Fallows	2	12	2			
Birmingham.—Rev. Mr. Morgan	1	1	0			
King Street.—Rev. Mr. Jones, Coll. by Miss Stedman	14	6	7			
Mrs. & Miss Burdett	13	9	8			
Miss Philips	12	0	9			
Cope	7	16	6			
Jew	6	12	2			
Berisfere	3	16	7			
Barrett	3	4	5			
Hawthorne	3	0	0			
Dipple	2	11	0			
Harborne	2	8	4			
Walton	2	5	0			
Hinton	2	0	0			
Fruth	1	4	0			
Woodward	0	19	3			
Spicer	0	9	10			
M. T.	4	8	3			
M. A. P.	3	2	0			
J. T.	4	3	0			
M. Cope	2	6	3			
Tysail	2	13	0			

Carried forward..... 92 16 7 723 10 4

Brought forward	92	16	7	723	10	4
Miss. Boxes.—Mrs. Smith ..	1	14	9			
Loxton ..	1	0	0			
Twine ..	1	0	0			
Miss Truman ..	0	19	3			
Beresford ..	0	7	3			
Savings of a Sunday Sch. Girl ..	0	6	3			
Sunday Sch. Boys and Teachers ..	7	10	10			
Girls and Teachers ..	3	14	5			
Collection after Sermon; by Rev. G. Burder	31	0	7			
				140	9	11
Carr's Lane.—Rev. J. A. James.—Juvenile Missionary Society	117	7	5			
In aid of the Calcutta School Society	50	0	0			
Sunday School Boys	8	19	11			
Girls	1	16	6			
Missionary Box at Smithwick ..	3	2	1			
Yardley	1	0	0			
Village Collection, by a Young Lady	3	0	0			
Collection after the Public Meeting, at Carr's Lane	115	3	0			
				300	8	11
Livery Street.—Rev. M. Egleton.—Collection after Sermon by Rev. J. Thorpe ..	36	5	0			
Ebenezer Chapel.—Rev. T. East.—Juvenile Missionary Society, Coll. by Miss Angear	4	0	2			
Master Babbington ..	1	9	5			
Miss Bagnall	1	12	0			
Bardell	1	9	1			
Blakemore	6	5	4			
Butler	5	5	0			
Bucton	5	9	0			
Beasley	7	13	0			
Clive	9	0	6			
Caddich	1	16	6			
Mr. Cadby	1	8	0			
Alice Collins (Mrs. Glover's Servant) ..	7	18	7			
Master Coxon	0	10	6			
Late Mr. Cross	5	13	0			
Misses Day & Latham ..	13	0	0			
Miss Davies	1	3	3			
Miss Downes	2	16	11			
Mrs. East for the Education of Native Females in India	22	0	0			
Master Gibson	4	13	9			
Miss Glover	6	0	0			
Miss Goodwin	1	0	0			
Mrs. Gough	5	17	9			
Mrs. Greasley	2	12	4			
Miss Feild	4	0	0			
Miss Foster	0	7	7			
A Friend	3	0	0			
Ditto	0	3	10			
Mr. Hands	0	13	6			
Misses M. & S. Hunt ..	18	16	6			
Miss Joseph	4	15	0			
E. Jones	6	6	8			
Lord	3	14	10			
Misses Lowe & Hardy ..	40	0	10			
Mrs. Lovejoy	0	8	0			
Miss Mosely	4	5	4			
Munslow	19	11	0			
Necklin	2	7	6			
Mrs. Plant	2	0	0			
Miss Philips	6	0	0			
Amelia Powers	0	9	1			
Miss Rathbone	3	8	6			
Rowlinson	10	1	7			
Mr. Rowen	2	16	3			
Mr. Salt	3	12	2			
Miss Smart	1	8	0			
Master Smith	4	1	0			

Carried forward..... 201 0 9 1200 14 2

Brought forward.....	261	0	9	1200	14	2
Misses Skyner & Gilbert	6	15	9			
Workmen at the Manufactory of Messrs. Ledsam and Son ..	12	14	5			
Mrs. Taylor and Miss James	6	6	4			
Misses Taylor	9	0	2			
Mrs. Taylor	2	0	0			
Small sum	0	2	6			
Miss Tuft	5	12	0			
Mrs. Warner	5	13	0			
Williams	0	19	4			
Miss Wetheredge	5	5	0			
Wrightson	1	3	4			
Yates	5	17	0			
Master Walker	3	7	8			
Young Ladies at Mrs. Jacques' School ..	7	7	0			
Young Lady, 13 years of age	5	15	0			
Produce of the Sale of Ornamental Mouse-traps, &c. for the Education of Native Females in India ..	1	4	6			
Ditto, Not Fringe	0	16	6			
Ditto Hassocks, by Mr. Day	0	12	0			
Ebenezer Sunday-School Boys	8	10	6			
Ditto, Girls	3	4	11			
Fisher Street ditto ..	1	5	0			
Adult School	0	10	0			
Miss. Box.—A. Bradley	0	6	1			
H. Blount	6	0	0			
Miss Beadle	0	13	10			
Mr. Cracknell	0	16	3			
R. B. East	5	15	3			
Mrs. Gibon	0	10	0			
Master D. Hill	1	7	0			
Master E. Morris	0	8	0			
Miss Munslow	1	1	0			
Master E. Salt	2	12	9			
Mrs. Steventon	0	8	0			
Smith	5	1	10			
	380	2	8			
Mr. John Angear, for the support of the Native Teacher, "John Angear," 3d payment ..	10	0	0			
Ebenezer Congregation, for the support of a Native Teacher, to be named, "Jehoiada Brewer"	10	0	0			
Ebenezer Congregation for the support of a Native School, under the direction of the Rev. M. Hill, to be called "Ebenezer Chapel School" ..	12	0	0			
Ebenezer Chapel Collection at, after a Sermon by the Rev. J. Parsons, of York	212	4	2			
	624	6	10			
	1825	1	1			
Scotland.—Dumfermline Association, for the support of a Native Teacher; per Mr. Dewar	10	10	0			
Wales.—South.—Collections made by the Calvinistic Methodists; per Rev. D. Charles	8	0	0			
Brecknockshire.—Brecon	6	14	6			
Pontrhylyfere	5	12	0			
Talgarth	5	8	0			
Gorwydd	4	15	2			
Trer Castell	4	5	9			
Crickhowell	3	15	1			
Defynoch	38	11	4			
Carried forward.....	38	11	4			

Brought forward	38	11	4
Langammarch	3	10	0
Merthyr Cynog	3	0	0
Llanvihangel Nant-y-brane ..	2	18	4
Crai	2	15	6
Builth	2	14	3
Bwlch	1	17	6
Llangorse	1	8	9
Llanspytydd	1	5	0
Llandilo vane	1	5	0
Trallwm	1	4	2
Penhelly	1	2	6
Capel Isaf	1	1	0
Forest	1	0	0
Pontneath	1	0	0
Llanvihangel	1	0	0
Ystradveille	0	14	0
Cardiganshire.—Aberystwyth.—			
Collection	4	0	9
Monthly ditto.—Male Branch..	9	5	10
Female do	9	9	5
Miss. Box in the "Renown."—			
Capt. Julian	1	12	0
Ditto, from four Youths "on board a vessel"	0	3	1
	24	11	1
Abermeirig	5	13	4
Aberystwyth	2	5	4
Bethania	1	14	7
Bethel School	2	15	9
Blaen Annerch	5	0	0
Blaencefn	1	1	0
Blaenpenal	4	3	8
Blaenplwyf	3	6	9
Bonterwyd	1	17	6
Bontrhydfendigaid	4	8	8
Borth	2	5	11
Blaencarroog School	0	15	6
Cardigan.—Collection ..	2	19	1
Sunday School	3	11	9
Collected by Cards.—			
Male Branch	1	3	9
Ditto, Female ditto	3	13	11
Crew of the "Eliza,"			
Capt. W. Davis	2	2	6
Mr. D. Jenkins	1	0	0
	14	11	0
Cappeldewi	0	12	8
Cwmystwyth	0	10	0
Cynon	4	19	2
Dyffryn Iar School	2	9	6
Fforyflia	4	4	6
Graig	1	2	6
Lampeter	2	10	6
Llanafan	0	11	0
Llanarth	0	15	7
Llanddewiaberarth	2	11	1
Llanddewibrefi	1	10	0
Llangwryfon	6	8	2
Llangeitho.—Collec-			
tion	13	7	4
By Rev. J. Williams	1	0	0
	14	7	4
Llanilar	3	15	3
Llanon	2	10	0
Llanrhystyd	5	6	5
Llechryd	2	14	0
Lledrod	5	6	0
Llwynpiod	0	18	6
Maesyllinlach	0	8	3
New Quay.—Collec-			
tion	5	5	7
Ditto, on board Capt. John Owen's vessel ..	0	15	0
	6	0	7
Nantllwyd	0	13	6
Penllwyn	3	8	2
Penmorfa	4	0	0
Pengarn	2	0	2
Pensarn	2	13	0
Carried forward	186	15	

66 7

Brought forward.....	156 15 11	
Pennant	3 8 9	
Rhydyfelin	2 4 6	
Sion	1 3 3	
Salem	1 19 2	
Swyddffynnon	2 17 8	
Tre'rddol	1 5 0	
Tregaron	4 10 11	
Trisant	1 6 0	
Trinity Chapel.—Col- lection.....	1 11 0	
Bronwydd.—Mrs. Lloyd.....	1 0	
	2 12 0	
Twrgwyn.....	6 0 0	
Waunifor.....	1 17 0	
Ysptyty.....	0 15 8	
	186 10 10	
Less Expenses	1 4 0	
	185 6 10	

Carmarthenshire.—Carmarthen.
—Water Street Auxiliary
Society.—D. Jones, Esq.
Treasurer.

Water Street Chapel.—Collec- tion	14 1 3
Ditto, Sunday School	12 4 5
Pensarn, ditto	1 15 0
Glangwily, ditto	0 10 6
Cwmfrwd, ditto	0 7 4
Llangain, ditto	0 5 2
Commons, ditto	0 4 3
Bwlch, ditto	0 2 0

Collected by Cards.

Rev. Thos. Phillips	0 6 10
Mr. R. Roberts	0 15 2
— John Morgan	1 8 7
— John Rees	0 6 6
— John Griffiths	0 9 0
Mrs. Foulkes	0 13 4
Miss Levellyn	2 10 8
— M. Charles	1 12 10
— E. Charles	2 14 3
— Williams	0 18 0
— S. Powell	0 10 1
— Ada Davies	0 7 10
Mrs. D. Jones' Missionary Box	0 12 0
Small Contributions	0 14 9

Pankyfelin.—Collection	6 1 6
Sunday School ditto	0 4 2
	6 5 9

Pantgwyn.—Collection	1 19 0
Sunday School	0 13 4

	2 12 4
Llansawel.—Collection	9 4 0
Capel Joan	0 9 2
Llansaint	0 19 0
Cwmbach	2 0 0
Pontyrynswen	0 14 0
Closey graig	1 10 0
Cwmwyfran	2 0 0
Landilo	8 3 0
Landover	4 2 3
Brechfa	0 16 3
Cross Inn	1 0 0
Rhydcemerai	0 18 0
College	1 7 0
Llangadock	6 0 0
Meidrim	1 12 4
Ianelly	1 7 0
Llandyfeilog	1 6 7
Llangydeirne	4 12 0
Muddre	1 13 6
Llanddausaint	5 0 0
Llansadwm	1 6 0
Talcy	4 0 0
Miss Jones, by Cards	3 0 6
	7 9 6

Carried forward 114 3 5

Brought forward	114 3 5
Llanddarog	2 5 0
Hendre	1 9 6
Llanfynydd	2 3 0
New Inn	1 0 0
Caio	2 0 0
Bettws	0 12 9
Llanpumsaint	2 0 3
Rhydyganah	2 0 3
Cilewm	3 15 2
Llanarthney	3 1 8
Capel Dewi	1 5 0
Conwil	1 7 10
Cwmanan	0 8 0
Llandowror	0 11 0
Nantgaredig	2 17 0
Ditto Sunday School	4 7 0
	7 4 0
Newcastle Sunday School	2 0 0

147 6 10

Glamorganshire.—Mor-
riston.— Collec-
tions

Missionary Cards, by M.L. & A.F. Iwin	1 17 2
Subscriptions	5 3 10

8 6 6

Swansea Public Collections

Whitchurch

Pyle

Coedycymmer (col-
lected after Prayer
Meetings)

Merthyr Sand. School

— Penny-a-week

Society

Merthyr Society

10 0 0

Coppa fach

Aberddaw

Aberdare

Brythyn

Newbridge

Bryntirion

Lantwit Major

Neath

Old Castle

Trehil

St. Fagan's

Ton yr efail

Ystrad mapach

Cadoxton

Caerphilly

Dinas powis

Gyfylchi

Llangyfelach

Llandyfodog

Pentyrch

Pendoylon

Ynys fach

Salem

Ystrad gyrlais

Bridge Sunday School ; per
D. Roberts

0 12 0

Monmouthshire.—Blaenavon

Nantyllo

St. Melons

Pontypool

Tredegar

Maors

Llanmarten

Castle Town

Rumney

Penyca

Goitre

Newport

Risca

Gethel y groes

Aberwithen

Carried forward 20 5 0

Brought forward	20	5	0
Croes Uwarch	0	15	0
			21 0 0
Pembrokeshire.—Glanrhyd.....	1	5	4
Kilgerran	1	10	0
Woodstock	3	13	0
Ditto, Subscription	0	10	0
Capel newydd	2	0	3
Pontgarreg	0	15	0
Dinas	0	8	0
Solva	1	7	6
Haverfordwest	2	3	0
Newport	0	16	6
St. David's	5	0	0
Fishguard	5	6	6
Carried forward ..	5	6	6 19 8 7

Brought forward ..	5	6	6	19	8	7
Subscriptions	1	1	0			
				6	7	6
Hall	1	13	6			
Subscriptions	1	1	0			
				2	14	6
Bwlch y groes				1	1	0
Whiston				1	12	6
Trevine				5	7	6
				36	11	7
				519	1	8
Less Expenses, and Printing a Welsh Address				5	14	8
				513	7	0
Bermuda.—Late Rev. H. Cross and Friends				9	0	0

Contributions on behalf of Mrs. Smith.

Daniel Rainier, Esq. 2d Subscription	5	0	0
Mr. John Wackrill	1	0	0
John Ballance, Esq.	2	0	0
J. Blower, Esq.	1	1	0
Mr. W. Crawford	1	1	0
Mr. W. Seymour, Odiham	1	0	0
Mr. Savage, Romford	1	1	0
Rev. Thomas Williams	1	1	0
Friend, per ditto	1	2	0
	1	3	6
Mr. P. Wyatt, Stroud	1	0	0
Norfolk.—Burnham Market.—Rev. Mr. Adams and Friends ..	3	0	0
A Lady	1	0	0
A Friend; per Miss E. Townsend	1	0	0
Mrs. Voke, Gosport	1	0	0
Miss Badcock, per Rev. J. Leifchild	1	0	0
Mr. J. Aris, Croydon	1	1	0
Northamptonshire.—Daventry.—Rev J. Whittenbury and Friends	3	0	0
Middlesex.—Brentford.—A few Friends per Miss Spencer ..	2	1	0
Lincolnshire.—John Tidd, Esq. and Friends	1	6	0
Mr. & Mrs. H. —Peole, Dorset	2	0	0
Scotland.—Cupar.—Fife.—Collection by Rev. J. Watson	3	3	0
Rev. H. F. Burder	1	1	0
Wilts.—Wilton.—Independent Congregation; per Mr. R. Thring	2	17	0
Berkshire Auxiliary Society.—Reading.—Castle- Street Chapel.—Rev. J. Sherman.—D. Fenton, Esq. Treasurer			
S. Maberley, Esq.	5	5	0
Rev. W. Hancock	1	0	0
T. Ring, Esq.	1	1	0
J. Jaunce, Esq.	1	0	0
Mrs. Gibson	1	0	0
R. Lawrance, Esq.	1	1	0
Mrs. Neale	1	0	0
J. B.	1	0	0
P. W. Freach, Esq.	1	1	0
Mrs. Hanson	0	10	0
— Croder, Esq.	0	10	0
Mr. Gibson	0	10	0
Mr. R. Billing, Jun.	0	10	0
Rev. G. Watkins	0	10	6
Mrs. Lerous	0	10	0
Mr. Brookes	0	10	0
Mrs. Gill	0	10	6
Miss Hodgkinson	0	10	6
M.	0	10	0
Small sums	4	17	6
	23	7	0
Hosier's Lane.—Baptist.—Rev. Mr. Hinton. — Duncan, Esq.	1	0	0
Mrs. Davis	0	10	0
Mr. Rusher	0	10	0
Mr. B. Williams	0	10	0
A Friend; per Mr. Hinton	0	10	6
Small sums	1	10	6
	4	11	0

Broad Street Meeting.—Rev. Mr. Douglass ..

15 11 9

43 9 9

Donations on behalf of Mrs. Smith continued.

Durham.—Darlington.—Rev. C. Gollop.					
Mr. Jonathan Backhouse	1	0	0		
— John Backhouse	1	0	0		
— James Backhouse	1	0	0		
— Wm. Backhouse	0	10	0		
— Gurney	1	0	0		
Mrs. Gurney	1	0	0		
Miss Gurney	1	0	0		
Mrs. Robson	0	10	0		
Mrs. Johnson	0	10	0		
Rev. J. Horner	0	10	0		
Mr. T. P. Robinson	0	10	0		
— J. Pease, Jun.	0	10	0		
Subscriptions under 10s.	1	0	0		
				10	0 0
Penzance.—Friends; per Rev. J. Foxell.—2d Collection	2	15	6		
Mrs. De Lannoy	1	1	0		
Mr. Williamson, Greenfield	1	0	0		
Mrs. Smith, Northumberland	1	0	0		
Stockport.—Orchard Street Chapel.—Rev. G. Ryan & Friends	8	12	0		
Mrs. Haldane.—Hatcham Cottage, Surrey	2	2	0		
Miss Fry, Grove House, Tunbridge Wells	5	0	0		
Somersetshire.—Bristol.—Rev. Wm. Lucey and Friends	8	10	0		
Chester.—Queen Street Chapel.—Rev. J. Thorpe.					
Mr. Williamson	2	0	0		
— Fletcher	1	0	0		
— Davidson	1	0	0		
— Booth	1	0	0		
— Cross	1	0	0		
— Rev. J. Thorpe	1	0	0		
— Weaver	0	10	0		
— M ^r Daniell	0	10	0		
— D. Smith	0	10	0		
— Walker	0	10	0		
— Abrahams	0	10	0		
Subscriptions under 10s.	5	11	6		
				15	1 6

Donations on behalf of the Demerara Case.

Warwickshire Auxiliary Society.—West Bromwich Old Meeting House.—Rev. J. Cooper.—Contributions	5	0	0
Shrewsbury.—A few Friends; per Rev. T. Weaver	3	10	0

Donations in aid of the Calcutta School Society.

Warwickshire Auxiliary Society.—Birmingham.—Carr's Lane.—Rev. J. A. James.—Contributions	50	0	0
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Donations for the Education of Females in India.

Warwickshire, &c. Auxiliary Society.—Birmingham.—Ebenezer Chapel.—Rev. T. East.—Contributions	22	0	0
Produce of the Sale of ornamental Mouse-traps	1	4	6
	23	4	6

Donations in aid of the Central School, Madras, for the Education of Native Youths, to be employed as Schoolmasters.

D. Lister, Esq., Hackney	20	0	0
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ERRATA.—In June Mag. 284, line 16, for Rev. J. Reford, read Redford.
October Mag., page 445, 2d col. line 12, from bottom, for misery, read mimicry.

THE WIDOW SMITH.

THE Directors beg leave to recommend to the friends who are so benevolently exerting themselves, in various parts of the country; on behalf of the Widow Smith, to bring their efforts to a close with the present year, and to transmit their respective Subscriptions and Collections, if possible, before the 31st of December.

The earliest opportunity shall be taken of announcing the amount of the contributions, and the mode of appropriation; and those friends who have earnestly recommended that the principal, after having provided the annuity of the Widow, should at her decease be appropriated to the Society's *Fund for Providing for the Widows and Orphans of its Missionaries*, may rest assured that their suggestion shall receive due consideration. As to such sums as have been, or may be transmitted expressly under the terms above specified, the condition will, of course, be strictly observed.



B. Roll sc.

REV. JOHN B. ALDEN

KENTISH TOWN.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1824.

MEMOIR OF THE LATE REV. RICHARD EVANS,
OF APPLEDORE, DEVON.

Concluded from p. 517.

THROUGHOUT the whole of his long life, Mr. Evans was eminently distinguished for spirituality of mind; a feeling which so much increased, that latterly no conversation, except on devotional subjects, appeared to afford him any real gratification. He was, therefore, by no means backward in expressing the spiritual workings of his mind. A vast number of these expressions were, without his knowledge, from time to time, committed to writing by his family, and from these records, so deeply interesting to them, those which will be found interwoven with the following remarks have, with their permission, been selected.

It has not unfrequently been the case, that some of the most eminent, laborious, and devoted servants of Christ have been called to experience seasons of deep spiritual gloom, and to maintain severe and painful struggles with the prince of darkness. The Apostle Paul may be considered as suggesting one important reason for this, when, in his Second Epistle to the Corinthians, he represents the comforts and the trials of ministers, as experienced for this, among several reasons, that they may be able more feelingly to enter into the sorrows of

others, and more skilfully to apply the consolation required. "The God of all comfort," he says, "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble." And in a subsequent verse he adds, "and whether we be afflicted, it is for your consolation and salvation." Nor is it to be wondered at, that the devoted minister of Christ should be the butt at which Satan aims his deadliest weapons, when it is remembered, that, in proportion to his zeal and fidelity, he is distinguished by more than common endeavours to overturn the kingdom of darkness. Nor is he merely active himself: he may be supposed to direct, more efficiently, the efforts of many others in the same cause, especially of private Christians, in the immediate circle in which he moves. This circumstance marks him out as an object of the malice of Satan, who will, if unable to destroy, not unfrequently do all that lies in his power to harass and distress. In addition to this, the official character of the minister necessarily brings him into public observation; and, therefore, the influence of any ascendancy which Satan may seem to gain over him will be the more extensively felt. In accordance with

the spirit of these remarks, is the following observation of the Rev. Daniel Wilson, in his funeral sermon for the late Rev. Thomas Scott. That eminently holy, devoted, and laborious man, appears, towards the close of life, to have felt a considerable degree of gloom and despondency; and it is in referring to this circumstance that Mr. Wilson makes this remark: "Deep thinkers, and highly gifted persons, are seldom favoured with such peace and joy as those of a common mind. The penalty of pre-eminence must be paid by deeper views of sin and their own unworthiness, and more awful impressions of eternity, the deceitfulness of the heart, and the power of evil spirits."*

The above remarks have been suggested by the experience of the venerable and excellent man who is the subject of the present Memoir. During the last few years of his life, Mr. Evans often suffered very severely from great depression of spirits, and long spiritual conflicts with the powers of darkness. In his case, however, many natural causes powerfully operated in the production and increase of such feelings. Notwithstanding the cheerfulness of his disposition, a nervous gloom, contracted on occasion of the death of his first wife, was never entirely overcome, and often much affected him during the remainder of his life. Much must also be attributed to the influence of disease. It was declared, by all who attended him in the medical capacity, to be the uniform effect of the disease with which he was latterly affected, to produce that painful depression under which he laboured.

* For some interesting remarks on the nature and causes of the peculiar trials and conflicts of ministers, the writer begs to refer the reader to the two funeral sermons for the late Rev. T. Scott, by the Rev. Daniel Wilson, late of St. John's Chapel; and to a funeral sermon for the late Rev. J. Hawksley, by the Rev. J. Gilbert of Hull.

Many of the expressions which Mr. Evans made use of, during these seasons of discomfort, were particularly striking, though deeply affecting. They uniformly discovered the humble views he had of himself, and especially of his character and conduct as a minister of the gospel. "Indolence, sloth, and inactivity," he said, on one occasion, "have been my killing sins. May the Lord God direct me to the blood of Christ. Love to God is not a sluggish love; it should set the heart thinking what to do for God. Oh the incalculable, inconceivable love of God!" At another time he observed, "It is a terrible thing to be asleep when we should be most awake. I have been under the power of sleepiness for a long time, and now the Lord is punishing me for it." It was observed to him that this sleepiness (of which latterly he very much complained) was the effect of age and disorder; when, with warmth, he replied, "I do not like that every thing should be put down to disorder; it is sleepiness of the soul—that I know." One morning, for some time after he awoke, his mind was in a peculiarly distressing and affecting state: "I have had," he said, "a dreadful night. I have rejected God. Is there any reason to hope of escaping everlasting punishment? God has made my plagues wonderful." On another morning he said, "I thought in the night the Devil would have torn my soul in pieces; but happily it did not last long. I wished to look up to God, and Christ said, 'Poor, infant-child, take hold of my hand, take hold of my arm.'" Some time after this, he had one morning, for about half an hour, a most dreadful struggle with his spiritual adversary. He seemed almost driven to despair, and cried out, "I am lost, I am lost;" but soon after added, "It is brightening, the dreadful conflict is over." It was remarked by one of his daughters she hoped it would be the last; when

he said, he "hoped it would:" and his hopes were not disappointed. It was the last encounter. The enemy had mustered all his forces, and put forth all his energies, but the Spirit of the Lord had lifted up the standard of the cross against him, and he was constrained, though reluctantly, to retire discomfited.

Painful as it was to his friends and relatives around, to witness the distress which this venerable servant of Christ was called to endure, there was yet great cause for gratitude and admiration, at the evidently powerful operation of divine principles in his soul. His mental suffering served, in an illustrious manner, to show the reality and strength of his faith. In seasons of the darkest spiritual gloom, there was such an eager panting after divine enjoyments—such deep impressions of the evil of sin—such earnest and importunate pleading with God—such a fixed and unalterable resolution to be looking only to the merits and fulness of the Lord Jesus Christ, as plainly and incontestably proved a genuine, and deep experience of the value and sweetness of divine grace. Strong as the temptations with which Satan assaulted him were, he never could be brought to give up his dependance and hope in the Cross of Christ. While walking in darkness and having no light, he was still trusting in the name of the Lord, and staying himself upon his God. Perhaps no words can better describe the state of Mr. Evans, at this time, than the following short quotation from the *Life of the late Rev. Thomas Scott*. It forms a part of a letter addressed to the Rev. Daniel Wilson, by the author of that interesting piece of biography, while watching with filial affection, the last moments of his venerated father:—"

"In every thing but comfort his state is even *sublimely Christian*. Such an awful sense of eternal things, of the evil of sin and the holiness of God—such profound self-abasement—such cleaving unto Christ

alone—such patience, resignation, and unlimited submission to the will of God—such a constant spirit of fervent prayer—such pouring forth of blessings on all around him, with such minute and tender attention to all their feelings, it is truly admirable to behold. His state is bright in every one's view but his own. To his own apprehension, he in great measure walks in darkness. I have myself scarcely witnessed a gleam of joy. His habitual temper is rather that which the words of Job describe, "though he slay me, yet will I trust in him." This is often painful, sometimes it is discouraging to our feelings; yet we are sensible that there is a call upon us for unbounded gratitude and praise."—*See Scott's Life*, pp. 529, 530.

A few more of Mr. Evans's striking expressions will best illustrate the propriety of the above remarks. A friend observing to him that he hoped he was more comfortable, he replied, "I have some intervals of soul-ease. If I could but look up to God as *my* God, I would not care how soon he called me. What I have been wishing and praying for is, that God would give me such a discovery of his pardoning mercy, that I may not be a discouragement to those who are younger." On one occasion, after repeating that passage, "whosoever cometh to me, I will in no wise cast out," he said, "but Satan says to me, 'you cannot come.' I asked him who told him so? He who had power to send two thousand devils to their place of torment at a word speaking, can remove my sins, however numerous." Awaking one morning in much distress, he said, "Oh, pray for me, pray for me. Oh! that I may clasp around thy arm, oh! Jesus! Lord, here comes a sinner—may I come to thee? Wilt thou cast me out? I deserve it—I deserve it. But, Lord Jesus, thou canst hear. With the Lord there is mercy. Mercy shall be built up for ever, and Christ shall have all the glory of saving his people." At another time, awaking in similar circumstances, he said, "I will throw myself into the bosom of Jesus, who died to destroy the works of the devil." Again, he added,

"I want to meditate on the infinite merits of Christ. It will not do to look back on my own sins, for indeed it is a deplorable subject. Was it ever known that God cast out one that came to him? then why should I be an exception." The gospel tells me there is relief, and that all things are working out what God had fixed on from the beginning. Now is the time to strive, long, pant after Him more fervently. Let us be going to Him longing, praying, hoping, trusting, believing, rejoicing in hope of the glory of God; and let us not be satisfied without a larger share of an interest in Him."

It would be easy to multiply instances in which his expressions breathed that holy importunity of soul after spiritual blessings, which so strongly appears in those already mentioned. It is, however, rather desirable to record the gracious answer he obtained to all these devout breathings, in the peace, tranquillity, and joy, with which his mind was filled, for some time previous to his dissolution. In his experience, the declaration of the prophet received a striking fulfilment, "and it shall come to pass, that at evening time it shall be light." "Mark the perfect man, and behold the upright, for the end of that man is peace."

One Sabbath morning, Mr. E. said to one of his daughters, who had just returned from the public service, "I want to tell you that I hope the Lord is about to shine into my soul. Oh! that sweet promise,—the Lord hath said, and I hope to *me*, to *me*, to *me*, I will not leave thee comfortless, I will come unto thee." He then desired that the chapter containing this promise, (John xiv.) might be read to him; and it was ever after a source of abundant comfort to him. When his mind was in a composed and happy state, he said, on one occasion to his children, "I fear if I express all I feel, it will savour of pride." They suggested that as

they had participated in his sorrows, he should also let them share in his joys; and that David was desirous of telling to others, what God had done for his soul. He then said, "Well, then, I will tell you what God has done for my soul. He has enabled me to fix my hope on the living stone, his own foundation. I hope he has brought me out of the horrible pit, out of the miry clay, and set my feet upon a rock, and said to me, I will remember thy sins no more." When asked, one morning, how he was, he burst out in an ecstasy, "Mercy! mercy! mercy! I am surrounded with mercy." It was said, then you have had a comfortable night; and he replied, "Yes; such as I think I never had before; that verse has done me much good, 'I will not leave thee comfortless, I will come unto thee.'" At another time he said, "I must tell you the good news. Come and bless God with me. The gloom, the dreadful gloom, which I have laboured under for years, is gone. I now see that I have been making God a liar and believing the devil. Though he has told me again and again, he takes no pleasure in the death of a sinner, yet I never, till now, *felt* the truth of that text."—"Our foundation is strong, but we shake it by our unbelief." "It is put beyond all doubt and dispute that Christ has paid down all the debt; therefore, a poor sinner, as I am, may come to God through Him. It is paid, it is paid. Jesus, then, has borne our griefs, borne our sorrows, and has said, 'It is finished.'" Having had some sleep, after he had long been distressed for want of it, he said he was much refreshed, and had had pleasing thoughts, having been studying a sermon, from 1 John iii. and close of the 8th verse: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." At various other times, he observed, "I am not without hope, that the arms of everlasting

love are open for me." "I would not give up my hope of the great salvation." Although he had arrived at such an advanced age, he still often discovered much strength of memory, at least on spiritual subjects. The correctness with which he would quote long passages of Scripture, and verses of hymns, even only a few days before his death, was very observable. The Psalms and Hymns of Dr. Watts, afforded to him, as they have done to numberless other dying believers, much comfort; and suggested many suitable expressions of his feelings. The following seemed more particularly interesting to him: Hymn 103, Book i.; Hymn 138, Book i.; Hymn 23, Book ii.; and on retiring to rest very commonly repeated,

"Sprinkled afresh with pardoning blood,
I lay me down to rest;
As in th' embraces of my God,
Or on my Saviour's breast."

His mind evidently continued to brighten to the last, so that he said, "I am as full of comfort as I can hold." His composure in the prospect of death, and his readiness, and even desire to meet it were frequently discovered. "I know we shall not die," he said once, "only that little death, which is a kind of parenthesis between that and the resurrection." On one occasion he said, "Blessed Jesus, down with this body, which has been such an hinderance all the days of my life;—down with it, and take me to thyself. I am in the hands of God; receive me as thy child, wash me in thy blood. Oh to lay low at the cross of Christ, and say,

"Jesus, my God, I boast no more
Of all the duties I have done."

One evening when much worse, on being put into bed, he seemed anxious to depart, and cried out, "Lord Jesus, receive my spirit; take me up into thine arms; there would I leave myself for ever, for ever, for ever. Blessed Jesus, would any wish to be out of

thine arms? Oh say that thou art mine—speak the word, and then thou art mine for ever." He once exclaimed, "Oh that I could speak honourably of Christ;" it was said so you often have, "But I want," he replied, "to have the heart jump for joy. Oh that I could say, Lord Jesus I am coming, I am coming: break this clay tabernacle;

"Jesus can make a dying bed
Feel soft as downy pillows are."

On the evening preceding his death, he said to one of his daughters,—
"This has been a delightful day." What, father, a foretaste of heaven I hope, she observed; "Yes, I hope so;" he replied, and added,
"Oh! glorious hour, oh! bless'd abode!
I shall be near and like my God:
And flesh and sin no more control
The sacred pleasures of the soul."

On the day of his death he said but little: and that little was almost unintelligible through his difficulty of articulation. He was however found to be repeating many passages of Scripture and verses of hymns, descriptive of the glory and employment of heaven; and was heard to say, "Glory, glory, glory." Several passages of Scripture which seemed suitable were suggested to him, with which he was evidently gratified: among others, that passage was mentioned in which the sting of death is represented as taken away by Christ, and it was added, so that now death is *only a friend* to the believer; to which he replied, "That is all." The last words he was heard to utter were, "All I have is joy, joy, joy and rejoicing." Soon after this he fell asleep in Jesus, without a struggle, to awake again in the image of a holy God.

In person, Mr. Evans was about the middle stature, and he possessed a countenance peculiarly benignant and pleasing.* His manners were easy

* His portrait was inserted in the *Evan, Mag.* for Feb. 1813.

and polite. His temper was particularly amiable and affectionate; and even at his extreme age, none of that irritability and peevishness, frequently discoverable, was apparent in him. He uniformly acted on a maxim he taught his children, "always endeavour to please and to be pleased." He was always an early riser; particularly on the Sabbath morning, when he would sometimes be up at four o'clock. He often remarked, that people would remain longer in bed on that morning, because they thought they had nothing to do; when it ought to be the busiest day of the week. Mr. Evans's natural talents were good, and had been improved by diligent study. His powers of discrimination were of a superior order. He was an instructive and engaging companion; and what rendered his intercourse peculiarly pleasing, was his remarkable distance from any thing like censoriousness. Like one of the old divines, he would say, when the faults of any character were mentioned, "Come, let us see if there are no excellencies we can dwell on."

In his public character as a minister, Mr. Evans stood high in the estimation of his people, and of the associated ministers with whom he was connected. In prayer he was particularly striking, and united a rich copiousness and variety of expression with the deepest earnestness and solemnity of manner. His sermons were well studied; written in short hand, at full length; and, as was generally the practise when he entered the ministry, uniformly read. They were, notwithstanding, delivered in an energetic and impressive manner. The following general character of them, given by a ministerial relative who knew him well, shall close this biographical sketch. "His sermons were evangelical, spiritual, judicious, and deeply experimental. He urged his hearers to the discharge of gospel duties, but always with evangelical

motives. Though he preached no new doctrine, he had the happy talent of setting before his people a rich variety of gospel provision."

The only pieces Mr. Evans ever printed were, a Funeral Sermon for his friend and brother, the Rev. S. Lavington of Bideford, and an Address to the Western Association.

ON VISITING SICK PERSONS.

"I was sick, and ye visited me."

SUCH will be the address of the Supreme Judge at the last day, to those whose conduct by him shall be deemed worthy of the acknowledgment.

It is not meant to be insinuated, that there is any merit in the works of the righteous; such a position is untenable while revelation declares, "after ye have done all, ye are unprofitable servants." But that deeds of charity are approved by the blessed God, we cannot entertain a doubt.

"To do good and to communicate," says the Apostle, "forget not, for with such sacrifices God is well pleased."

We live in a world which is justly designated "a valley of tears." No human being is exempt from ills of one kind or other. "Man that is born of a woman, is of few days and full of trouble."

It is indeed the privilege of a few to keep "the even tenor of their way," without much molestation; while to many of our fallen race, "waters of a full cup are wrung out," and their countenances are expressive of the inscription written on Ezekiel's roll, "lamentation and mourning and woe." Is it not then the duty of those to whom a lighter share of grief is appointed, as the members of one common family, to attempt an alleviation of the trials of others, who are bowed beneath the pressure of accumulated distress?

There is in all men (for those who do not possess it are undeserving of

the name) a natural sympathy, which, on every proper occasion, is brought into exercise.

“The importance of natural affection to the human race,” observes a modern writer, “is incalculable. It resists, in a great degree, the tendency of mere and absolute selfishness; expands and softens the heart; excites and nourishes compassion; and prevents the world from becoming a seat of clashing violence and cruelty.” The Scriptures require us to love our neighbour as ourselves, and have directed the application of this principle in such a manner as to give it its utmost efficacy, and to produce, by means of it, the greatest mass of human good.

It is in the power of every man, if he can do nothing more, to sympathize with his afflicted brother. While an unfortunate neighbour is rehearsing the long and painful catalogue of his disasters to a friend, feelings of pity and commiseration towards the sufferer, when not a word is uttered, are expressed in the countenance, which convey instant consolation to the broken in heart.

Congenial souls these feelings know,

And know that they are wak'd by thee,
Thou source of friendship's holy glow,
Divine, mysterious sympathy.

Thus far may nature carry us. But there is another principle which impels the good man to the exercise of benevolence,—it is the influence of his holy faith.

“Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.” What an eminent example have we in the character of the Lord Jesus. “He went about doing good.” Often was that dear Form, which was marred more than the sons of men, weary, distressed, despised, persecuted, and without a home. “The foxes had holes,” &c. To his own wants he was apparently insensible, but was ever mindful of the necessities of others. He wept over

the beloved Lazarus, and sympathized with the sorrowing sisters of his departed friend. When he saw the multitude, he had compassion upon them, because they were as sheep having no shepherd.

Since his departure from our world, there have appeared men who seemed to have caught something of that holy flame which glowed in all its perfection within his bosom. Here we might first name the great Apostle of the gentiles. A man whose character next to that of the Saviour, deserves admiration as the standard of real excellence. To lighten human woe, and benefit his fellow-creatures, were the great ends for which he lived and laboured.

Among a host of other philanthropists since his day, though of less stature, we descry the immortal Howard. Neither “the infection of hospitals, nor the damps of dungeons, nor the contamination of fevers,” prevented him from ministering to the relief of distressed nature. Truly he might have chosen for his motto the language of the illustrious person just named, “Neither do I count my life dear, that I may finish my course with joy.”

The spirits of the just who bend from high,
Wide o'er these earthly scenes, their partial eye,

When first array'd in virtue's purest robe,
They saw her Howard traversing the globe;
Saw round his brows her sunlike glory blaze,
In arrowy circles of unwearied rays;
Mistook a mortal for an angel guest,
And asked, what seraph foot the earth impressed.

But perhaps I have been speaking of charitable feelings on too extended a scale for the title of this essay. I intended to confine it to the visiting of sick and dying beds. To prove that this is a duty, would only be a waste of words, as none dispute it. Let us then glance at the *manner* in which it should be done. Perhaps some persons will think me singular when I state it as my opinion, that even every good man is not competent to

the task of sick-bed instruction. A visitor of the sick fills a very responsible situation. He is oftentimes called to witness the objects of his regard in the most solemn state in which nature can exist.

He had need to possess sufficient firmness of mind to induce him to be faithful, and at the same time to discover all that affection which may happily prevent the dying and hoary-headed sinner from despairing. The language of consolation is not the most suited to a man whose life has presented a series of crimes which imagination blushes to recal, and memory to retrace. On the other hand, to denounce the threatenings of God in all their extent and severity, without once adverting to the "riches of his grace," is likely to prove equally unsuccessful.

In our discourses with such characters, mercy and truth should be blended together, as they are blended in the gospel.

The sinner should be seriously told what he has to expect if he persist in his rebellion against God, and what he has to hope for if he throw down the arms of contention. It is impossible to tell what faithful and affectionate appeals to the conscience, under the blessing of God, may effect. Let us then, who have frequent opportunities of standing by sick and dying beds, be faithful to our task. Let us not flatter them with false hopes, by inducing them to believe their sorrows will terminate in endless joy, while we have reason to suppose, that unless a mighty change take place, death to them will be of all events the most terrible. However it may wound their feelings, or alarm their fears, let us discharge our consciences, and then in withdrawing from their presence, though under the impression we shall see them no more, we shall retire with the approving smile of Him, to whom every visit must be accounted for.

I cannot forbear to speak in terms of disapprobation of those persons

who undertake to assist the sick poor without performing what I judge to be their duty. Such persons the writer of this essay has known, and the remark will doubtless apply to many others. They enter the dwelling of the dying man, it may be they talk a little closely with him as to the state of his soul, or perhaps not; but what is worst of all, they never pray with him. Now, is it rational either that their visits should be blessed to their patient, or that he should attempt to pray for himself? An excuse, perhaps will be made on behalf of *female* visitors, by alleging it to be unbecoming the modesty of their sex thus to expose themselves; but this argument does not furnish a sufficient reason for the omission of the duty for which I am pleading. While we read of certain women ministering to the Saviour, and of such women as the Countess of Huntingdon, and Mrs. Smith of the Cape, entering the abodes of poverty and sorrow, and praying with the wretched inmates; I cannot conceive that by so doing any sacrifice is made of that delicacy which adorns the female character.

As to many *male* visitors, it may be urged, though good men, they have not the gift of prayer, or of expressing themselves with propriety in the presence of others. This remark shows the necessity of congregations, or sick visiting committees selecting qualified persons. "Is any sick among you, let him call for the elders of the church, and let them *pray over him* in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

I might here remark, though I have touched on the subject before, it seems very desirable that the intelligence of sick-bed instructors should be above mediocrity. They have oftentimes very difficult questions proposed to them, even by illiterate persons, which, if they cannot answer,

will prove disadvantageous to their object. In many instances, too, it requires the exercise of considerable ingenuity to explain the doctrines and precepts of religion, so as to make them understood. If a person wishes to be useful, he must descend to their capacities, and bear with their weakness, and become all things to all men, if he would save some. A circumstance occurs to my mind which justifies the above observation. Conversing one day with an old man who had nearly reached his hundredth year, and on telling him he was a sinner in the sight of God, he became so angry, that I really believe he would have turned me out of his cottage, if I had not been able to conciliate him by mild and scriptural arguments.

Other instances could be named, but this will suffice to show the necessity of choosing proper agents for the due discharge of this important, but too much neglected duty.

Happy they who now take pleasure in these visits of mercy, and who so perform their duty as to secure the plaudit of a smiling God. "Inasmuch as ye did it to one of the least of these, ye did it unto me."

Stroud.

W. B.

CONGREGATIONAL LIBRARIES.

THE very great importance of general information to those who fill the sacerdotal office, must be acknowledged by every reflecting person. It is not possible for a minister to illustrate the truths that he presents to his audience with beauty and variety, if his range of knowledge be much circumscribed. Such is the state of human nature, that variation becomes needful in order to fix the attention of an assembly on facts, which in their very nature may be truly sublime, and of the highest concern. But

"Knowledge her ample page, rich with the spoils of time,"

does not unfold to those whom chill

penury oppresses; and it is painful to state, that individuals so circumstanced form no small portion of the order of the priesthood,—who nevertheless may possess considerable mental power and industry, and may be anxious to bring before their people that which shall not only be sound in matter, but also attractive in manner.

Now I do believe it to be in the power of all congregations, however poor, to afford to their respective Teachers ample facilities for information, and that without any very great exertion. If so, surely it becomes a duty, and it is most certainly a matter of interest to themselves. The plan I propose is, that every congregation do commence and carry on a small subscription to form a fund for the establishment of a library at their respective places of worship, and in a few years very respectable collections of books would be formed.—These Congregational Libraries might consist of works on divinity, history, biography, travels, natural history, moral, intellectual and physical philosophy; some of the classics, poetry, and works relating to the belles lettres. Not only would the ministers have better opportunities of enriching their minds, but, as all the subscribers would of course have access to the works, under certain regulations, much benefit would accrue to the rising generation, and to the body of the Dissenters in general, whose respectability and fitness for general usefulness would be, in some measure, by these means increased; for knowledge is power, and must ever be felt, if not acknowledged to be such.

The writer, a plain layman, wishes the object of this paper may be approved, and that some able pen may take up the idea, and urge it in a more lucid and persuasive manner, and at the same time favour the public with a list of works proper for these libraries.

RUSTICUS.

MISCELLANEA.

Lamentable effects of Drunkenness.

AN American publication mentions, that on the 30th of last April, a Mr. J. W., of Philip's-town, being much intoxicated, started in a wagon from Cold Spring Landing, with two other persons, determined, as he said, to drive by every thing he saw. His companions, apprehensive of danger, cautioned him against driving so furiously. He replied, "I can steer them through hell." This had scarcely escaped his lips, before one of the wheels came in contact with a stone; the carriage was overthrown, and Mr. W., falling with great violence on a sharp stone, which entered his head, was instantly deprived of life.

The same publication states that J.M.F., Esq. who had become exceedingly addicted to the use of ardent spirits, sallied forth into the street of Frankfort (N.A.), about 8 o'clock in the morning, with a loaded rifle in his hand. He knocked at the door of a coloured female who was unwell, and the door was opened by a visitor then in the house, who perceiving a gun in Mr. F.'s hand, immediately shut the door again. Mr. F. stepped back a few steps and then discharged the contents of the rifle through the door, which was received into the body of the unfortunate female, who died the next day.

Danger of too speedy Interment.

ELIZABETH CAVE, an interesting young woman, about nineteen years of age, who lived in the service of — Forrest, Esq., a gentleman residing at Woodford, in consequence of getting her feet wet, caught a severe cold, which brought on a fever. She was confined to her bed several days, when to all appearance she died. The next day she was placed in a coffin, and the intelligence of her supposed death conveyed to her mother. From her good conduct while in the service of Mr. F., that gentleman had resolved to defray the expenses of the funeral, which it was arranged should take place on Sunday last, a week after her supposed death. On that day her mother and several other relations came to pay the last tribute of respect to her memory, and, previously to the coffin being screwed down, went to take a last "long lingering look,"

when one of them observed she had not undergone the change usual on such occasions, and that her face appeared rather flushed. A surgeon was sent for, who ordered her to be placed in a warm bath, and applied the remedies usually resorted to, to recover persons apparently drowned, and which were happily crowned with complete success, as the young woman in a few hours was able to speak, and is now in a fair way of recovery.—*Morning Herald, October 1824.*

Sudden Death of a Profligate Female.

A woman of dissolute habits, by the name of Hannah Molen, was committing every excess at a public-house in Winchester, during the late fair, at four o'clock—before another hour had passed she was amongst the dead.

Sunday School Anecdote.

A poor woman, who had seen better days, was observed by her daughter (who is a scholar in — Sunday School) weeping one morning very bitterly, "Don't cry, mother, don't cry," said the affectionate little child; "I know very well what makes you cry, it is because you have nothing for us to eat for breakfast; but never mind mother, God has never permitted a single day to pass yet without sending us one meal at least, and I am sure he will not forsake us now." Scarcely were these words uttered, when a neighbour called to say, that a friend of hers wanted a person to do a little work for a couple of hours, and knowing the distress of this poor woman, she made the offer to her. Of course it was gratefully and gladly accepted; and when she returned home to her hungry child with some food, purchased out of the produce of her labour, the affectionate little daughter exclaimed, while a tear of gratitude started in her eye, and at the same time a smile of pleasure beamed in her little face—"There, mother, did I not say that God would send us a meal to-day? And you see he has been a great deal kinder to us than we expected."

Coals in Egypt.

A mercantile house in London has received intelligence that large mines of genuine coal have been lately discovered in Egypt, and that the Pacha is resolved upon having them worked.

OBITUARY.

MRS. CATHARINE GRIFFITHS.

It has been well remarked of the pious poor, that, while the life of many of them exhibits nothing but their toils and their privations, there are some whose eminence in piety, whose cheerful contentment and religious usefulness, surround them with respect while living, and render their memory revered when they are no more.* To few persons will the above testimony apply with stricter propriety than to the excellent individual whose name is here recorded.

Catharine Griffiths was born of poor parents, in the year 1750, at Sandford Heath, near Oswestry, in the county of Salop. Her early days were spent in youthful levity and ignorance of God. She possessed not the lowest advantages of education, having not even learned to read. At an early age she commenced, for her maintenance, a course of servitude, and having so spent about eight years, among her immediate neighbours, she removed to Lee, in the vicinity of Ellesmere, to the family of Mr. Hatchett. There, under a celestial guidance, her thoughts were directed to those subjects which to creatures destined for immortality are of supreme interest, such as, the care of a superintending providence over her—a consciousness of her own guilt—and the object for which she was living. From such reflections she was led to prayer, and on the Lord's Day obtained permission to go to Ellesmere, where the congregational pulpit was supplied by the late venerable Dr. Williams, then resident at Oswestry, and his pupils, particularly the Rev. John Whitridge, Sen. now of Oswestry, and the Rev. Jenkin Lewis, afterwards of Wrexham, but now of Newport, in Monmouthshire.

In the sermons she there heard, she found her state accurately described. The truths of the Bible became exceedingly precious to her, and as her acquaintance with them increased, she

felt growing astonishment, and her anxieties for eternity were powerfully augmented. Referring to her attendance upon public worship during this period, she said to the writer, "I did not look the preacher in the face, my amazement was so great—especially as I was told what I had gone through in the week past, and what I should feel in the next. I went on as usual at my work, but left off many levities: I opened my mind to no one; I planned to get the Sabbaths to myself: and, at length, determined to leave Lee for a situation where I should have better opportunities of hearing."

Her steps were providentially directed to Loppington, near Wem, in the same county, to the house of the vicar, of whom it would have been pleasant to have had reason to testify—as of an apostle—that he had *determined to know nothing among men save Jesus Christ, and him crucified.* His daughter, Miss Hughes, had, however, been called to the faith of the gospel, through the instrumentality of the late Sir Richard Hill, Bart., whose occasional preaching was blessed, not only to her, but to several others, whose holy walk and conversation proved, that "*they were born not of the will of the flesh, nor of the will of man, but of God.*" Kitty continued to reside in the family of the vicar till his decease; after which she removed, with his daughter to Shrewsbury, and continued, during the remaining years of that lady's life, her faithful servant and humble companion. Miss Hughes departed, leaving a testimony to the truth of Christianity, and the blessings of righteousness.

Kitty was sincerely attached to the established church, and many years lived in its communion; but neither bigotry, nor uncharitableness obstructed the actings of her affections; wherever, and in proportion as she discovered her Saviour's image, her love was ever regulated and fixed. In later years, when increasing infirmities rendered the national service, from its length, wearisome, she regularly attended, and was admitted as a

* Sketches of Life and Character, by the Rev. H. Belfrage, p. 81. 4th ed. 1822.

member of the congregational church at Swan Hill, in Shrewsbury, where, so long as able, she regularly attended. The ordinances were exceedingly interesting to her, and to the public reading of the Scriptures she was eminently attached. The writer has heard her remark, that her preference for the established church arose from the prominence given to the words of Scripture in its services.

In a narrative like the present, incidents cannot be expected: unknowing and comparatively unknown, this good woman pursued her noiseless course, growing *in grace and in the knowledge of the Lord and Saviour*: and on the 18th day of June, 1823, after some weeks of painful suffering, in which patience had her perfect work, she imperceptibly entered upon her eternal rest. The event was improved the following Sabbath, by the Rev. Thomas Weaver, in a sermon founded on Mal. iii. 17, first part.

During the illness which preceded dissolution, she discovered, as in various severe attacks, a resigned submission to the divine will, eminent faith in the inspired promises, and a state of tranquil satisfaction which she usually expressed by *perfect peace*. So cautious was she lest her answers to kind inquiries, when her sufferings were more extreme, should be thought to indicate impatience, she often said, "I do not complain—but I am telling you—I am very poorly, very ill."

To delineate this pious woman as faultless, would be no less absurd than dangerous. However strong may be the partialities of friendship, or the impression made by a long and consistent course, still no instance has yet occurred wherein nature has been so effectually eradicated by grace, as to destroy the existence of evil; remaining corruptions have ever corroborated scripture testimony, and called for a spirit of supplication, and Christian reproof. Hence, in Kitty, there was occasionally visible an obstinacy, which though entitled, from the want of education, to great allowance, could not be admired; and, sometimes, an expression of hostility, which whenever excited, —to borrow her own epithets,—by a "flouncing, noisy, forward professor," seemed, for a time, to disorganize the meek spirit with which she was eminently adorned,

Possessed of a good natural under-

standing, and a retentive memory, she had industriously treasured up a large portion of divine truth, alike the guide and comfort of her mind. Her acquaintance with Scripture, considering her circumstances, was astonishing, and may put to the blush those who, though able to read, are content to pass through life in a state of comparative satisfaction even with the very stupidity of ignorance. Her caution also was evident in the choice of her friends. Where known, it is not surprising that she was esteemed, and it was gratifying to observe the notice she had from many ladies whose elevation in society proved no obstacle to regular visits to her humble dwelling.

The following features in her character may suitably be exhibited for imitation:

Diligence and Circumspection.—Ever engaged in her proper business, she was no wanderer. Her habitation was her sphere of active occupation, in which she found pleasure as well as benefit; after the decease of her mistress, though relieved from the necessities of service, she pursued the same course; and, by the force of example, put to shame the indulgence of an indolent and censorious disposition. The sigh was unnecessary as to her.—"She professes to be a Christian, but she has not learnt to bridle the tongue, wandering about from house to house; and not only idle, but a tattler also and a busybody, speaking things which she ought not." *She* was skilled in the happy art of keeping secret what was never intended for communication, and, aware of her deficiencies, she usually manifested peculiar prudence and caution.

Generosity and Benevolence.—With very limited resources, about 25*l.* per annum (20*l.* of which being annuities, ceased with her death), she contrived a portion, and not a small one, for usefulness. Her aged friends, poorer than herself, were uniformly treated with kindness, attention, and liberality. The boon was doubled in value by the *manner*. What she did was visibly the offspring of sincerity and love. Whoever was employed by her was always *well* paid. Ever anxious to *adorn* religion, she had a keen sense of uprightness and honour, not to say propriety. The same disposition is also conspicuous in her will. From the testamentary kindness of Miss

Hughes, she enjoyed 100*l.*: this sum she never could be induced to diminish, and subject to the payment of her funeral expenses, she has directed its application, with 10*l.* the fruit of her savings, for the support of the preaching of the gospel in the county of Salop. Having disposed of her scanty furniture, in a way as creditable to her integrity as ornamental to Christianity, she has bequeathed to the London Missionary Society 8*l.* Thus her little all, which she had watched over with a prudential economy, and managed with a liberal charity, was transferred to His cause whose love animated her soul, and was the ruling principle of her actions.

A scrupulous regard to present duty.—Kitty was steadfastly attached to the doctrines of free grace, and was much acquainted with the experimental part of religion, but the term—*duty*—here used, was to her in no wise alarming. Indeed it may be questioned, if, when properly understood, there is in the bible a word more strictly evangelical; it is alike the offspring and evidence of grace; it is love to Christ in action, and its connexion with reward being also of mercy, is an answer to every cavil which, if more than verbal, is only to be deplored. A constant anxiety to be *right*; formed a prominent feature in the character of this good woman, and the word of God being her standard-authority, prayer was her delightful employ, and the counsel of Christian friends her frequent resort.

In her last days *young* persons were particularly upon her mind, and many were her fervent petitions for their best interests; to the “*rising generation*,” she referred, in connexion with the Saviour, by expressions of peculiar interest and affection.

The Lord Jesus was the theme of her delightful contemplation, and when the subject of conversation, every feeling of her mind was visibly in powerful exercise. On one occasion it was remarked concerning her departed mistress, and one or two others of her friends, who were more peculiarly dear to her, that it was pleasing to contemplate the prospect of renewed intercourse with them above: after a short pause, she said, “that is a subject upon which I have never so much as thought. We shall see Jesus there, and that is all I have regarded.”

Shrewsbury.

J. B. W.

A surviving Daughter's Tribute, to the Memory of a beloved Mother; by the Author of the Widow and Orphan Family.

“And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

ON the 1st of October 1824, having just entered her 76th year, departed this life, Mary, the widow of the late John Stockdale, Bookseller, of Piccadilly. The attempt would be vain to describe her excellencies as a daughter, a wife, and a mother; so sweet was her disposition, that I may with truth say, I never saw its equal: to humble herself and to exalt her Saviour was the constant aim of her whole life.

The firmest faith was exemplified amid the acute and indescribable pangs of death, during the four days and nights which constituted her short but fatal illness: and surpassing all description, was her triumphant entrance into glory. During her last hours, her bright blue eye shone with uncommon brilliancy; her countenance was so irradiated that she appeared already an angel of light, and her smiles while pouring out her blessings on all around her, bore no resemblance whatever to any thing mortal. Bright, clear, decisive, and numerous, were the evidences she gave, in her dying hours, of her happiness. Among her last words, expressed in tones of unusual energy, were, “*I am safe, I am.*” Scarcely able longer to bear the agony of witnessing the pangs of the one dearest to me on earth, I prayed, “Come, Lord Jesus, come quickly!” she ejaculated, “*Come, Lord Jesus, come now!*”

Best and most beloved of mothers, thou art now “Where the wicked cease from troubling, and where the weary are at rest.”

“She taught me how to live, and, O, too high
The price of knowledge, taught me
how to die!”

“May I die the death of the righteous, and may my last end be like hers?” thus prays her now *desolate*, and *deeply afflicted* daughter, the *sole* companion of the last ten and most troubled years of her life.

Piccadilly. MARY R. STOCKDALE.

* * On the 11th of October 1824, in the burial-ground of St. James's-chapel, Tottenham-court-road, and in the same grave where ten years before I had seen my dear father's remains deposited, and had erected a tomb to his memory, I laid those of my beloved mother. Say ye who best can tell, how hard the task, to see the earth close over all we love,—she was *my all*!—and measure back our dreary way, with trembling, fainting steps, to a home late the abode of happiness,—but now a Desert!!! “The Lord gave, and the Lord hath taken away;” but still I am enabled to say, “Blessed be the name of the Lord.”

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On the 9th of October 1823, at Amrapoorah, the capital of the Burmah empire, in the East Indies, in the 32d year of his age, died, GEORGE MOTTRAM, youngest child of the late John and Mary Stockdale of Piccadilly: he was born on his mother's birthday, the 13th August; and died in the same month she did, one year before her: of

his death however she was never informed; that anguish I resolved she should be spared, fearing the consequences at her advanced period of life, to a frame so shaken and a heart so feeling.

Owing to the remoteness of the spot where he breathed his last, nine months elapsed ere the intelligence reached us; consequently, we only knew it about three months previous to her death.

“It appears that he went with an investment from Calcutta to the Burmah country, where scarcely a European resides; and his death, occasioned by a fever, took place the day after he arrived at the capital of the Burmah empire.”

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RECENT DEATHS.

On Sunday morning, November 20th, departed this life, after a lingering illness of two years, the Rev. W. Groser, Sen. many years pastor of the Baptist church at Watford. His end was peace.

Died, Dec. 3, 1824, the Rev. W. MACDONALD, late of Enfield, aged 58.

POETRY.

WINTER.

By a Youth of the Age of Fourteen.

Now Winter, in its dreary forms,
Comes riding with resistless sway;
The clouded sky, and dreadful storms,
Together with the short'ning day.

The vig'rous sun, whose wonted beams
Shone in meridian splendor bright,
But deigns a glance on frozen streams,
And lurking mists obscure his light.

No more the balmy zephyrs blow,
We smell no more the odorous gale;
No more the fields in verdure glow,
Or ripening corn bestrews the vale.

The warbler, whose delightful lay
Once sounded from the spreading bough,
Clad in luxuriant foliage gay,
Is wrapt in solemn silence now.

No more upon the verdant mead,
The flocks in sportive silence graze;
Nor kine upon green herbage feed,
Or languish in the Summer's blaze.

No more fresh flow'rets deck the lawn,
And round their fragrant odours yield;
No beauties smile upon the morn,
Or shine upon the fertile field.

But blust'ring Boreas round us blows;
See his destructive torrent flies;
It clothes our beauteous fields in snows,
And ev'ry verdant flow'ret dies.

Yet still more heavy is my heart,
If but my Jesus give a frown;
I'm fill'd with anguish at the smart,
My comforts and my joys are gone.

Sad 'tis to see such horrors round;
Sad 'tis such dreariness to see;
Yet still more dreary have I found
A frown, my gracious God, from thee.

I dread the Winter's sullen reign;
I dread its havoc for to see;
And yet, my God, I feel more pain
When I receive a frown from thee.

Manchester, Nov. 13, 1824.

REFLECTIONS ON THE CLOSE OF THE YEAR.

ANOTHER year has almost run its race,
 December's shorten'd days again we see ;
 Winter returns in its appointed place,
 Obedient to th' Almighty's high decree.

Thus each revolving season we have seen,—
 The bloom of Spring, the Summer's gay attire,
 Autumn's rich fruits, and Winter's closing scene,—
 To speak our Maker's goodness, all conspire.

How swiftly do our passing moments fly,
 Day after day receding from our sight ;
 Year after year still quickly gliding by,
 And we too often careless of their flight !

Alas ! what numbers of the human race,
 Within this year have yielded up their breath,
 Have found in the cold grave a resting place,
 Pierced by the dart of all-devouring death.

Their bodies, once so fair, so fresh, so gay,
 Now in the dreary caverns of the dead,
 All mouldering lie,—but O ! what tongue can say,
 Whither their nobler spirits now have fled !

Those who refused their Saviour's offered grace,
 Now doom'd to the dark regions of despair,
 Are driven, by God's command, to find their place,
 And to receive their dreadful portion there.

But those who knew and loved their Saviour here,
 Now through his merits rise to bliss on high,
 And crown'd with full salvation there appear,
 No more to suffer pain,—no more to die.

And must we die ?—O yes ! ere long we must ;
 The silent grave will soon be our abode ;
 Then while our bodies moulder in the dust,
 Our souls must stand before the bar of God.

How in that awful day shall we appear ?
 That solemn test, O how shall we endure ?
 When we, from Christ the Judge, that sentence hear,
 Which seals our bliss or woe for ever sure.

Lord ! if the coming year should prove our last,]
 Be thou our Saviour ; then to die is gain ;
 And when the scenes of Time and Death are past,
 With thee in endless glory we shall reign.

ON THE DEATH OF DRINAVE, FROM MADAGASCAR,

Who departed this Life, at Leaf Square Grammar School, May 19, 1824.

Aged Fifteen Years.

REJOICE, thou blessed spirit of the dead,
Who hast from our embrace so lately fled
To those bright regions where the weary rest,
And sin and woe no more disturb the breast.

Though distant Madagascar gave thee birth,
And *there* thou hop'dst a late return to earth ;
Yet Heaven, which rules the destiny of man,
Design'd thee *here* to end life's shorter span.

A stranger young, thou cam'st to Britain's shore,
From whence, alas ! thou wast to sail no more
To the rich hills, which grace thy native land—
But here to die, at the divine command.

Dear was thy country, and thy rustic home ;
And sweet to dream the joyful hour would come,
When those in heart beloved, and held so dear,
Should know our God, and learn of *thee* his fear.

T' acquire the arts, Drinave, with Rolan, came,
That thousands there might yet revere his name ;
While God, in mercy, nobler ends design'd—
To sanctify, and save his tender mind.

How much he made the Bible his delight,
To read by day, and meditate by night ;
How dear the Sabbath, and the voice of pray'r—
They best can know who oft the pleasure share.

Nor less his ardent gratitude to those,
Who sought the sacred meaning to disclose
To his admiring eye, and ravish'd heart,
Which, in such bliss, desir'd to share a part.

What fervor pure his broken speech display'd,
While he, with mildest eloquence, pourtray'd
His zeal for God, and love for *His* dear book,
From whence he all his joy and comfort took.

Yet long he liv'd not in this world below ;
But soon to Eden's shores was called to go—
He murmur'd not ; but eager sought the way,
Which leads from earth to realms of endless day.

Scarce had he heard the mournful fun'ral knell,
For one who late the joys of youth could tell,*
When he, like him, the gloomy vale must tread,
And mingle ashes with the silent dead !

Though distant far the lands which gave them birth,
They tasted bliss *together* while on earth ;
And *now* they drink the pure and living stream,
When night has pass'd, and life's deceitful dream.

Then mourn not, ye who weep their early death—
“ *I go to Jesus,*” sigh'd their parting breath—
But seek to follow, with redoubled pace,
Till *you* shall conquer in the heav'nly race.

Leaf Square.

J. C.

* His school-fellow, Thomas Willis Creighton, who died at home only a fortnight before.

LINES

Written after hearing a Discourse by the Rev. JOHN CLAYTON, Jun. at the Poultry Chapel, from Matthew xxv. 13.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

He comes—but not in human form,
To visit earth again ;
Exposed to sorrow's bitter storm,
To penury and pain ;
To bring salvation from on high,
To die—that man may never die,
But heavenly bliss obtain.
Once hath his blood been freely shed ;
Once hath he died, and left the dead.

He comes—but not in mercy's voice,
With fallen man to strive ;
To bid the penitent rejoice,
The dead in sin revive ;
To turn the heart of stone to flesh,
To mould the stubborn mind afresh,
And save the soul alive.
He will not proffer grace again ;
He will not always strive with men.

He comes—but not with power, to bear
His summons to the tomb ;
And bid the silent dwellers there,
The forms of life resume ;

The dead of ages past to wake,
The dormant dust of nations break
From their long night of gloom.
Yet—shall the grave its tenants keep
In dark decay—in silent sleep.

He comes—with sudden stroke to smite
The busy sons of men.
He cometh as a thief at night,
And no man knoweth when.
Nor voice is heard—nor warning given,
That sinners may prepare for heaven,
And turn to God again.
The bow hath bent—the arrow flown,
And man must reap as he hath sown.

Watch therefore,—since you neither know
The appointed hour nor day ;
Watch—lest the unexpected blow
Should find your soul astray ;
Watch, and in patience, faith, and prayer,
To meet the unknown hour prepare,
That summons you away ;
Then joyful bid your Saviour come,
And rise to an eternal home.

W. R. Jun.

A CHRISTMAS CAROL.

BY RICHARD RYAN.

(*From Time's Telescope for 1825.*)

It is the day! the holy day! on which our Lord was born,
And sweetly doth the sun-beam gild the dew-besprinkled thorn ;
The birds sing through the heavens, and the breezes gently play,
And song and sunshine lovely begin this holy day.

'Twas in a humble manger, a little lowly shed,
With cattle at his infant feet and shepherds at his head,
The Saviour of this sinful world in innocence first lay,
While wise men made their offerings to him this holy day.

He came to save the perishing, to waft the sighs to heaven
Of guilty men, who truly sought to weep and be forgiven :
An intercessor still he shines, and man to him should pray ;
At his altar's feet for meekness upon this holy day.

As flowers still bloom fair again, though all their life seems shed,
Thus we shall rise with life once more, though numbered with the dead
Then may our stations be near Him, to whom we worship pay,
And praise with heartfelt gratitude upon this holy day.

LINES

Written in Olney Church, Bucks, on the Evening of Thursday, Nov. 4, 1824.

OFT in these Aisles, the gladly pleasing sound
 Of Grace and Mercy, which through Christ abound,
 Has issued from the lips now seal'd by death :—
 'Twas here that Newton long employ'd his breath,
 Sinners to call to Christ, and saints to tell,
 What boundless blessings in the Saviour dwell !
 The poet Cowper's friend, who worshipp'd here,
 And found the Gospel truth his spirits cheer ; *
 And Moses Brown, † and Stephenson, ‡ and Scott, §
 Horne, || Bean, ¶ and Ousby, ** must not be forgot ;
 But if a stranger might selection make,
 'Tis Newton's name he specially would take,
 On which to dwell, how here with love and zeal full fraught,
 The sacred doctrine of the Lord he taught ;
 Till, in a larger sphere, he did proclaim
 The love and glories of a Saviour's name ;
 The fight he fought, our holy faith he kept,
 Then, late in life, he in his Jesus slept ! ††
 Still in this church the Gospel is proclaim'd
 By Gauntlett, not of Jesus Christ asham'd ;
 Who calls the wanderers to the Saviour's fold,
 And saith to all, "*The Lamb of God behold !*"
 A Friend and Fellow Helper breathes this prayer,—
 In Olney's church may Gauntlett long declare
 (If Heaven's will be so,) the Gospel sound,
 And proofs of saving power and grace abound ;
 Till time shall cease, may faithful men succeed,
 Sinners to warn, and for their God to plead ;
 May Olney now her many mercies prize,
 In time be made unto salvation wise,
 Lest Olney should, at last—but, oh ! too late,
 Bethsaida and Chorazin's awful fate
 Receive,—*because their Visitation Day,*
In sin and guilt they squander'd soon away ! ††
 Olney, in mercy thou hast long been raised,
 Improve thy season, and let God be praised.

Olney, November 4, 1824.

R. H. SHEPHERD.

* See his *Life* by Hayley, and his *Correspondence*, recently published.

† Mr. Brown was author of two poetical pieces, entitled, "*An Essay on the Universe,*" and "*Sunday Thoughts,*" and also, a Translation of Professor Zimmerman's "*Excellency of the Knowledge of Jesus Christ.*"

‡ The Rev. Christopher Stephenson ; on the Advent Sunday, Nov. 27, 1814, he said, "*I'm on the wing—I'm on the wing ;*" and on the night following, his spirit took its flight to the bosom of Jesus.

§ Afterwards Chaplain of the Lock Hospital, London ; on retiring from which, in March 1803, he became Rector of Aston Sandford, Bucks. His sound, devotional, and practical Commentary on the whole of the Scriptures, is above all praise ; and will long remain a memorial of his industry, piety, and extensive theological knowledge. He was born Feb. 4, 1747 ; and died April 16, 1821. See his interesting *Life*,

by the Rev. John Scott, particularly from page 150 to 215, referring to Olney.

|| See his *Letters on Missions*.

¶ Now Librarian of the British Museum, and Author of a most excellent volume of *Family Prayers*.

** Recently appointed Chaplain of the House of Correction in the county of Middlesex.

†† The Rev. John Newton was born, July 24, 1725. His first Sermon at Olney Church was preached in May 1764, from Psalm lxxx. 1. He removed to London, and entered on his public work at St. Mary Woolnoth, Lombard-street, on Lord's Day, Dec. 19, 1779. The Living was presented to him by the late truly excellent John Thornton, Esq. The last time he attempted to speak in the Church, was Dec. 1806. He departed this life, Dec. 21, 1807, in the 83d year of his age.

‡‡ Matt. xi. 20—25. Luke xix. 41—44.

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons on various subjects, by the Rev. T. N. Toller. To which is prefixed a Memoir of the Author by Robert Hall, A.M.; 1 vol. 10s. Holdsworth.

THE character of Mr. Hall stands so high in the religious world, and the productions of his pen are so admirable, that we receive with more than ordinary interest every publication with which he associates even the sanction of his distinguished name. Nor does the present work frustrate the expectations we have allowed ourselves to cherish. The Memoir of Mr. Toller is drawn up with all that point, elegance, and minute discrimination, for which the writer's productions are so remarkable. In perusing it we feel that we know the man, and are prepared for his communications.

The comparison, which Mr. H. institutes between the characters of Toller and Fuller, who both laboured at Kettering, appears to us superior to any thing of the kind, of which our language can boast. "Their merits as Christian ministers," says he, "were so equal, and yet so different, that the exercise of their religious functions in the same place, was as little adapted to produce jealousy as if they had moved in distant spheres. The predominant feature in the intellectual character of Mr. Fuller, was the power of discrimination by which he detected the minutest shades of difference among objects which most minds would confound: Mr. Toller excelled in exhibiting the common sense of mankind in a new and impressive form. Mr. Fuller never appeared to so much advantage as when occupied in detecting sophistry, repelling objections, and ascertaining with a microscopic accuracy the exact boundaries of truth and error. Mr. Toller attached his attention chiefly to those parts of Christianity, which come most into contact with the imagination and the feelings, over which he exerted a sovereign ascendancy. Mr. Fuller convinced by his arguments, Mr. Toller subdued by his pathos; the former made his hearers feel the grasp of his intellect, the latter the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought; Mr. Toller's with trains of emotion. The illustrations employed by Mr. Fuller (for he also excelled in illustrations) were

generally made to subserve the clearer comprehension of his subject; those of Mr. Toller consisted chiefly of appeals to the imagination and the heart. Mr. Fuller's ministry was peculiarly adapted to detect hypocrites, to expose fallacious pretensions to religion, and to separate the precious from the vile: 'he was as the refiner's fire, and the fuller's soap.' Mr. Toller was most in his element when exhibiting the consolations of Christ, dispelling the fears of death, and painting the prospects of eternity. Both were original, but the originality of Mr. Fuller appeared chiefly in his doctrinal statements, that of Mr. Toller in his practical remarks. The former was unquestionably most conversant with speculative truth, the latter perhaps possessed the deeper insight into the human heart," p. 53, 54.

We quote the following anecdote related by Mr. H. as both valuable in itself, and strikingly characteristic of Mr. Toller's manner of illustrating a subject. His text was Isa. xxvii. 5, "*Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.*" "I think," said Mr. T. "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him, I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it: he heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and had made peace with me."

The volume contains eighteen sermons on interesting and important subjects; and, though they have for ever lost the powerful charm of Mr. T.'s delivery, they will still impress the heart of every Christian by the piety, benevolence, and simplicity of the sentiments which they contain.

"Many a man," remarks Mr. T. in the sermon entitled, 'The Omnipotent God, the joy of the church,' "Many a man can admirably well superintend a large manufactory, and promote its prosperity, that cannot enter into the wants and circumstances of every workman he employs,

and promote his personal good. There is many a prince that can govern a whole nation in prosperity and peace, but cannot minutely attend to the real necessities and wishes of each individual object. But, 'Hallelujah,' the Lord God omnipotent reigneth. And he that has the management of the whole church at large, from generation to generation, can with infinite ease attend to, and watch over, and meet, and bless, and prosper each individual church, just as if that church was the only one in the universe." This is an important thought, placed in a simple and beneficial light. There dwells, if we may be allowed the expression, two infinities in the mind of the Eternal: one of extension, and another of diminution. The eye of Omniscience comprehends the whole of the universe, and at one glance beholds its numberless masses roll at the pleasure of his will; and the *same* glance perceives every minute atom of matter; and the *same* will directs all its motions. Man, looking at the extent and magnitude of his Creator's works, and feeling, that, as his own care is extended, its minuteness is lessened, foolishly likens the Deity to himself, and removes God far from him. The arguments for a general, and those for a particular providence, irrespective of Revelation, seem to us to rest on the same foundation. They are like the major and minor of a syllogism.

The following extract is from Sermon x. on Friendship. "Next to the pleasures which are devotional and spiritual, what can exceed those of friendship? Let me appeal to the feelings of the mother, when she presses to her bosom her smiling suckling. What sensations do the looks of an affectionate wife betray, when on a cold, stormy, wintry night, she receives her dearest friend, after a long and dangerous journey, to a cheerful fire and a plentiful table! What has been the language of the tears you have shed, when you have stretched the hand of charity, when you have carried away 'the blessing of him that was ready to perish, and caused the widow's heart to sing for joy!' How is it that a faithful minister and an affectionate people meet in tears? What kind of tears are they? Are there no such realities as tears of joy? Is not such a constitution as this a gracious constitution? Is it not a display of God's fatherly goodness, to promote a principle like this," p. 173, 174.

The whole of these sermons are short, and every where abound with simple and beautiful illustrations. We cordially recommend them to our readers, and trust they will be productive of general good.

Bible Society in Ireland: A full Account of the Proceedings at a Meeting, held 9th November, 1824, at Carrick-on-Shannon, Ireland, between the Protestants and Catholics; for the Discussion of the important Question, as to the Right of distributing the Scriptures among the Population of that Country. 8vo. 6d. F. Westley.

WE ventured generally, in the last Number of our Miscellany, to express our apprehensions as to the probable results of popular discussion between Catholics and Protestants. Had we considered the Catholic population of Ireland in a state of intellectual and moral preparation for such discussion, we should have looked upon the question in a very different light. But there is a fierceness and barbarism in popery, as it exists among our fellow-subjects in that country, which renders any direct encounter with the religious prejudices of the people a source of imminent hazard to the public tranquillity. Besides, there are not wanting in Ireland, at the present moment, men of evil minds and incendiary purposes, who would gladly seize upon the materials of any popular commotion, and convert them into the instruments of accomplishing their own iniquitous designs. We are anxious to see the Protestant cause occupying, on all occasions, the most indubitable ground; and it is this anxiety which has led us to look, with such mingled emotions, on certain *pitched battles* which have recently been fought in the Sister Kingdom.

In the first place, we contend, with earnestness, that the business of public *voluntary* Societies should not have been suspended, in a single instance, with a view to settle what a Roman Catholic priest might be pleased to consider the *previous* question, viz. "Whether or not the Bible is to be distributed among the common people?" It is of the very essence of Protestantism to have decided this question in the affirmative, and no conscientious Protestant is bound to suspend his efforts to diffuse the Sacred Volume until he shall have argued the propriety of the measure with his Catholic opponent. Were we even convinced of the benefit which might accrue to the real interests of vital religion from the popular debate of a platform, we should still maintain that the whole Hierarchy of Rome has no right to demand of the members of the British and Foreign Bible Society, that they should, in a single instance, desist from their benevolent undertaking, whilst the legitimacy of their labours is, by them, considered,

as it were, *sub judice*. This is a concession at which common sense and common justice would alike revolt. No: if the Catholics must at last have discussion, let them know that Protestants, in yielding fearlessly to their wishes, cannot give up the cardinal doctrine of the Reformation—they cannot withhold from their countrymen, or the human race, that inestimable Volume which “is given by inspiration of God;” and “which is able to make men wise unto salvation through faith, which is in Christ Jesus.” In all fairness, if upright discussion be the object of the Irish Catholics, we demand on behalf of the friends of the British and Foreign Bible Society, that they be allowed, without indecent interruption, to prosecute their favourite object. We say, we demand this; for assuredly a Catholic has just as little moral or legal right to infringe upon the order and quiet of a Bible Meeting, as a Protestant would have to enter rudely into the *Purgatorian* Society of Dublin, and there to commence a discussion as to the absurdity and immoral tendency of such an institution. The supporters of the Bible Society in Ireland will, we trust, at this important crisis, take high ground; and whether the Catholics aim at *discussion* or *suppression*, (and if facts shed any light upon a particular question, the late meeting at Carlow would lead us to suspect the latter,) it is incumbent on them to abide by their duty, and to go on with their labour of love, whatever measure of terror is excited in the camp of the enemy. The more good the Bible effects in Ireland, the greater will be the alarm it creates. It is not for nothing that all this stir has been produced. Light is spreading, and the advocates of perpetual moral darkness begin to feel that their doubtful sway is hastening to a close. In the outrages at Carlow,* the Protestant clergy of Ireland may distinctly perceive what all this clamour about free debate meaneth; and we are humbly of opinion, that by that disgraceful scene, they are completely exonerated from again entering the lists with antagonists whose arguments had well nigh proved fatal, not so much indeed to the cause of Bible dispersion, as to the lives of His Majesty's Protestant subjects.

But we had nearly lost sight of the consummate wisdom, prudence, and zeal of the men whose polemic skill called

forth the ire of Rome; and would chide ourselves for having ventured so far to counsel individuals who have shewn, in the debate which these remarks are intended to introduce, a depth of learning, an extent of research, and an acquaintance with the duties of their sacred calling, which entitle them to the highest praise, and which afford to the most ardent friends of the Reformed Faith, a guarantee that the cause for which our pious forefathers shed their blood, will neither be betrayed nor tarnished by them. We have only to add, that the very cheap pamphlet before us contains some very ingenious statements on both sides of the controversy. Those who have not seen it can form no idea of the air of candour which Catholics can sometimes assume; and, on the other hand, they can as little judge of the full value of a discreet, prompt, and enlightened Protestant advocate. We sincerely thank the Rev. Gentlemen engaged in this debate, on behalf of the Church of England, for the candid and conclusive manner in which they disposed of the sophisticated reasonings of their opponents, and would fain hope, with all our doubts, that they have conferred a real benefit on their unhappy country. May it soon be said to Ireland—“Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee!”

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*The Christian Teacher; a Catechism on the Principal Subjects of Divine Revelation, for the higher classes of Sunday Schools.* By R. M. Miller. Westley. 3d.

MR. MILLER is well known in the Dissenting world as the author of an excellent manual on the subject of Church Government. He has the faculty of thinking with precision, and of expressing himself with less circumlocution than is common even to writers of the highest merit. His Catechism furnishes an admirably digested outline of the entire doctrine of Scripture. It contains not, as far as we have been able to discover, a single technicality; but in language alike simple and chaste, conducts the mind that is thirsting after divine knowledge to the fountain of celestial truth. We venture to express an earnest wish, that this most useful Catechism may be very generally adopted in schools and families.

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Elizabeth C—; or, Early Piety. An Authentic Memoir. By T. Timpon, Minister of Union Chapel, Lewisham, Kent. Westley. 1s. 6d.

We greatly prefer authentic narrative to

* At the Discussion Meeting, held very recently in that city, a priest, aided by others, excited a tumult, which greatly endangered the safety of the Protestant clergy. See an account of this meeting, just published by Mr. Westley.

fictitious representation, as a medium for the instruction of youth. On this account, while we would not condemn the imaginative writers of the day, we are resolutely determined to encourage, to the utmost extent of our power, a more judicious, though, perhaps, less exciting class of publications. To this class Mr. Timpson's unpretending, but highly interesting volume belongs. It would have been unjust to the interests of the rising generation to have withheld from them the unusually instructive biography of Elizabeth C—. We have seldom read an account of a child, dying at the tender age of ten, whose short career exhibited so much of that particular kind of incident, which illustrates at once the ways of Providence and the sovereignty of divine grace. This little child was the happy instrument of converting an ungodly uncle while he was employed in the act of taking her portrait. He has since, with his wife, died in the faith. We can conscientiously recommend this valuable narrative, and hope it will be extensively useful.

The Gathered Flower: or Amiable Joseph: a real character. Intended for the pleasure and profit of Young people. By a Minister of the Gospel. 4d. Westley.

The Travels of Trophimus in North Africa. By the Rev. J. Campbell, author of "Worlds Displayed." Westley.

The Journeys of Julius in North Africa. By the same. Westley.

The Infant's Scripture Alphabet, in Prose and Verse. 2d. Westley.

The responsibilities of the present age are peculiarly great. By the multiplication of the engines both of intellectual and moral improvement, it is distinguished above all former ages. When we look only at the materials provided for the religious instruction of the young, we are literally excited to surprise. It is not a little, however, to be feared, lest something like a spiritual surfeit should take place. There is danger of our having too many writers and too many books for our children. We are happy to say, that the above reward-books are not of the class we should wish to see proscribed.

"*The Gathered Flower*" contains a very pleasing and useful account of a child remarkable for his early devotedness to the Saviour, which evinced itself by exemplary behaviour in the house of God, by filial affection and tenderness, by engaging manners to all, and by the delightful expressions which fell from his lips in his dying moments. Every separate chapter is introduced by an appropriate woodcut.

"*The Travels of Trophimus,*" and "*Journeys of Julius,*" were first published in the Youth's Magazine, long before Mr. Campbell thought of directing his steps to Africa. It would have been a loss to the Christian world had such a man not visited a country, in which, before his eye had ever gazed upon it, he took such a lively interest. The two tracts are written in Mr. C.'s most terse and graphic style, and those who have read his "*Worlds Displayed,*" will recognise in them the same master mind in the instruction of youth.

"*The Infant's Scripture Alphabet*" is a most admirable production. The writer of this put it into the hands of one of his children, a very little boy, who in two or three days had committed the greater part of it to memory: such was the interest which it carried with it to the infant-mind. The plan of this alphabet is as follows: every letter stands in the centre of a wood-cut, which emblematically delineates the sentiments contained in a text of scripture, commencing with the particular letter, and in a verse of poetry, which adds interest and sprightliness to the work. We are confident the public will thank us for cordially recommending this charming infant's book.

Harriet and her Scholars; a Sabbath-school Story. 1s. 6d. Seeley & Son.

THE writer of this interesting reward book has been long of opinion, "that unless we bring our observations down to the capacities of children, they will receive but little benefit." It is but fair to state, that this opinion has not been entertained by the author in vain. A child of very tender years, very moderately instructed, could not fail to comprehend, in almost every particular, the instructions of "*Harriet.*" The way of human salvation is very prominently taught in every chapter of the little Tract, and the habits of the pious and wicked poor are placed in striking and happy contrast. We do not much like the word "story" in the title page.

The Offering of a Sunday School Teacher, to his Fellow-Labourers; containing Fifty-two Suitable Addresses, one of which is to be delivered to the Children at the close of each day's teaching throughout the Year. Vol. III. Evans, Long-lane; and Westley. 2s. 6d.

THIS volume proceeds from the same pen as two former ones bearing the above title, which have passed through repeated editions, and obtained a very extensive circulation. Their excellent author has been engaged for many years in conducting a large Sunday-school, and from the long

habit of addressing children has succeeded in writing on the most important subjects, in a style level to their capacities, and calculated to arrest and fix their attention. Each address is founded on a passage of Scripture. All of them are replete with Evangelical matter, and most of them are enriched by pleasing and instructive anecdotes, particularly adapted for Sunday-schools. Teachers will find this volume a valuable help, either in furnishing them with useful matter for reading to the children under their care, or in suggesting to their own minds those subjects and illustrations which may give variety and force to their own addresses. By omitting a few words occasionally, they would be very suitable for reading in villages or families. The author possesses unusual abilities for interesting the young.

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*The Lady at the Farm House*; or, Religion the best Friend in Trouble: a Story of Instruction. By the author of "Jane and her Teacher," "George Wilson and his Friend," &c. 2s. Seeley and Son.

THIS writer possesses an intimate acquaintance with the human heart, and more particularly with those devices of Satan by which he brings into captivity the minds of the young. "*The Lady of the Farm*" is a Christian indeed, and yet she is such a Christian as real life often exhibits. For aught we know, the whole narrative may be a relation of facts; and even if it is not, the author deserves the utmost credit for a rigid adherence to nature, both in the delineation of character, and the illustration of religious truth. There is a simplicity and elegance about this little volume which entitle it equally to a place in the cottage of the poor and in the mansions of the rich. The writer's views of Christian doctrine and personal religion are eminently scriptural.

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Waste not, Want not, in Four Parts. By Mrs. Sherwood. Price 6d.

The Pink Tippet, in Four Parts. By the Author of "Margaret White," "Oaken Gates Wake," &c. Price 6d.

Adventures of a Religious Tract. By Richard Cope, LL.D. F.A.S., Wakefield. New Edition, enlarged. Price 6d.

Fatal Pleasure, or Christ the Best Portion; Sketches from Real Life. Price 6d.

Agnes Hall, or the Adopted Child. Price 1s. 6d.

The Village Nurse. By the Author of "Margaret White," "Oaken Gates Wake," &c. &c. Price 1s. W. Whittemore.

"*Waste not, Want not*," answers extremely well to its expressive and engaging title. It is one of Mrs. Sherwood's happiest efforts. The moral is admirable. As a present to servants nothing can surpass it.

"*The Pink Tippet*," furnishes to parents in the humbler walks of life, whose offspring enjoy the inestimable benefits of Sunday School instruction, some most appropriate admonitions on the impropriety of listening to the tales of their children as to the treatment of their teachers; while at the same time it enforces the propriety of seconding, by every suitable method, their efforts to promote their eternal welfare.

The "*Adventures of a Religious Tract*" is a somewhat successful personification of that invaluable publication of the Religious Tract Society, entitled "Eternity," which the author represents as passing through numerous hands, and as meeting with a great variety of treatment. By some this little messenger of truth is greatly contemned, and by others it is cherished with most affectionate and prayerful solicitude.

"*Fatal Pleasure*" is a real history, though the names, for prudential reasons, are suppressed. It depicts the sad accompaniments of a life devoted to frivolous amusement, and from the danger and crime which it often involves, affectionately persuades the young to resist its fatal allurements. While it exhibits in glowing colours the sin and folly of forbidden pleasure, it at the same time unfolds, in a manner highly scriptural, the joys of faith, and the anticipations of celestial bliss.

"*Agnes Hall, or the Adopted Child*," shows, in a most affecting light, the impropriety, and, in some instances, the criminality, of Parents resigning up the care of their little ones to foreign parties, with the hope merely of improving their worldly circumstances. The little volume is well written, and contains the best of sentiments.

"*The Village Nurse*" is an example of all that is disinterested, benevolent, and pious. She is a sort of modern Dorcas, whose whole time, attention, and means, are devoted to the solace, instruction, and support of the afflicted poor. The Record of her distinguished virtues has our warmest approbation.

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*The Bible Teacher's Manual*; being the Substance of Holy Scripture, in Questions on every chapter thereof. By Mrs. Sherwood. Part III. contain-



ing Leviticus and Numbers. Illustrated by a Map. 1s., or 10s. 6d. per dozen. B. J. Holdsworth.

Mrs. SHERWOOD knows well how to address herself to the rising generation, and does it evidently *con amore*. So long as our nursery shelves contain "Little Henry and his Bearer," our children are in no danger of forgetting their obligations to an individual who has afforded them so much amusement and instruction. We hail a "Bible Teacher's Manual" with peculiar satisfaction from such a quarter; because we assure ourselves it will contain nothing but Bible doctrine, and because the name of the author will insure it success. We have looked into the different chapters of this scriptural catechism, and justice compels us to pronounce a most favourable opinion. The plan is good, and the execution in all respects equal to it. One of its chief excellencies is the degree in which it tends to strengthen the pupil's mind, by presenting most of the questions in such a form as to awaken thought.

Every Christian family should have "The Bible Teacher's Manual;" and happy were it for our country if it obtained a place in every *Boarding School* throughout the land!

#### *Rich and Poor.* 5s. Westley.

SINCE our perusal of *Celebs*, we have not met with a better written or more interesting religious novel, than the one before us. The author is evidently a nice observer of men and manners, and has touched with a masterly hand the excellencies and defects of character, in the various grades, which form the different links in the chain of society. We are not, however, very warm admirers of this mode of exhibiting truth and error; we fear that the impression is made chiefly on the fancy, and that it may be a means of beguiling the youthful reader to take a range in the fields of fiction of much wider extent. But we sincerely hope that the author's aim may be secured, by the attraction of some of the votaries of pleasure to the standard of religion, and that others may feel the point of his arrows, and correct the evils and follies at which they are levelled.

*A Guide to the Lord's Table*; in the Catechetical form. To which are added, an Address to Applicants for admission to it, and some Meditations to aid their devotions. By Henry Belfrage, D.D., Minister of the Gospel, Falkirk. Edinburgh: Oliver and Boyd. London: Westley. 6d.

DR. BELFRAGE's former labours have earned for him a distinguished reputation, for all that is pure in sentiment, and eloquent and persuasive in language. He is one of the few writers whose productions convey, even to a stranger, a perfect idea of the man. His intellect, his social character, his heart, are all transferred into his pages, and you value the composition because you cordially regard its author. We offer our sincere thanks to Dr. B. for his "Guide to the Lord's Table;" it is worthy both of his talents and piety, and furnishes a most comprehensive and scriptural view of the solemn ordinance to which it relates. It is an excellent companion to his *Sacramental Addresses*, and bears no very distant relation to his *Family Monitor*.

#### *Original Hymns for Village Worship.* Murray; Sloane-street. 1s. 6d.

THIS is a very pious little volume, by no means void of poetic interest. A vein of scriptural truth, and a spirit of true devotion run through every page. We have ascertained that the author is a female. "She hath done what she could," and her offering will doubtless be accepted by the Great Master. The hymns in general are well adapted for village use. The Home Missionary Society might employ them in many of their stations with advantage.

#### *Time's Telescope for 1825; or a complete Guide to the Almanack.* 12mo. 9s. Sherwood & Co.

HAVING been accustomed to notice this work annually, our readers must be well aware of its nature; we need, therefore, only mark the novelties of the present volume, which are chiefly poetical; viz. "A Brief History of English Sacred Poetry," by Mr. R. Ryan, which incorporates the names of our most celebrated religious poets from Chaucer to Maturin, whose name, with that of Byron, will probably startle some of our more serious readers: the Hebrew melodies of the latter, however, rank among the sublimest paraphrases of the Holy Scriptures. There are also prefixed two beautiful poems, "The Inquisition of the Year," by Mr. Wiffen, and "Stanzas to the Editor," by Mr. Alex. Balfour; besides many brilliant poetical gems interspersed throughout the work, which will render this volume no less acceptable to readers of taste than its predecessors.

# RELIGIOUS INTELLIGENCE.

## LONDON.

### NAVAL AND MILITARY BIBLE SOCIETY.

*Extract from the Statement of the Committee, relative to the late General Order from the Commander-in-Chief.*

As soon as the Committee became acquainted with the Order of 18th May last, a Special Meeting was called; and, as the result of the discussion that took place, a letter was addressed to Major-General Sir Herbert Taylor, as Military Secretary to the Commander-in-Chief, stating the views and feelings of the Committee, which led to a Deputation of the Society being received by the Duke of York on the 24th June; when, as the consequence of that interview, the Commander-in-Chief was pleased to issue an Order under that date; whereby the Society was again recognised in the Public Orders of the Army, and the advantages obtained by the former Order, dated 8th June, 1818, (repeated in the General Regulations of the Army of 1st Jan. 1822,) were secured and renewed.

The Committee, however, have been since in communication with Sir Herbert Taylor through the medium of one of the Members of the Deputation, upon the various subjects whereon the sentiments of His Royal Highness the Duke of York were expressed to the Deputation which had the honour of waiting upon him on the 24th June: and as it appears that the Commander-in-Chief has a decided objection, in a military point of view, to the employment of *regimental or other subordinate officers* as agents in the distribution of Bibles and Testaments, the Committee, in deference to that objection, feel it to be their duty to relinquish the active aid of such officers as come under that denomination; trusting that in losing their valuable services, and availing themselves of the official channels of communication with Commanding Officers and Chaplains, still sanctioned by His Royal Highness, an official distribution of the Holy Scriptures in the army may yet be maintained; and their constituents may be assured that the Committee are determined to make every exertion on their part to further the grand object of the Society in the manner sanctioned by authority: with that view letters have been addressed to the Chaplain General, and to all officers commanding regiments

and corps, offering, on the part of the Society, the most cordial and efficient co-operation in the distribution of the Scriptures, under the sanction of the General Orders.

The Committee, however, feel that they should not be duly performing the important duties entrusted to them, were they to confine the distribution of the word of God *solely* to the channels opened under the sanction of official detail; but with an anxious desire to avoid the slightest interference with military authorities and regulations, they intend, by means of *civil* agents, at the different naval and military stations, to provide for the public sale of Bibles and Testaments, from the depositories or shops, so situated as to afford the utmost facility to such individual sailors and soldiers as may wish to become purchasers at the reduced prices of the Society.

N.B. From a Circular recently issued by the Committee, we learn that another interview is contemplated with His Royal Highness the Duke of York, with a view to obtain a clearer understanding of His Grace's communications on the 24th June last, some doubts having arisen as to what really passed on the occasion in question.

We cannot help adding our most fervent wishes that nothing may transpire to narrow the sphere, or to cramp the exertions of this most valuable Institution.

### LONDON BAPTIST BUILDING FUND.

At a numerous and respectable Meeting of friends of the Baptist denomination, convened according to previous notice, at the King's Head in the Poultry, to take into consideration the expediency of forming some new plan for the assistance of Meeting-house cases from the country, Benjamin Shaw, Esq. in the Chair.

After prayer had been offered up by the Rev. Joseph Ivimey, the various Resolutions for the institution of a Society under the above title were read by the Rev. James Hargreaves; then proposed *seriatim*, and carried *nemine contradicente*.

We understand that the leading principle of this Institution is to provide for the deliberate investigation of all cases of the above description, and for rendering them pecuniary assistance without the trouble and expense of personal applica-

tion. The list of subscriptions at the Meeting amounted to between 4 and 500*l.* and large additions are expected.

The following are the Officers of the Society :—

*Treasurer*, John Broadly Wilson, Esq.; *Sub-Treasurer*, Mr. S. Marshal; *Solicitor*, Mr. S. Gale; *Secretary*, Rev. J. Hargreaves; *Trustees*, Benjamin Shaw, Esq.; W. B. Gurney, Esq.; S. Salter, Esq.

*Committee*.—Messrs. W. P. Bartlett, W. Beddome, C. Barber, W. Cozens, W. Davis, J. Dawson, W. B. Gurney, J. Hanson, T. Hepburn, S. Hobson, J. Lumley, J. Marshall, P. Miliard, W. Napier, R. Nichols, J. Penny, T. Pewtress, J. Robson, J. Russell, S. Ridley, W. L. Smith, S. Salter, J. Warrington, J. Walden, S. Watson.

#### COWARD'S TRUST.

Mr. Townsend has, we are happy to learn, been appointed one of the Trustees of this important property, in the room of the lamented Mr. Philips, formerly of Clapham.

### PROVINCIAL.

#### ORDINATIONS.

Sept. 1. The Rev. Henry Bean, late of the Academy at Idle, was ordained to the pastoral office over the Independent church meeting in the Old Chapel, Heckmondwike, Yorkshire. Mr. Waterhouse, of Dewsbury, commenced the solemn services of the day with readings suitable portions of Scripture, and with prayer; Mr. Vint explained the nature, constitution, and officers of a Christian church, and asked the usual questions; Mr. Hudswell, of Morley, offered the ordination-prayer; Mr. Parsons, of Leeds, gave the charge, and showed the newly-ordained pastor how he would best magnify his office; and Mr. Cockin, of Halifax, described the pleasures and advantages resulting from the mutual affection of Christians, when associated in churches; Mr. Parsons, of York, preached in the evening. The congregation throughout the day was large and overflowing, the attendance of ministers, &c. numerous.

Oct. 20. The Rev. J. A. Roberts was set apart to the pastoral office over the Independent church at Warminster. Mr. Fleming, of Bradford, read and prayed; Mr. Elliott, of Devizes, (in the absence of the Rev. G. Collison, who was to have taken that part of the service, but was taken ill on the road and obliged to return,) addressed the minister from Acts, xx. 22—24. Mr. Jay, of Bath, preached

to the people, from Deut. i. 38, "Encourage him." Mr. Doney concluded in prayer. In the evening of the same day, the Rev. B. Kent preached, from Matt. xxiii. 37. Mr. Goode, of Salisbury, prayed before the sermon, and Mr. Raban concluded. May the union thus recognised on earth be ratified in heaven!

N.B. We are desired to inform our readers, that, as there are two other ministers of the same name at Warminster, it is in general extremely difficult to know which is addressed; and as much inconvenience arises from this to all parties, Mr. Roberts, late of Ireland, will be obliged to his friends having occasion to send letters or parcels, &c. to direct them to the Rev. James Roberts. The insertion of the Christian name will prevent all future mistake.

Nov. 5. Rev. T. Whitta, late of Axminster Academy, was publicly recognised as pastor of the church and congregation assembling in Step's Meeting-house, Tiverton. Mr. Bounsel, of Ottery, commenced the service by reading and prayer; Mr. Cuff, of Wellington, stated the nature of a gospel church; Mr. Davies, of Crediton, asked the usual questions and received the confession of faith; Mr. Williams, of Uffculm, offered the ordination prayer; and Mr. Thorpe, of Bristol, delivered a most impressive charge, from Ezek. xxxiii. 7—9. In the evening, Mr. Rooker, of Tavistock, preached to the people, from Psal. xc. 17. The other devotional exercises were conducted by Messrs. Horsey, Luke, Singleton, Allen, and Duffey. A solemn impression was produced by the whole.

#### CHAPELS OPENED, &c.

On Sept. 30 and Oct. 1, a plain but commodious place of worship, belonging to the Independents, was opened at Llandloes, in the county of Montgomery; on which occasion the brethren, D. Thomas, Pen-rhiw-galed; T. Phillips, Neuadd-lwyd; Mr. Ellis, Talybont; J. Jones, Main; J. Davies, Lanfair; D. Morgans, Mackynlleth; W. Morris, Llanfyllin; J. Francis, Newport; J. Roberts, Llanbrynmar; J. Griffiths, Pentraeth; A. Jones, (Baptist minister,) Llandloes; T. Evans, Rhaid, and Mr. Getling, Newton, engaged. At this place, till of late, there was no religious society belonging to the above denomination; and as it is just between North and South Wales, it was a matter of regret, that the ministers who had occasion frequently to pass through the town, had no place to deliver their message in the name of the Lord.

About six years ago, a room was taken,



in which ministers occasionally preached ; and in due time a few, it is hoped, savingly wrought upon by the Holy Ghost, publicly gave themselves unto the Lord and unto each other in church fellowship, under the pastoral care of the Rev. S. Williams. Although the prospect of success, upon the whole, is encouraging, the Society, being but in its infancy, and consisting chiefly of poor mechanics, cannot possibly discharge the debt incurred in building the chapel, without the kind assistance of the liberal friends of the Redeemer. Some benevolent individuals, especially in London, have liberally contributed already to this case, to whom the Society, as well as the ministers who recommended it, return their most grateful acknowledgements, while they hope and pray, that an application to others, for the same purpose, will not prove unsuccessful.

On Sept. 8, two religious services were held in the Rev. J. Herrick's Meeting-house, Helen's-lane, Colchester, on occasion of its enlargement. The devotional exercises were conducted, by Messrs. Saville, Wallis, Estcourt, and Muscutt. Two impressive sermons were preached by Mr. John Hyatt, of London, from John xvi. 14, 15, and 1 Cor. vi. 9—10.

## IRELAND.

### THE IMPOSTURE OF POPEY,

#### *An authentic Anecdote.*

A CATHOLIC, who was lately sick, apparently died; and the deluded attendants, who always tremble at the approach of death, began to say their fifteen Ave Marias and Pater Nosters, for the peace of the departed soul; when the supposed dead man rose up, and told them he had been in purgatory. He said, he was first brought to the gates of heaven; but he was not clean enough to be admitted. He was next led to purgatory, which he describes as a sore place;—although he was not plunged into the lake, yet the walks round about it are enough to make people tremble. He says, in the paths about the lake of purgatory there are thousands of sharp pointed steel needles, for the persecution of pilgrims; that all the Roman Catholics who die in great sins, are inside the lake, in great torments. He complains of a spirit who stood at the corner of the lake, who would fain have pulled him in, but was reprimanded by a higher power, who exclaimed, "Don't you see he has the Seal of the Church?" He says these guards cannot come nigh those who have received extreme unction. It is surprising, continued he, to see the souls in purgatory flying about, and cry-

ing when they see some released. He saw a number of souls redeemed by the Purgatorian Society of Dublin,\* and he recommends all people to give money to it, for saying Masses for the dead. He gave many of the people of the place an account of their departed relations and friends.

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*Right of the people to possess, and their duty to peruse, the Sacred Oracles.*

HAD the people who existed at the time of our blessed REDEEMER an unquestionable right to hear HIM promulgate his doctrine, or had they not? If they had not, for what purpose did HE come upon earth? Does the New Testament contain a statement of doctrines promulgated by Him, or does it not? If it do not, it is a forgery! If it do, has not every generation of mankind an equal right to acquire a knowledge of those doctrines by reading them in their written shape, as that generation which had the means of hearing them orally delivered? Supposing they were to be delivered now again orally, would any body of men, "ordained" or unordained, presume to say, we alone are to have the privilege of hearing these doctrines from the mouth of the speaker, and the rest of our species shall only become acquainted with them through our report? If they made such a claim, would it be granted or rejected? If no body of men could be permitted to usurp such an authority, supposing them to be sufficiently insane to lay claim to it, under what pretext can any person, or assemblage of persons, assume a power of preventing any individual who can read, from reading that doctrine reduced to writing, which it would have been his undeniable right, his imperative duty, to have listened to, had he been within reach of the deliverer of it? Has not every being who either reads or hears the written word, the same right, the same obligation to interpret it for himself, as he would have had with regard to the spoken word, if he had heard it from the mouth of the speaker? The answer to these questions will, we think, settle the Bible Question.—*Dublin Star.*

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#### *Lord Powerscourt's Will.*

THE Right Hon. Richard, Visc. Powerscourt, deceased, did by his last Will, bearing date the 8th of October 1822, give and bequeath unto the Rev. Charles Simæon, of Trinity College, Cambridge, the Hon. and Rev. Edward Wingfield, and

\* This is a Penny-a-week Society, that receives subscriptions for Masses.—See *Dec. Mag.*

Serjeant Lefroy, the sum of three thousand pounds, to be by them expended as may seem best to them, in portions of one thousand pounds in each—namely, one thousand pounds for *his poor countrymen in Ireland*, for the purpose of supporting Missionaries to preach the glad tidings of salvation to this benighted people—one thousand pounds for the same purpose in India—one thousand pounds for the poor Blacks in and arriving at and in the Island of Sierra Leone. He also desired that his executors might and should, at their discretion, spend in the service of his Lord and Master, and Redeemer, a sum of two thousand pounds annually out of his estate, until his son Richard should attain the age of twenty-one years. And of said Will he appointed his brother, the Hon. and Rev. Edward Longfield, and Robert, Earl of Roden, executors.

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#### ORDINATION.

JULY 23. The Rev. G. Shilling, late of Hoxton Academy, was ordained to the pastoral office over the Congregational church assembling in York Street Chapel, Dublin. Mr. Urwick, of Sligo, delivered the introductory discourse, and asked the usual questions; Mr. West, of Dublin, offered the ordination-prayer; Mr. Petherick, of Dublin, gave the charge from 1 Tim. iv. 16; and Mr. Cooper, of Dublin, preached to the people from 1 Thess. v. 12; Messrs. E. Browne, D. Stuart, and W. H. Cooper, also engaged in conducting the devotional exercises of the service.

Aug. 20. A neat and commodious chapel was opened in the populous town of Newry, under the auspices of the Irish Evangelical Society. Mr. Browne, of Kilmainham, preached in the morning from Haggai ii. 7, "I will fill this house with glory, saith the Lord of hosts." Mr. Cooper, of Dublin, preached in the evening from Haggai ii. 9, "In this place will I give peace, saith the Lord of hosts." Mess. J. Mazaroon, T. Rogers, E. Brown, J. Carlile, and E. Martin, conducted the devotional services. The congregations were large and respectable, and the services of the day peculiarly interesting and impressive.

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### FOREIGN.

#### GERMANY.

*From the Secretary of the Frankfort Bible Society.*

A FEW weeks ago we distributed New Testaments among sundry Roman Catholics engaged in a pilgrimage to Waldieren.

They passed through Frankfort on two successive days, at certain appointed hours, and were this year particularly numerous. The first day, fixed for the entry of the inhabitants belonging to the districts of the Rhine, the Moselle and the Lahn, we conveyed 600 copies of the New Testament to the place of distribution, supposing that, as formerly, they would pass through in companies of 20 or 30 persons only; but what was our surprise when we found ourselves suddenly surrounded by nearly 1000 people at once, all anxious to obtain copies of the New Testament! We found they had relinquished those scruples which in former years they entertained, and many testified with a degree of exultation of what they had read in the sacred volume, and how deeply convinced they were of the excellency of its contents.

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#### JEWS.

In Germany too, there seems to be considerable attention excited, amongst the descendants of Abraham, to the great truths of Christianity. We have read of *nine* hopeful conversions, some of which have taken place in the most respectable walks of life. Students of medicine and teachers in synagogues have been baptized into the death of Christ, and admitted into the Christian church.

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#### MOROCCO.

##### THE RELIGION OF MAHOMET.

*Extract of a Letter.*

A striking circumstance occurred during my residence at the Court of Morocco in the year 1811. The Sultan Mulai Soliman, conformably to his usual practice, visited the public mosque of Sair Yousif on a certain Friday, but being a little after time, the area of the mosque was crowded with worshippers to the very portico.

It happened also that the congregation were in the act of adoration (in a prostrate posture) and the Sultan could barely find room for the ceremony by squeezing his body amidst a motley group, who occupied the threshold, and that with great inconvenience, for his head, in lieu of touching the ground, repeatedly came in contact with the heels of a slave, who occupied the space before him. This man finding himself molested, left off the devotion to inquire into the occasion of it, but instantly recognizing the features of the Sovereign, he started upon his feet, and would have retired on one side, had he not been restrained by the forcible grasp with which the Sultan held his hayk, and again dragged him involuntarily into the posture

he had quitted.—When prayers were over, Mulai Soliman desired the attendance of the slave's master, whom he reprimanded for not inculcating into the mind of the vassal a true knowledge of the "Law of God." To the slave he said, "Mark these words, which have a relation in common to the class you belong to:—On the throne—in the palace—in the city, or in the field, you shall know me for the Sovereign Commander of the Faithful, by day or night; but *in the mosque*, or at devotions, you shall know me as what I am—neither shall you know your own master; for, before God, the prince and the slave are equal, and must meet judgment according to their several actions without distinction of rank."

The Mahomedan, in this instance, showed greater reverence in worship than many professors of religion in this country discover in the appointed service of the Most High.

## INDIA.

### AN ACCOUNT OF A SUTTEE.

*Extract of a Letter, dated from the river near Serampore, 4th Feb. 1824.*

"NOTICING a crowd of natives proceeding in the same direction, I inquired the cause, and was informed that a certain sircar having died, his two wives proposed to be burned with his body. I joined them, and on arriving at the place where the sacrifice was to take place, I found a great number of people assembled, the pile prepared, and the two women engaged in worshipping, for the last time, the sacred Ganges. They were surrounded by their relations, and seemed to entertain no apprehensions of their approaching fate, nor was any feeling testified by their friends who were near them. When they left the river, myself and a friend by whom I was accompanied, inquired of them whether they were about thus to immolate themselves of their own free will, to which they replied in the affirmative. The elder of the women was fifty, the younger about forty years of age. The cry of "*Hurree Bol*" commenced, they calmly ascended the pile, and taking an adieu of their friends, they laid themselves, the one on the one side, and the other on the other of their departed husband, and were quickly enveloped in flames. No appearance of force or undue persuasion existed, intoxicating drugs were not employed, nor were the bamboo levers used to keep them down on the pile, and in a few moments they died without a struggle. After this the cry of "*Hurree Bol*" became louder, the imme-

diate relations seemed to exult in the deed which they had just performed, and I, perfectly horrified, left the scene."

*Extract from the Bishop of Calcutta's late Address to the Church Missionaries who attended his first Visitation on the 27th May.*

EXPOSING, in a style of characteristic eloquence, the shallow predictions of the Abbé Dubois, as to the fate of Christianity in India, the Bishop breaks forth in the following impassioned and charitable strain.

"Bear witness, those numerous believers of our own immediate neighbourhood, with whom, though we differ on many, and doubtless on very important points, I should hate myself if I could regard them as any other than my brethren and fellow-servants in the Lord. Let the populous Christian districts of Malabar bear witness, where believers are not reckoned by solitary individuals, but by hundreds and by thousands. Bear witness, Ceylon, where the Cross has lost its reproach; and the chiefs of the land are gradually assuming, without scruple, the attire, the language, and the religion of Englishmen. And let him finally bear witness, whom we have now received into the number of the commissioned servants of the church, and whom we trust, at no distant day, to send forth, in the fulness of Christian authority, to make known the way of truth to those his countrymen from whose errors he has himself been graciously delivered."

## AMERICA.

*Remarkable Conversion of a Jew and his Daughter, in Virginia, in the United States, copied from a Newfoundland paper, bearing date 24 July, 1824.*

TRAVELLING lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark of a Jew in the lineaments of his countenance. He was well-dressed, his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him: "Sir, am



I correct, am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows:

He was a very respectable man, of a superior education, who had lately come from London, and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm, superior to any of the tinselled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several different languages, and her manners charmed every beholder. No wonder, then, that a doating father, whose head had now become sprinkled with grey, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the strictest principles of his religion, and he thought he had presented it with an ornament.

It was not long ago that this daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was strong in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near the house, wetting his steps with his tears, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

The child grasped the hand of her parent with a death-cold hand. "My father, do you love me?" "My child, you know I love you—that you are more dear to me than the whole world besides." "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer.

The child added, "I know, my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you. Will you grant me one request—O my father, it is the *dying* request of your daughter,—will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted: I will grant it." "My dear father, I beg you never again to speak against *Jesus of Nazareth*!" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him, that I shall ever be with him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him, and when I am no more, you may bestow on him the love that was formerly mine!"

The exertion here overcame the weakness of her feeble body. She stopped: and the father's heart was too full even for tears. He left the room in great horror of mind, and ere he could again summons sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to that Saviour, whom she loved and honoured, without seeing or knowing. The first thing the parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!

With rapt'rous joy they now behold  
The God, the Man, divine;  
Cloth'd in his robe, washed in his blood,  
And in his image shine.

*Sad effects of Gaming, from a recent Boston paper.*

"The wages of sin is death."

WE do not remember ever to have seen the malignant consequences of this vice presented in stronger colours, than in an account of the fate of a great body of gamblers at Hamburg, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.

Of six hundred individuals, who were in the habit of frequenting gaming-houses, he states, that nearly one half not only

lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self-murder. Of the rest, not less than one hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate group perished; some by apoplexy; but the greater part by chagrin and despair. He mentions, that during the whole space of two years, to which his journal is confined, he did not see one of these six hundred gamblers with a single new dress.—*Boston Tel.*

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Melancholy occurrence on board a New Brunswick Steam-vessel.

ONE of the greatest disasters which it has ever been our duty to record, took place on Saturday last, on board the steam-boat *Ætna*. This vessel was on its passage from New Brunswick, N. J. to the city of New York, when at the distance of four or five miles from the latter city, the boiler burst, by means of which a number of persons were killed, and several scalded or injured by pieces of the boiler. At the time of the explosion there were thirty-four persons on board the *Ætna*, of whom fifteen belonged to the boat. Ten persons have died, and seven others were scalded, only one of whom is mentioned as not being in a dangerous condition. We learn that ten of the passengers escaped without injury. A son of one of the passengers escaped in a remarkable manner. He was sleeping on the covering of the boiler, was thrown up by the explosion, and fell, without being injured, in the place previously occupied by the machinery. The steam-boat, United States, Captain Beecher, which was also on its passage from New Brunswick to New York, came alongside the *Ætna*, took out some of those who were scalded, and towed the *Ætna* to New York.

The scene on board the *Ætna* was affecting beyond measure. The bodily distress of some, and the mental anguish of others of the sufferers, will never be forgotten by those who were present.

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*Renunciation of the Universal Restoration Scheme.*

FROM a letter published in the "Hertford Christian Secretary," it appears that the Rev. Z. Crossman, who has been for several years pastor of the New Universalist Church at Norwich (Connecticut), has publicly renounced his sentiments. "After a few weeks absence," says the letter, "he returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath. On the day appointed he officiated, and after the close of the after-

noon's discourse, he publicly renounced the doctrine of *Universal Salvation*; and stated, in clear and impressive language, that for the last nine months he had laboured under strong feelings of doubt and uncertainty respecting the correctness of the doctrine which he had professed to believe and to preach; and that after diligently searching the Scriptures, and praying frequently and fervently for a right understanding of them, he had come to the conclusion that the doctrine of Universal Salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy.—*New York Observer for Sept. 4th, 1824.*

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Reverence of the Indians for William Penn.

ONE of the prettiest touches of feeling of which we have ever heard, was witnessed in the conduct of certain Indians from the interior, who some years ago visited our city. When the statue in the Hospital-yard was pointed out to them as the figure of *Miquon*, or *William Penn*, they with one consent fell down on their knees before it, thus testifying in the strongest manner in their power their reverence for the character of one of the few white men who have treated their race with humanity. It was not an exhibition got up for effect:—it was the result of a burst of feeling, of a deeply-implanted feeling, which time nor distance had been able to eradicate. It had descended from father to son, had been cherished in the western wilds, and evinced itself in the midst of civilized society, by the strongest of natural signs for reverence.—*Philad. Gaz.*

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*Revival of Religion in North Carolina.*

A correspondent of the *Columbian Star* states, that the revival of religion, which commenced in Bertie County in September last, has far surpassed anything witnessed before. It has not been attended (he says) with noise and confusion, but the countenances of the people indicated deep impressions of heart; while he had the pleasure to behold husbands and wives, parents and children, rich and poor, illiterate and learned, enlisted under the banner of the King of Saints. Some of our young converts have engaged in the sacred work of the ministry, and promise eminent usefulness. The revival has spread through all the churches of the district; and in the six churches of this county, they have received, by baptism, more than 400 members; and the glorious work appears to increase, and is extending to the adjoining counties.—*New York Observer, Sept. 11, 1824.*

## MISSIONARY PRAYER MEETINGS, 1825.

On the First Monday Evening in every Month.

| WEST.*   |              |                    |            | EAST.                        |                       |            |
|----------|--------------|--------------------|------------|------------------------------|-----------------------|------------|
| TIME.    | PLACE.       | TO PRAY.           | ADDRESS.   | PLACE.                       | TO PRAY.              | ADDRESS.   |
|          |              | Rev. Messrs.       | Rev. Mess. |                              | Rev. Messrs.          | Rev. Mess. |
| Jan. 3.  | Oxendon C.   | Smith & Marshall   | Edwards    | Zion Chapel                  | Platt & Stodhart      | Fletcher   |
| Feb. 7.  | Mr. Burder's | Stollery - Elvey   | Smith      | Queen Str.                   | Hooper - Denton       | Zi. Supply |
| Mar. 7.  | Chapel Str.  | Marshall - Hackett | Winter     | Eb. Ch.                      | Williams - Russell    | Platt      |
| Apr. 4.  | Shep. Mark.  | Greig - Edwards    | Stollery   | Rose Lane                    | Saunders - Fletcher   | Evans      |
| May 2.   | Orange St.   | Williams - Ivimey  | Burder     | Holyw. Mt.                   | Vautin - Zi. Supply   | Williams   |
| June 6.  | Gate Street  | Belsher - Winter   | Elvey      | Stepney                      | Evans - Hooper        | Reed       |
| July 4.  | New Court    | Edwards - Burder   | Broadfoot  | Gravel Lane                  | Fletcher - Platt      | M'All      |
| Aug. 1.  | Burton Str.  | Elvey - Winter     | Marshall   | Bruns. Ch. }<br>G. Evans's } | Reed - Vautin         | Knight     |
| Sept. 5. | Robert Str.  | Stollery - Burder  | Waugh      | New Road                     | Russell - Evans       | Hyatt      |
| Oct. 3.  | Adelphi      | Williams - Waugh   | Greig      | Pell St. Ch.                 | Zi. Supply - Williams | Saunders   |
| Nov. 7.  | Swallow St.  | Greig - Broadfoot  | Ivimey     | Mi. E. R. Ch.                | Hyatt - Owen          | Vautin     |
| Dec. 5.  | Crown Crt.   | Marshall - Waugh   | Belsher    | Pell St. Mt.                 | M'All - Reed          | Hooper     |

| NORTH.   |               |                      |            | SOUTH.       |                    |            |
|----------|---------------|----------------------|------------|--------------|--------------------|------------|
| TIME.    | PLACE.        | TO PRAY.             | ADDRESS.   | PLACE.       | TO PRAY.           | ADDRESS.   |
|          |               | Rev. Messrs.         | Rev. Mess. |              | Rev. Messrs.       | Rev. Mess. |
| Jan. 3.  | Spa Fields    | King & Supply        | Yockney    | London Rd.   | Eccles & Davies    | Forsaith   |
| Feb. 7.  | L. St. Islin. | Thomas - Lewis       | Rayson     | Surrey Ch.   | Hunt - Arundel     | Orme       |
| Mar. 7.  | Tonbr. Ch.    | Jones - Hasloch      | King       | Kennington   | Bodington - Moore  | Harper     |
| Apr. 4.  | Paddin. Ch.   | Rayson - Blackburn   | Hasloch    | Stockwell    | Orme - Eccles      | Hill       |
| May 2.   | Union Ch.     | Bowden - Yockney     | Stratten   | Peckham      | Townsend - Harper  | Moore      |
| June 6.  | Camden T.     | Thomas - King        | Spa. Sup.  | Vauxhall     | Arundel - Forsaith | Bodington  |
| July 4.  | Holloway      | Richards - Spa. Sup. | Jones      | Camberwell   | Collyer - Townsend | Knight     |
| Aug. 1.  | Hampstead     | Hasloch - Stratten   | Richards   | Union St.    | Jackson - Orme     | Collyer    |
| Sept. 5. | Kentish T.    | Blackburn - Rayson   | Bowden     | Horsleydn.   | Davies - Hunt      | Eccles     |
| Oct. 3.  | Highgate      | Lewis - Bowden       | Blackburn  | Rotherhith.  | Harper - Collyer   | Hunt       |
| Nov. 7.  | Clarem. Ch.   | Yockney - Stratten   | Lewis      | Walworth     | Moore - Bodington  | Jackson    |
| Dec. 5.  | Islingt. Ch.  | Spa. Sup. - Richards | Thomas     | Guilford St. | Forsaith - Jackson | Townsend   |

| CENTRAL. |                 |                    |            |
|----------|-----------------|--------------------|------------|
| TIME.    | PLACE.          | TO PRAY.           | ADDRESS.   |
|          |                 | Rev. Messrs.       | Rev. Mess. |
| Jan. 3.  | Miles's Lane    | Curwen & Mummery   | Lacy       |
| Feb. 7.  | Jewin Street    | Manuel - Wall      | Clayton    |
| Mar. 7.  | Aldermanbury    | Collyer - Wood     | Berry      |
| April 4. | Founders' Hall  | Jones - Gilbert    | Brooksbank |
| May 2.   | Broad Street    | Clayton - Lacey    | Manuel     |
| June 6.  | Poultry         | Davies - Curwen    | Collyer    |
| July 4.  | Hare Court      | Brooksbank - Berry | Gilbart    |
| Aug. 1.  | Staining Lane   | Wood - Jones       | Davies     |
| Sept. 5. | Silver Street   | Berry - Manuel     | Curwen     |
| Oct. 3.  | Barbican        | Mummery - Clayton  | Wood       |
| Nov. 7.  | Salters' Hall   | Wall - Davies      | Jones      |
| Dec. 5.  | Camomile Street | Lacey - Gilbert    | Wall       |

\* The Meetings in this District commence at Half-past Six.

There are several places in each District unavoidably omitted this Year.



## A LIST OF THE MONTHLY LECTURES,

*To be delivered by the Associated Ministers of Pimlico, Chelsea, and Brompton,*

FOR THE YEAR 1825.

| TIME.—1825.         | PLACE.            | PREACHERS.    | SUBJECTS.                                                           |
|---------------------|-------------------|---------------|---------------------------------------------------------------------|
| FIRST SERIES.       |                   |               |                                                                     |
| Tuesday, Jan. 11.   | Buckingham Chap.  | Mr. Bunce.    | 1. Election, without Reprobation.                                   |
| Wed.... Feb. 2.     | Trevor Chapel     | Mr. Shepherd. | 2. Free Agency, without Free Will                                   |
| Thurs... Mar. 3.    | Ranelagh Chapel   | Mr. Dunn.     | 3. Unlimited Invitations to Sinners, without Universal Redemption.  |
| Friday .. April 8.  | Cook's Ground Ch. | Mr. Morison.  | 4. Imputed Righteousness, without Imputed Sanctification.           |
| SECOND SERIES.      |                   |               |                                                                     |
| Wed..... May 4.     | Trevor Chapel     | Mr. Bunce.    | 1. The Distinction of Religious Sects and the Identity of Faith.    |
| Tuesday June 14.    | Buckingham Chap.  | Mr. Shepherd. | 2. Fixed Principles, and a Glowing Charity.                         |
| Friday .. July 29.  | Cook's Ground Ch. | Mr. Dunn.     | 3. Latitudinarian Concession and Intolerant Zeal, equally culpable. |
| Thurs... Aug. 25.   | Ranelagh Chapel   | Mr. Morison.  | 4. The Duty of all Christians to promote the peace of Jerusalem.    |
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| Friday .. Sept. 23. | Cook's Ground Ch. | Mr. Shepherd. | 1. What shall be the final Condition of unenlightened Heathens?     |
| Tuesday . Oct. 25.  | Buckingham Chap.  | Mr. Morison.  | 2. What shall be the Future State of Children dying in Infancy?     |
| Wed. .. Nov. 23.    | Trevor Chapel     | Mr. Dunn.     | 3. What constitutes the Unpardonable Sin?                           |
| Thurs... Dec. 22.   | Ranelagh Chapel   | Mr. Bunce.    | 4. In what sense shall every Man be judged according to his Works?  |

\*\*\* Service to commence at Half-past Six o'clock precisely.

## NOTICE.

WE understand that the Annual Sermons at Trinity Chapel, Leather-lane, on behalf of the *London Missionary Society*, will be preached on Lord's Day, the 26th instant: that in the Morning by the Rev. T. Smith, minister of the Chapel, and that in the Evening by the Rev. Rowland Hill, M.A. of Surrey Chapel.

## LIST OF PORTRAITS.

January....Rev. R. Elliott.  
 February .. — J. Chalmers.  
 March..... — B. Kent.  
 April ..... — T. Smith, A.M.  
 May ..... — T. Stratton.  
 June ..... — J. Owen.  
 July ..... — J. Thorp.

August .... Rev. G. Burder.  
 September.. — Dr. B. Boothroyd.  
 October.... — B. Hobson.  
 November .. — A. Jack.  
 December .. — W. Chapman.  
 Supplement . — J. Hasloch

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## ERRATA.

- Page 445, col. 2, line 12 from bottom, for "misery," read "mimicry of sorrow."  
 — 531, col. 1, line 7 from ditto, for "effect," read "affect."  
 — 537, col. 1, line 2 from top, for "immortality," read "immutability."















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